

# The Southern Baptist EDUCATOR

News Journal of the Association of Southern Baptist Colleges and Schools

Volume LXIV, No. 1

Fourth Quarter-1999

## Fourteen ASBCS Schools Named In U.S. News & World Reports 'America's Best Colleges' Issue

by Bob Agee

Fourteen member schools of the Association of Southern Baptist Colleges and Schools were named in *U.S. News & World Report's* annual ranking of America's colleges and universities.

The rankings were published in the August 30 edition of the magazine.

The magazine has established itself as a leader in the analysis of the state of higher education in America and has continued to identify variables that help spotlight schools that are doing the best job of providing quality education as compared to peer institutions.

### A CALL FOR NOMINATIONS for the Charles D Johnson Outstanding Educator Award

**QUALIFICATIONS:** The award must be given to a person as opposed to a corporate entity, foundation, etc. There is no restriction of the rank, title, or position of the person—only that the awardee must be a person who has made a significant contribution to Southern Baptist Higher Education. The Board encourages nominations other than presidents and vice presidents of member schools and encourages nominations of those who have made a significant impact or contribution beyond a single institution.

Please send name of nominee together with supporting materials to:  
Bob Agee, Executive Director, ASBCS  
P.O. Box 11655,  
Jackson, TN 38308-0127

The editors of the magazine have recognized the variety of types of institutions and have tried to compare institutions by particular type.

This year's rankings looked at things like:

- academic reputation
- freshman retention rate
- graduation rate
- faculty resources (which includes financial commitment to instruction and endowment)
- percent of classes under 20
- percent of classes over 50
- student/faculty ratio
- percent of faculty who are full time
- selectivity in admissions (SAT/ACT between 25th - 75th percentile)
- percent of freshmen in top 10 percent of graduating class
- acceptance rate in admissions
- financial resources
- alumni giving rate

The categories analyzed included:

**National Universities** - 228 schools which are identified by the Carnegie Foundation for the Advancement of Teaching as schools which "offer a full range of undergraduate majors as well as master's and doctoral degrees."

The only ASBCS school listed in this category is **Baylor University**. They are ranked in the second tier of top fifty schools. They are also listed in the ranking of engineering schools which offer only bachelor's and master's degrees as one of the best in that category.

**National Liberal Arts Colleges** - 162 schools are identified which "emphasize undergraduate education and award at least 40 percent of their degrees in the liberal arts." These schools have worked to appeal to a broader national market which distinguishes them from the schools whose students tend to come from more regionally focused locales and tend to be more highly selective in admitting students.

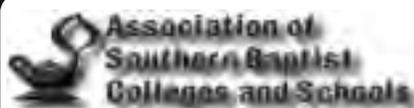
Three ASBCS schools were listed in the fourth tier of top forty schools. The fourth tier begins with schools ranked 123rd or higher. They are **Georgetown College** in Kentucky, **Judson College** in Alabama, and **William Jewell College** in Missouri.

**Regional Universities** - 504 schools are identified which "provide a full range of undergraduate and master's level programs. They offer few, if any, doctoral programs. These schools are ranked by region of the country: north, south, mid-west, and west.

Five ASBCS schools were listed in the top 25 regional universities in the South. There were no ASBCS schools listed in the North, Midwest, or West rankings. Based on overall score which includes all the variables the schools were ranked as follows:

**Samford University** in Alabama, ranked 6th; **Mercer University** in Georgia, ranked 9th; **Meredith College** in

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Mark Your Calendar:  
ASBCS National Education Colloquium June 4-7, 2000  
Williamsburg, Virginia

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Vol. LXIV, No. 1

Fourth Quarter 1999

**Publisher:** Bob R. Agee, executive director/treasurer, ASBCS

**Managing Editor:** Tim Fields, director of communications, ASBCS

*The Southern Baptist Educator* (ISSN 0038-3848) is a news magazine published quarterly for administrators, faculty members, staff, trustees and friends of Southern Baptist-related colleges and schools. It is published by the Association of Southern Baptist Colleges and Schools.

POSTMASTER: Send address changes to:

Tim Fields, director of communications  
ASBCS Operations & Communications Office  
165A Belle Forest Circle  
Nashville, TN 37221-2103

To contact the publisher write:

Bob Agee, executive director ASBCS  
Executive Offices  
P. O. Box 11655 Jackson, TN 38308-0127

E-mail: bob\_agee@baptistschools.org

Send news items to

*The Educator*

E-mail: tim\_fields@baptistschools.org

165A Belle Forest Circle  
Nashville, TN 37221-2103

Fax: (615) 662-1396

Phone: (615) 673-1896

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**Annual subscription is \$8.00.**

## Best Colleges...

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North Carolina, tied for 11th; **Belmont University** in Tennessee, tied for 18th; and **Mississippi College** in Mississippi, ranked 22nd.

### Regional Liberal Arts Colleges -

"There are 429 regional liberal arts colleges ranked within four regions: North, South, Midwest and West. These institutions focus primarily on undergraduate education but grant fewer than 40 percent of their degrees in liberal arts disciplines. They also tend to be less selective in admitting students."

Five ASBCS schools were listed in the top 20 among regional liberal arts colleges. These schools were listed in the West and South. No ASBCS schools were listed in the North or Midwest rankings. Only one school was listed in the top ten in this category.

**West: Oklahoma Baptist University**—ranked 5th (8th straight year to be ranked in the top ten in this region.)

**South: Carson-Newman College** in Tennessee—tied for 13th, **Ouachita Baptist University** in Arkansas—tied for 13th, **Union University**—tied for 19th, **Louisiana College**—tied for 24th

Tennessee Baptists should take note that all three of its schools were ranked in the top 20 in their respective categories. **Belmont** was tied for 18th in the "Best Regional Universities" rankings. **Carson-Newman** was tied for 13th and **Union University** was tied for 19th in the "Best Regional Liberal Arts Colleges" rankings.

The two variables that tend to affect ASBCS schools' rankings more than any other are:

(1) the limited financial resources (particularly endowment and percent of E&G budget directed toward instruction) of the schools which weakens their standing in comparison to other schools with larger endowments and more financial resources; and

(2) the acceptance rate of students in the admissions process. Most of our schools see their role as serving the church family and as a result have resisted the temptation to become elitist or highly selective—i.e. accepting only those students with the highest ACT/SAT scores.

ASBCS member schools tend to rank very high in all the other variables particularly in academic reputation, retention, and graduation rate. ■

## 2,500 Students Needed for Missions Involvement in 30 Countries During the Year 2000

by Mike Lopez

In an era of increasing globalization and multiculturalism, an international missions experience is rapidly becoming a standard expectation for every Christian college student enrolled in a Southern Baptist-related school.



Opportunities abound for students through the International Mission Board's Student Mobilization Office as IMB field personnel from 30 countries have requested more than 2,500 students to help with their work in the year 2000.

Requests ranging in length from one week to nine months provide opportunities in music, drama, ESL, sports, language and culture learning, ethnographic survey, Internet research, website design, media/video production, prayer walking, youth and student ministry, church planting, and many other areas. Students are requested for service during J-terms, spring and winter break, summer and for a semester or longer.

The IMB Student Mobilization Office will work with schools in the development of strategies that uniquely meet a school's goals and vision.

For more information about opportunities for your students contact the Student Mobilization Office at 1-800-789-4693 or e-mail: <isd.student@imb.org>. A list of all current available opportunities for students is updated weekly on the Student Mobilization website at <www.imb.org/students/>. ■

# Christian Scholarship and the Biblical Drama

*Editor's Note: This article was adapted from the second of three H.I. Hester Lectures, delivered at the annual meeting of the Association of Southern Baptist Colleges and Schools, Baylor University, Waco, Texas, June 5-8, 1999 by C. Stephen Evans, Professor of Philosophy and Dean for Research and Scholarship at Calvin College in Grand Rapids, Michigan.*

by C. Stephen Evans

In my first lecture I spoke about the calling of the Christian teacher-scholar, who forms the heart and soul of Christian higher education. The Christian professor must be committed to a transformative vision that allows him or her to work integrally and holistically within the academic world as a Christian. Seeking to be faithful to his or her authentic Christian commitment, the Christian professor is called to be a double missionary, representing the life of the mind within the church, and the life of the church to the intellectual world.

Such a conception of the Christian scholar leads logically to what George Marsden calls the outrageous idea of Christian scholarship. But does the idea of Christian scholarship make sense? Is there such a thing as Christian mathematics or physics? Won't a Christian at work in the academic world who cares about truth and evidence come up with the same theories as a non-Christian?



Stephen Evans

## 1. Three Forms of Christian Scholarship: Purely Vocational, Implicit, and Explicit

To answer these questions, let me begin with a definition: "Christian scholarship is scholarship that is done to further the kingdom of God. It is scholarship carried out as part of a *calling* by citizens of that kingdom whose character, attitudes, emotions and convictions reflect their citizenship, and whose work as scholars is shaped by their Christian convictions, emotions, and character." (loosely adapted from C. Stephen Evans, *Wisdom and Humanness in Psychology*).

In my first lecture I said that Christian scholarship does not have to be or to appear uniquely or distinctively Christian. Sometimes Christians are called to do the same experiments or construct the same mathematical proofs as non-Christians. One way that Christians may bear witness to the Kingdom of God is simply by doing excellent work in their disciplines, contributing to the development of new knowledge, furthering the general good, and also demonstrating that it is indeed possible for a thoughtful educated person to live as a Christian in today's world. This kind of scholarship may not be obviously Christian to an observer, but it is still scholarship that satisfies my definition of Christian scholarship, since the work is motivated by a desire to honor God. We could call it purely vocational Christian scholarship.

Sometimes, however, Christian scholarship will be different because of the Christian faith that lies at its heart. The differences will not always be explicit. David Myers, for example, a Christian psychologist at Hope College, has been doing research on the relationship between happiness and financial wealth. He is trying to show something that Christians know to be true;

that mere wealth does not bring true satisfaction and happiness. His work is implicitly Christian because his Christian faith has shaped both his choice of the issue to be studied and the hypotheses he is testing. Nevertheless, the research is not overtly or explicitly Christian. Sometimes Christian faith does make a difference to scholarship without that difference being detectable. Of course I don't mean to suggest that the work Myers is doing could not have been done by a non-Christian. Obviously, that is possible. The point is that Myers' actual work is different than it would be if it were not being motivated and shaped by Myers' Christian concerns.

***"It must be emphasized that Christian scholarship can be done well or poorly. Christianity is no guarantee against shoddiness."***

Christian faith shapes scholarly work in a more direct and obvious way in other cases. I have a colleague in philosophy at Calvin, John Hare, who has recently published an award-winning book with Oxford University Press, *The Moral Gap*. In this work Hare looks at modern moral philosophy, beginning with the great Enlightenment thinker Immanuel Kant, and tries to show that even within secular moral philosophy there is an awareness of a gap, a moral gap between what we humans recognize we should morally do and become and what we are actually capable of doing and becoming. Hare points to this gap to argue for the continued relevance of the Christian claims that humans are in need of divine assistance — we need something like the atonement, a way of filling the moral gap, if we are to achieve our own moral ideals. He argues that the idea that Christ has made an atonement for us continues to make sense from the standpoint of moral philosophy. Hare's scholarship, then, is explicitly Christian. We might say it wears its Christian character on its sleeve, and is intended as a form of Christian apologetics and testimony.

## 2. Some Cautionary Thoughts

So what kind of Christian scholarship should we be doing—Purely vocational, implicit, or explicit? All of the above, of course. Our callings reflect differences in our authentic Christian commitments, what God expects from each of us. I shall say more later about the kinds of circumstances that may call for a particular form of Christian scholarship. For the moment I want to immediately add some cautionary qualifications to what I have said about the need for Christian scholarship.

I want to emphasize that Christian scholarship is not monolithic but pluralistic, reflecting the diversity of Christians and their vocations. Christian scholars will not agree on everything and that is not necessarily a bad thing. Thus, there is room within Christian scholarship for Christian feminism, Christian conservatism, Christian romanticism, etc. However, it is important to remember what is *absolute* and what is *relative*, what is ultimately important and what is only important.

It must be emphasized that Christian scholarship can be done well or poorly. Christianity is no guarantee against shod-

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## Hester Lecture...

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diness. The strongest argument against Christian scholarship is the shoddiness of much of what claims to be Christian scholarship. Perhaps it is worth asking why so much of what represents itself as Christian thinking is simplistic or worse. I think that part of the answer lies in the ways we so often misuse Holy Scripture. The Bible is decisively important for Christian scholarship. But the Bible must be used properly. We cannot look to the Bible for quick fixes and proof texts to answer every scholarly question.

Perhaps we are prone to this kind of simplistic use of the Bible due to the doctrine of the perspicuity of Scripture. This doctrine is an important part of our Protestant heritage, and is closely linked to the Baptist emphasis on the individual conscience of the believer struggling to understand the Bible.

I do not wish to attack the doctrine of the perspicuity of Scripture itself. The “great things of the gospel” are clear and do not require great learning to be understood. However, it is often not clear and in fact takes great effort to develop a Christian understanding of something such as sexuality or the family and it takes great skill to apply Christian wisdom to contemporary problems and issues. It is true, as Kierkegaard says, that learning can sometimes be used to evade obedience; we would rather interpret God’s word than act on it. However, on many issues Biblical teachings are not clear and interpretation is genuinely complex.

Another qualification: Since Christians share in the finitude and sinfulness of the race, Christian scholarship is fallible and Christians often must learn from and be corrected by non-Christians. Christian scholarship cannot then be done in an intellectual ghetto. Christians must be in dialogue and full communication with their non-Christian colleagues, not only to share their own insights but also to learn from the others and build on what others have achieved.

Finally, Christian scholarship must be intellectually honest. The Christian scholar cannot and should not refuse to deal forthrightly with doubts and challenges. Though the romantic glorification of doubt should be avoided, doubt is part of our finitude and can itself be offered to God in prayerful devotion as in the prayer, “Lord, I believe. Help my unbelief.” The Christian community must trust the community of Christian scholars and recognize the importance of academic freedom; in return the Christian scholar must affirm his or her ultimate loyalty to the church. A key role may be played here by the “friendly critic” or “friendly opponent” whose honest and open position can be more helpful than that of the insincere or reluctant adherent.

### 3. Seeing the World Through Biblical Eyes: The Acts of the Drama

Christian faith is rooted in God’s revelation in history and in the Bible. In some way the Biblical revelation must be decisive in deciding what our authentic Christian commitment demands of us. To understand how Christian scholarship that is implicitly or explicitly Christian might be different we must understand how it is related to the Bible. The Biblical revelation, as it is understood by the Church, takes the form of a narrative—a

story that is a grand drama with several important acts: creation, fall, redemption, sanctification, glorification and final victory. I take it that what we call “doctrines” are attempts to articulate the meaning of some aspect of this narrative.

Although theologians have a special responsibility to articulate these meanings, all followers of Christ must seek to understand this story and its meaning for their lives and for the community of which they are a part. The story needs to become the “frame” or context in terms of which everything else is understood. What we need to develop is the habit of continually looking to Scripture to provide the basic or foundational narrative in terms of which we understand the world, rather than seeking easy answers to all of our questions.

We succumb to the challenge of “secularism” if we allow this narrative to be marginalized; to become deeply Christian is to make this story the basic narrative that assigns meanings and values to all that one knows and experiences. Each element in the narrative can of course be articulated in different ways. Sometimes those differences reflect substantive disagreements;

***“Finally, Christian scholarship must be intellectually honest. The Christian scholar cannot and should not refuse to deal forthrightly with doubts and challenges.”***

sometimes the disagreements reflect the richness and complexity of God’s truth, which cannot be neatly packaged in human systems. As Christian scholars, we must continually seek to discern the relevance and power of the Christian narrative to illuminate the human condition, both universally and in our particular circumstances. Some reflections on each element in the narrative:

(1) Creation: The debate about “creation science” and evolution has obscured the fundamental importance of this doctrine, which implies the fundamental goodness of the created order and the “creation mandate” to participate in that order. To believe in creation is not merely to believe that at some time in the past God started everything off and now things run on in their merry way. Rather it is to believe that even now every aspect of nature depends on God and God’s creative power. The world that God made is important because it is important to God. He is the one who made it and pronounced it good. If we value that creation and recognize its goodness, we will want to study it and know about it. A weak doctrine of creation is fatal to Christian higher education, and is the real root of the anti-intellectualism sometimes found in fundamentalism.

A crucial element of the idea of creation is the view we take of the status of human beings. The Biblical view of human creation contains a balanced tension between two emphases: humans are created from “dust” and yet are created in God’s image. If we look at secular views of humanity, I think we can see how hard it is to maintain this balance. There is a tendency to err in one of two opposite directions: either we find *reductionism*, in which the uniqueness and significance of human life is undermined, or else *self-deification*, in which human beings are made the center of the universe, the source of all value and truth. The challenge to Christians is to hold together the tension between the Christian recognition that we are creatures—dust—and the Christian recognition that we do have unique value and significance— as made in God’s image.

(2) Sin and the Fall: If fundamentalism is weak with respect to creation, liberalism is typically weak in its view of the fall and human sinfulness. Even if nothing else in Calvinism is acceptable, “total depravity,” understood as the claim that every aspect of the created order is marred by sin, is the Christian doctrine

best supported by experience. This has all kinds of implications. First of all, it means that Christians must always be concerned with their own motives, with the beams in their own eyes rather than the specks in their neighbors' eyes. It also means the conflict between faith and sin is not between "us and them" but within each one of us. As a Christian I see myself in a spiritual battle, but I dare not think of the battle as one that is waged against my non-Christian neighbor. We wrestle not against flesh and blood but against principalities and powers.

(3) Incarnation and Redemption: Of course the most characteristic Christian conviction is the doctrine of the incarnation, the astounding claim that God himself has somehow become present with us in the form of an historical individual, Jesus of Nazareth. I agree with some medieval theologians that the incarnation would have occurred even if humans had not fallen. Even more than creation, the incarnation implies God's profound love for his creation, and involvement with it. It is crucial that Christianity is an historical faith, and that it takes full account of the historical character of human life. Salvation is not a retreat to a world of timeless myth, but an involvement with God in a contingent world, a world that is fallen but which God continues to love and seeks to redeem and restore. The incarnation then provides a kind of charter for engagement with the world, including scholarly engagement. The world, particularly the human world, is a world that God himself has become part of; it cannot be dismissed as unimportant. Whatever else Christianity may be, it cannot be a religion that focuses purely on the next life or the next world, since even the new life will be a resurrected life, a bodily life that will in some way be a fulfillment and continuation of this one.

(4) Sanctification and Final Victory: What does it mean to believe that Jesus Christ will return, that God will someday be totally victorious over evil? It means in part that the church is always in this life a church militant, never a church triumphant. Nevertheless, however many defeats we suffer, however much evil may appear triumphant, we must live in the power of hope, a hope inspired by God's promise of final victory. We do not have the luxury of thinking that sin and suffering will finally have the upper hand; to think that way is to betray all those who have suffered evil and stood for righteousness.

#### 4. The Impact of the Biblical Drama and the "Relevance Continuum"

If we really take this Biblical drama as our basic narrative and frame of reference, will it make a difference to the way we do scholarship. The simple answer is "Not always but sometimes." The complicated part is of course deciding when our scholarship should be different, even while we keep in mind that our vocation does not require us to be different. We seek to be faithful, not to be different. However, I believe that if we are truly faithful we will be different often enough.

I have said repeatedly that Christian scholarship does not have to be or appear to be uniquely or distinctively Christian either as product or process. Often we are called to the same tasks as our non-Christian sisters and brothers. Nevertheless, if

we are reflective and sensitive we can see that Christian faith may have an impact on any aspect of scholarship, from the choice of topics to investigate, to consideration of what counts as evidence, to thinking about how new knowledge should be used. Christianity may bear in a substantive manner on any academic discipline, though the frequency with which this occurs will vary from field to field and within a field according to the type of question being considered.

The chart below illustrates this point by giving a sketch of what I call the "relevance continuum."

#### Relevance Continuum

Mathematics	Natural Sciences	Human Sciences	History	Literature & the Arts	Philosophy & Theology
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Stephen Evans

***"Christianity may bear in a substantive manner on any academic discipline, though the frequency with which this occurs will vary from field to field and within a field according to the type of question being considered."***

Although faith may have an impact on a question in any discipline, as one goes from the left to the right on this relevance continuum, this impact becomes much more common. The number of questions where faith will divide believers from non-believers is fewer as one goes to the left; the amount of common ground and the ease of finding it is smaller as one goes to the right, though it never vanishes altogether. Even in philosophy and theology there are many questions about which ones ultimate faith commitment will make no difference.

One can also say that within a discipline, formal questions tend to be more neutral; as we approach ethical questions and questions that bear on basic worldviews, our disciplines become more value-charged. A few illustrations will be helpful in clarifying these points.

Let us begin with mathematics. Most of us find the idea of a Christian mathematics slightly comical because so few of the questions that occupy a mathematician are substantively affected by the Biblical narrative. A geometrical proof is a proof. Nevertheless even in mathematics, questions can be raised that are related to world-views. One of the most fundamental is the question as

to the nature and status of numbers and other mathematical objects. Are numbers real? They do not seem to exist as spatio-temporal objects but does this mean they do not exist at all? Is mathematical truth invented or discovered? Many mathematicians recognize that these questions are profoundly affected by our basic worldview. If we think that matter is all that is real and that human life is a cosmic accident, this may have a profound impact on how we see mathematics itself as a discipline.

Ethical questions also present themselves as important ones that may be shaped by one's Christian convictions. One of the most striking aspects of mathematics is the way in which what appear to be esoteric discoveries eventually turn out to have practical applications. But as soon as knowledge begins to be applied, we cannot avoid ethical questions about how it should be used.

The natural sciences are similar to mathematics in that the overwhelming majority of the questions pursued in everyday scientific work are not affected by the Biblical framework. However, this is not true for all such questions. I know a philosopher of science who is doing a book on Michael Faraday, the

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## Hester Lecture...

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famous chemist, in which he makes it clear that Faraday's Christian faith was one of the factors that inspired him to look for certain types of theories—theories that were eventually proved right—and reject others, even in the face of hostility from his scientific peers. As we go from day to day questions to more foundational questions in these disciplines, we once again see the effects of a Biblical worldview or its lack. How, for example, should we view the orderliness of the scientific world itself?

It does not seem necessary that our world should be governed by relatively simple laws, expressible in mathematical form and discoverable by human investigation. What does this orderliness and intelligibility suggest about our world?

How should we view the whole question of the origin of the universe? Can science explain the Big Bang or does it inevitably point beyond itself? The whole field of science and religion is actually booming at the moment, with a host of new research institutes and centers, and a great deal of research funded by the John Templeton Foundation.

As we move to the human sciences, the impact of the Biblical narrative becomes still greater. We can see the way Christian faith shapes scholarly work in this area if we look at how researchers choose the questions they want to pursue, how they choose to define the basic concepts they employ in doing their research, and even in how they interpret and weigh evidence. If we want to study aggression, we have to decide when violence is justified and unprovoked and defensive in nature and when it is not. If we want to study friendship, we need to decide how to define genuine friendship.

If we want to study human happiness, we have to decide how to define it and measure it. A Christian psychologist, for example, might choose to study the topic of forgiveness because of the profound importance of forgiveness in the Biblical drama. (I have a friend who is actually doing this; her preliminary results clearly show that a person who seeks to forgive another who has wronged her has lower blood pressure and heart rates than those who rehearse the wrongs or plot revenge.) But the impact of the Biblical drama is not limited to choice of topic.

Research findings must be interpreted; evidence must be weighed, and all of this may be shaped in subtle and not-so-subtle ways by worldview considerations. A Christian psychologist, for example, will be inclined to be skeptical about research that purports to show that humans are incapable of genuine love for another.

The situation of history is I think somewhat similar to the human sciences. I have a friend who is a Christian historian and who has spent a lifetime studying the causes of the French Revolution. When he began his career, the French Revolution was generally viewed in Marxist terms as an outgrowth of economic class conflict. My friend, Dale Van Kley, as a Christian scholar, was convinced that the Marxist view of human history was too simple.

Moral and religious beliefs cannot be mere epiphenomena to be explained by underlying economic factors. After thirty years of research he has developed solid historical evidence that religious beliefs and conflicts actually played an important role in the devel-

opment of the French revolution.

It is even easy, I think, to show the impact of worldviews in such areas as literature, the arts, philosophy, and theology. I am convinced, for example, that the great monotheistic faiths provide a basis for human equality that is superior to any that has been proposed by secular moral philosophers. If we believe that all human persons are made in God's image, then we have a reason to think that all human persons have intrinsic value and should

never be regarded purely as means to other ends. We rightly ask why there are so many religious conflicts in our world and we are horrified by the thought of ethnic cleansing. But we should ask why ethnic cleansing is indeed horrifying, for to many human cultures it has seemed self-evident that it was acceptable for one culture, tribe or clan to exterminate its neighbor. So in these areas, questions of meaning and value often lie at the very center of our work.

Perhaps here it is more important to emphasize that not every question in these

fields will be influenced by faith. An argument about an author's grammatical proclivities that depends on a word-frequency count provides the same evidence for Christians and non-Christians. The vividness of a color may be the same for both. The formal validity of a logical argument in philosophy is the same for everyone who considers the matter. Common ground and persuasive arguments can often be found. But not always.

### 5. Is Christian Scholarship Really Scholarship?

I can imagine an objection at this point that might go like this: "I acknowledge the sad truth that our scholarship is often affected by our religious views, and perhaps by our secular worldviews as well." However, that is regrettable and simply shows that we have not been rigorous enough in doing our scholarship. If we are truly intellectually honest, we will approach all questions in a completely objective manner and simply look for the truth, letting the chips fall where they may. Can scholarship be Christian without undermining its character as scholarship?

I cannot answer this challenge in this lecture, but it will provide the impetus for my third and final lecture. Essentially, it raises the question as to the relation of Christian scholarship to what has become known as postmodernism. Can we acknowledge that scholarship can be shaped by a worldview such as Christianity without succumbing to relativism and that despairing view of the intellectual life that sees all academic work as essentially political power fights?

I hope to show in my third lecture that the answer is a resounding yes. The contemporary postmodern world is indeed favorable in certain important respects to the Christian scholar, and we may rightly second some of the critiques of modernity. However, the Christian scholar who is rooted in the Biblical drama will not be tempted to embrace a postmodern view in an uncritical, faddish way.

With respect to both modernity and postmodernity, we must learn to be in the world but not of the world. ■

***"If we are truly intellectually honest, we will approach all questions in a completely objective manner and simply look for the truth, letting the chips fall where they may."***

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*Hester Lecture No. 3: "The Voice of the Christian Scholar in the Postmodern Academic Conversation," will appear in the First Quarter 2000 issue of The Educator due for publication January 15, 2000.*

# Reclaiming Church Relatedness for Higher Education

A Report from the Rhodes Consultation  
on the Future of Church Related  
Colleges and Universities

by Roger Ward, Georgetown College

Last May 53 junior faculty members from Christian colleges across the country met to report about their participation in the Rhodes Consultation on the Future of Church related education.

Sponsored by the Lilly Foundation, the consultation encourages Christian colleges and universities to strengthen their attention to their Christian mission and reverse the trend in higher education away from denominational identity.

I participated in this program as a representative of Georgetown College.

Vanderbilt, Wake-Forest, Baylor, Carson-Newman—these institutions are examples of institutions that have changed their relationship with their founding denomination. Sometimes there is an increased attention to Christian identity, like at Baylor University, but in most other institutions this is not the case.

The trend in the last 50 years is away from denominational commitment, as James Tunstead Burtchaell shows in his recent book *The Dying of the Light: The Disengagement of Colleges and Universities from Their Christian Churches*. The Rhodes Consultation is an effort to help colleges think about strengthening their Christian mission and identity.

The Consultation was begun in 1995, with a grant to Rhodes College to “explore the future of (church-related) institutions with particular reference to the challenge of postmodernism.” The result of this work will be published next year under the title “Talking Out of Place: Professing in the Postmodern Academy,” edited by Stephen Haynes, the initiator of the Consultation. The Consultation was expanded in 1997 to include five regional groups of junior faculty members from church-related institutions. Participants lead discussions on 41 different campuses.

The Rhodes Consultation is a hopeful sign for Christian higher education in America. According to Haynes there are several important results of the Consultation:

(1) For many participants the Consultation has been of tremendous professional significance. It has affected the nature of their scholarly interests, their interest and perspective on institutional issues, and their experience of teaching as an expression of vocation and personal spirituality.

(2) The faculty discussions initiated by Consultation members have had a significant impact on the campus ethos at many institutions. On some campuses the discussions have ended a long local silence on the nature and future of church-related higher education.

(3) Having been changed by their experience with the Consultation, the great majority of participants want to expand their initial work by developing programs that will profoundly affect their colleagues and their campuses as well.

(4) There are hundreds of interested and qualified persons teaching at church-related colleges and universities who desire the kind of personal and professional enrichment the Consultation can provide.

Christian education has clearly changed in the last fifty years.

New financial conditions and new technology mean adjustments have to be made in the way education happens. Career pressure on faculty members often leads them to compromise and lose touch with their vocation to education and Christian principles.

Christian colleges have to find new ways to spiritually nurture their faculty and connect with their constituents. The Baptist participants in the Consultation informally arrived at several conclusions for the broader issue of church-related institutions, but also for our denomination in particular.

(1) Christian and Baptist colleges cannot recover what has been lost. The Christian colleges of the last century are gone. The question is how to respond to the new educational environment in order to provide a competitive and distinctively Christian education.

(2) Staying Christian means staying denominational. Efforts to create a “mere Christian” college have not worked. The institutions that retain a vital connection with their denomination have had the most success at remaining Christian institutions.

(3) Institutions can take advantage of their distinctive education and campus environment in competing with non-church related institutions. Many of the best academic students are looking for an education with an emphasis on Christian values and character.

(4) Academic excellence and Christian/denominational identity are compatible, but not easy. How Christian character shows up in the classroom and in the operation of the institution requires constant attention and delicate adjustment.

(5) Hiring Christian faculties is essential to maintaining Christian identity.

This is difficult because defining a “Christian” is difficult. It is also difficult to know how flexible and hospitable to be to those who fall outside this description. Christian schools should be welcoming environments, but they must also retain their identity.

In light of these challenges and possibilities the prospects for Baptist higher education are good. For one thing, Baptists have a vibrant denomination to draw from. Earlham, a Quaker school, has a wonderful tradition but less than five percent of their students and less than ten percent of their faculty are Quaker. These numbers reflect the state of their denomination.

Baptists are in quite a different position. Our churches remain a source of our strength as they continue to develop men and women who become our students. Baptists have a tradition of welcoming people into our communities who share our goal of changing the world for Christ while at the same time remaining firm in our character and heritage. Baptists also have a long and successful

***“Career pressure on faculty members often leads them to compromise and lose touch with their vocation to education and Christian principles.”***

***“Staying Christian means staying denominational. Efforts to create a ‘mere Christian’ college have not worked. The institutions that retain a vital connection with their denomination have had the most success at remaining Christian institutions.”***

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## Reclaiming...

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educational tradition. John Leland, an early Baptist, started one of the first colleges in America that eventually became George Washington University. Baptists have been historically committed to higher education, and we still are.

The Consultation should be seen as a challenge to Baptist colleges and universities. If American higher education was ever ready to hear a positive word about the benefits and success of church-related education, the time is now. Due to the relationship of educational institutions and state conventions our colleges and universities have not shared strategies and direction. While this relationship has protected many of our schools, it has also served to promote a form of isolationism among our colleges. We need to overcome this.

Second, the denomination-wide loss of our cooperative spirit

has done more than change the way we do missions or conduct our business at our conventions.

The loss of cooperation and the vision of our community as a source of healing and redemption for the world is reflected in the attitudes on our Baptist campuses. We need to reclaim a broad vision of the communal work that Baptists can accomplish through higher education. Our colleges and universities may be the new rallying point for Baptist cooperation in the next century. ■

***“We need to reclaim a broad vision of the communal work that Baptists can accomplish through higher education. Our colleges and universities may be the new rallying point for Baptist cooperation in the next century.”***

## Ouachita Singers become ‘Choir of Angels’ in Aftermath of Fatal Plane Crash

by Dr. Jeffrey R. Root  
Assistant to the President for Public Relations  
Ouachita Baptist University  
*Special to the Southern Baptist Educator*

ARKADELPHIA, Ark. —As Dr. Andrew Westmoreland, the president of Ouachita Baptist University, and I drove to Arkansas Children’s Hospital one day in early June, he remarked that some of the Ouachita students who survived the fatal crash of American Airlines flight 1420 had appeared on national television several times already, and had afforded themselves well.

“They came across sounding . . .” He had almost finished the sentence when he corrected himself. “They came across just like they are.”

He had found the right phrase. Apart from faith in God, I don’t know of a satisfactory explanation for the strength of character that the students and faculty members displayed after the June 1 crash and in the media limelight which followed.

One of the great blessings of life in Christian higher education is the opportunity to work daily with colleagues and students who hold fast to their faith, and whose inner strength may even amaze us.

The Ouachita Singers were flying into Little Rock at the conclusion of a three-week mission trip to Germany and Austria. Members of the group are quick to point out the trip itself had been a life-changing experience of concerts in the streets, at schools and churches of the former East Germany, where few Christian missionaries had been, plus an incredible experience performing and visiting with Kosovar refugees in Austria.

Through tragedy, their ministry would find hurting people back home and would be noticed worldwide.

In the minutes after Flight 1420 crashed amid a thunderstorm, the 25 members of the Singers’ tour group were, as one passenger put it, “a choir of angels.” Some of the Singers literally carried injured passengers across waist- and chest-high water, while others pulled people from the plane.

By contrast, Misha Perkins isn’t tall and strong. Her ability to lift and carry is limited, and her night blindness prevented her from leading groups of passengers through the dark fields. Instead, the music major is an example of how the Singers were able to find other ways to comfort people and save lives.

Misha jumped through flames to exit the plane, and then began to look for a way to help. She first found a fellow Singer who had suffered serious burns. She then turned to the sound of people asking for help. Fred Agag of Honolulu, Hawaii, was languishing on the ground with a deep cut in his lower abdomen. Seriously injured, amid the hail, lightning, driving rain and confusion, he was going into shock. Misha did the only thing she could think of to help him. It was precisely the right thing.

With nothing available to cover Agag and keep him warm, she stretched herself over the man, holding him tightly and locking her arms underneath him. He was shaking, but the warmth of her body and her conversation seemed to calm him. For several minutes until paramedics finally arrived, she put pressure on the wound, sheltered him from the rain, kept him warm and talked with him to keep him awake.

They talked about faith. She sang “Amazing Grace” and he tried to sing along. She recited Psalm 91 in prayer. They talked about their families. She even tried to explain that she was normally a very modest person. He survived.

“I’m so proud of everyone,” said Misha. “People were looking for a calm person to help calm them down. Many in our group

were able to be that calm person, as were some of the other passengers. Invariably, they were Christians. The words of encouragement were so often words about Jesus and faith.”

James Harrison, a senior church music major, never made it off the plane. After helping others exit the plane, Harrison continued to search for passengers who needed help. He succumbed to the smoke and died in the aisle near the back of the plane.

Almost two weeks after Dr. Westmoreland and I drove together to Arkansas Children’s Hospital, Rachel Fuller, the 14-year-old daughter of Singers’ director Charles Fuller, died there in surgery.

“Rachel’s and James’ stories have been a beacon of Christ’s light in a dark world. We continue to learn of people who have come to saving faith in Christ because of Rachel’s and James’ lives,” said Fuller. “While we miss Rachel desperately, we find great comfort in knowing that God has used her life to influence so many to make eternal decisions”

Let us savor the blessing of joining such colleagues and students in the work of the Lord. ■

***“One of the great blessings of life in Christian higher education is the opportunity to work daily with colleagues and students who hold fast to their faith, and whose inner strength may even amaze us.”***

# CGE International Programs Make the Grade

CLINTON MISSISSIPPI - Study-abroad programs were the focus when 150 members of the Consortium for Global Education (CGE) met September 24-25, 1999, at Mississippi College in Clinton. "Study-abroad programs are growing in number and in involvement among institutions," said Howell W. Todd, President of Mississippi College and vice-chairman of CGE. "This was one of the largest groups we've ever had attend an annual meeting of the consortium."

The consortium, composed of 46 Baptist colleges and universities, was established 10 years ago to assist member schools in setting up joint programs abroad for students and faculty.

The consortium now serves as a network for schools to share information about student and faculty exchange programs, summer study programs, semester abroad programs, faculty lecture series, sabbatical opportunities for faculty and workshops and conferences related to international education.

During the meeting, consortium members focused on some of the 91 programs that member schools have ongoing with 60 overseas schools in about 32 countries.

The meeting provides university presidents, international program directors and others in attendance a chance to learn more about topics from recruiting international students to opportunities overseas for business schools.

"Consortium members want to find out what programs are successful, what other schools are doing and how they can better serve their students," said Debbie C. Norris, dean of the graduate school and director of international programs at Mississippi College. "It's an opportunity for representatives from each school to talk about what has worked and what has not worked." The consortium makes it possible for member colleges and universities to pool resources and work together, so that a college doesn't have to start from scratch when it is beginning a new program abroad," Norris said.

Jerry Rankin, a Mississippi College graduate who is president of the Southern Baptist International Mission Board, attended the meeting. Rankin described opportunities overseas in hopes of attracting a college or university interested in expanding its program.

Also attending the meeting were natives of China, Taiwan, Korea and Mexico, who can assist colleges in starting programs in their countries, Norris said.

"Students and faculty benefit from programs abroad because they expand their view of the world and teach them about different cultures," Norris said. "When students go abroad, they find themselves looking inward, as well as, outward. They learn by doing. There is a learning environment 24 hours a day, not just one-hour in the classroom."

Colleges represented at the meeting were Anderson College, Anderson, SC; Averett College, Danville, Va; Brewton-Parker College, Mount Vernon, GA; California Baptist University, Riverside, CA; Carson-Newman College, Jefferson City, TN; Charleston Southern University, Charleston, S.C; Cumberland College, Williamsburg, KY; Dallas Baptist University, Dallas, TX; East Texas University, Marshall, TX; Gardner-Webb University, Boiling Springs, NC; Georgetown College, Georgetown, KY; Grand Canyon University, Phoenix, AZ; Hardin-Simmons University, Abilene, TX; Howard Payne University, Brownwood, TX; Judson College, Marion, AL; Louisiana College, Pineville, LA; Mars Hill College, Mars Hill, NC; Mercer University, Macon, GA; Mississippi College, Clinton, MS; Missouri Baptist College, St. Louis, MO; North Greenville College, Greenville, SC; Oklahoma Baptist University, Shawnee, OK; Ouachita Baptist University, Arkadelphia, AR; Palm Beach Atlantic, West Palm Beach, FL; Samford University, Birmingham, AL; Shorter College, Rome, GA; Southwest Baptist University, Bolivar, MO; Truett-McConnell College, Cleveland, GA; Union University, Jackson, TN; University of Mary Hardin-Baylor, Belton, TX; University of Mobile, Mobile, AL; William Carey College, Hattiesburg, MS, and Wingate College, Wingate, NC. ■

## Campus Report



**Averett College** has new student enrollment which has increased 44 percent over last year. Three hundred and thirty-five new students have registered for classes on the Danville campus, the largest new class in a decade.

**Bluefield College** has joined efforts with four other regional colleges of the Virginia College Fund to improve the effectiveness of education in low income communities through a Literacy Support Network. Two of the other four colleges are ASBCS members—**Averett** and **Virginia Intermont**. Also, BC's academic council approved a new division of Christian studies.

**Brewton-Parker College** provided aid to Hurricane Floyd victims. Hurricane Floyd's raging winds closed Brewton-Parker College classrooms, but it didn't stop the process of

education. Classrooms closed for two days as the campus became home to more than 300 coastal evacuees who began arriving on campus. As the evacuees arrived, student volunteers took on servant roles to handle the needs of the guests. As emergency management officials ordered residents of the coastal areas to head inland, Brewton-Parker College prepared its campus to serve as a Red Cross shelter. People came from Georgia's east coast, as well as from South Carolina and Florida. With a wide range of people on campus, from infants to elderly, the student volunteers worked to set up activities. Students led sports activities, helped with fellowship, led a prayer service, and helped with the needs of those displaced during the storm.

**Campbell University** ranks number one on

the NC state bar exam. Graduates of the Norman Adrian Wiggins school of law posted a 97% passage rate. Graduates of the pharmacy school posted a 98.6% passage rate. President Norman A. Wiggins led a group of university faculty, staff, and students to Tarboro, NC, where Campbell provided a hot meal for approximately 300 hurricane victims, their families, and volunteers assisting them. In other efforts students and faculty helped raise \$8,814 for hurricane victims and participated in clean-up and other relief projects.

**Campbellsville University** began offering two graduate classes and one undergraduate class online beginning October 20. The courses are Pastoral Ministry, Cognitive Psychology and Principles of Management.

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# Legal Notes

By Jim Guenther



## Higher Ed Lawyers Weigh In On Ex Corde Ecclesiae

Higher education lawyers have offered their opinions that the Pope's vision for Catholic higher education is legally doable in the United States. Some nine years after the Pope promulgated the apostolic constitution, the debate continues about what it should mean to be a Catholic college or university. Much of the rhetoric sounds familiar to Baptist educators.

When Ex Corde was published in 1990, the presidents of this nation's Catholic schools were appalled. They believed that Ex Corde would make their colleges and universities pervasively and unacceptably sectarian, and would give the Church a role in the affairs of the colleges and universities which would take their schools out of the mainstream of credible academic institutions.

But the presidents believed they saw an out. The American bishops had been directed to draft specific ordinances, implementation plans by which the seven norms of Ex Corde would be applied to the US schools, and to submit those to the Vatican for approval. So for seven years the presidents took the bishops to school on the workings of American higher education. Their efforts paid off. The bishops' product was university-friendly; the presidents could live with it.

But their victory was short lived. The American ordinances got a failing grade at the Vatican. Rome found the bishops' ordinances to be, in the words of one observer, "long on consultation and best efforts and short on institutional accountability to the hierarchy" for the schools' end results.

Last winter the bishops tried again, circulating in draft form new norms which added more specificity and accountability. This time, the bishops made Catholic academia unhappy.

Among the second draft's expectations: The Catholic school was to be legally linked with the Church either by statutory bonds or a formal agreement. Rhetoric would not be a substitute for legal ties. The norms and the local implementing rules were to be recited in the college's charter or bylaws.

Some of the presidents have argued that the Pope's vision for Catholic higher education, and the norms, are not legally doable

in this country. So the participants turned to the lawyers.

The Spring issue of *The Journal of College and University Law* is devoted entirely to the subject. In eight separate articles, essentially manuscripts produced for a conference held at Notre Dame Law School in April, the lawyers slice and dice the legal arguments engendered by Ex Corde and its implementation. The headline result: the lawyers don't think implementation of Ex Corde along the lines now being considered by the bishops will produce a legal crisis for the institutions.

The lawyers generally agree that the schools will continue to be eligible for government funding, accreditation will not be endangered, contracts can be managed, and the schools can win suits claiming Title VII religious discrimination in employment.

Ex Corde calls for episcopal oversight of the schools; bishops are not to be "external agents but participants" in the affairs of the Catholic school. This right and duty of the bishop to "watch over" the school alarms Catholic educators. The presidents-influenced but Rome-rejected ordinances appeared to have the American bishops agreeing with the presidents that the bishops' roles would not interfere in governance of the schools.

A Catholic theologian described the role the bishops had accepted: "Bishops should be welcome on a Catholic-university campus. Give them tickets to ball games. Let them say mass. Bring them to graduation. Let them sit on the stage. But there should be nothing beyond that. They should have nothing to say about the internal academic affairs of the university or any faculty member thereof." If the bishops were ever amenable to such a potted plant role, it

became clear the Pope did not intend them to be a schefflera.

The presidents argue the colleges and universities are civil, not church, corporations. Their governance is controlled by the state's nonprofit corporation act. Those acts have roles for boards of directors, members, officers, and in some instances, "others." Where does the bishop fit?

Accreditation agencies require that the institution be under the control of its board of trustees and not subject to inappropriate outside interference. The presidents argued that Ex Corde described a bishopric role

which, if fully implemented, would cost the schools their accreditation.

The norms express the strong preference that the institution's president be a "faithful Catholic" and for the president "to make a profession of faith and oath of fidelity" upon taking office. The faculty is to be composed, at least in the majority, of Catholics (last month the bishops relented from insisting they be "faithful" Catholics) who promote the faith.

The faculty remainder are to respect the faith. As one lawyer interprets the norm, "whenever respecters outnumber promoters, the place is no longer functionally Catholic."

Those who teach Catholic theology must have a "mandate granted by competent ecclesiastical authority" as required by the Code of Canon Law. There's nothing new about this expectation. It was the loss of the Church's certification (the *mandatum*) that cost Father Curran his job at Catholic University.

Beyond the theology faculty, the norm calls for institutional and individual academic freedom. However, the presidents and faculties fear a caveat. They fear language such as "The rights of the individual and of

***"Accreditation agencies require that the institution be under the control of its board of trustees and not subject to inappropriate outside interference. The presidents argued that Ex Corde described a bishopric role which, if fully implemented, would cost the schools their accreditation."***

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## Legal Notes...

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the community are preserved within the confines of the truth and the common good." And ". . . all Catholic teachers are to be faithful to, and all other teachers are to respect, Catholic doctrine and morals in their research and teaching." And there shall be an "integration of human and professional education with religious values in the light of Catholic doctrine."

Where is the process? Last month the bishops circulated a new draft of the norms. *The Chronicle of Higher Education* characterized it as somewhat "toned down" on Church control and giving more emphasis to "the collegial relationship" between the Catholic schools and their local bishops. Within hours, however, leading Catholic educators were saying it was still unsatisfactory.

One final consultation between the bishops and the presidents is occurring now but it seems unlikely there will be significant changes. The bishops will vote on their final draft of the US norms this month and send them to Rome for approval. When Rome approves a draft, and this draft may not get approved, the colleges and universities will

have five years to get their houses in order.

Until the September draft, the final publication of the norms would have created a significant moment of truth: How many of the boards of trustees of the 230 Catholic colleges and universities in this country would act to amend their institutions' legal instruments and implement policies and procedures to comport with Ex Corde and the detailed and specific ordinances which will apply to the American schools? The September draft back-peddled on the earlier draft's position. Now the bishops' norms would require only those Catholic colleges and universities established by the Holy See or by the bishops themselves to conform their charters and bylaws.

The September draft also suggests the schools' lawyers well armed their presidents with a warning and the bishops heard it: As the Church insists it controls the colleges and universities, the Church invites law suits and increases the chances the Church will be liable for the schools' debts and wrongdoing. This same recognition of the risks of "ascending liability" has caused some Baptist state conventions to ratchet back their rhetoric when it comes to the convention's "control" of its related institutions of higher education.

While some of the lawyers have offered

their personal opinions on the appropriateness of Ex Corde's expectations of Catholic schools, a lawyer's role in this instance is narrowly to answer if Ex Corde can be legally implemented and if so, how. The harder question is for the client to answer: Is it necessary or advisable for the college or university's board of trustees to bring their school into line with Ex Corde? Undoubtedly, some schools will be legally creative in their reaction. Many may simply alter vocabulary and put a modest spin on their policies.

Ultimately, this whole dispute about Ex Corde is evidence of a fundamental difference between the schools and the Church. That difference centers on the schools' accountability to the Church.

The dispute poses the question: Who, jumping now to the way Baptists would say it, "owns and controls" the Catholic colleges and universities? It appears that Catholic colleges and universities will be exceedingly reluctant to surrender what they deem fundamental aspects of their necessary autonomy. ■

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*Jim Guenther is a partner in the law firm of Guenther, Jordan & Price, P.C. in Nashville, TN. Tel: (615) 329-2100.*

## Transitions

**Baylor University:** Howard Williams has been named director of church relations. **Randall O'Brien**, acting chair of the department of religion, has been named executive assistant to the president.

**Campbell University:** Willis Whichard, has been named dean of the Norman Adrian Wiggins School of Law. Whichard is only the third dean in the history of the Law School. **Jim Person** has been named director of public information.

**Campbellsville University:** David W. Fryrear, Sr., director of athletics, died from injuries sustained in a boating accident. Fryrear also served as the offensive coordinator for the CU football team. **Frank Cheatham**, professor of mathematics and computer science, has been named vice president for academic affairs.

**Boree P. Kwok** has been named director of library technical services and director of institutional research.

**Dallas Baptist University:** Sonya Payne has been named dean of students.

**East Texas Baptist University:** David Howard, former director of admissions, has been appointed director of student advising and retention. **Vince Blankenship** has been promoted to director of admissions. **Celeste Hammock**, professor of nursing, has been named director of nursing education. **Robert**

**Spencer**, chairman of music department, has been named dean of the newly established school of music and fine arts.

**Florida Baptist Theological College:** Charles Collins, former registrar, has been appointed as director of academic services.

**Hardin-Simmons University:** Herbert Grover has been named head of the biology department. **Michele Dose** was selected as head of the chemistry and physics department.

**Houston Baptist University:** Don Anderson is the new director of alumni development.

**Howard Payne University:** Don Newbury, chancellor, has announced plans to retire in May 2000.

**Mississippi College:** Steven Stanford has been named vice president for student affairs.

**Sid Moller**, is the new dean of the school of law.

**Missouri Baptist College:** Arlen Dykstra has been named Provost and Vice President of Academic Affairs. Dykstra previously served as Executive Vice President and Academic Dean.

**Oklahoma Baptist University:** Robbie Mullins, professor of business, was installed as Lawrence Peitz chair of business.

**Ouachita Baptist University:** Keldon Henley, formerly associate dean of students for assistance programs, has been named dean of students. **Bill Dixon**, promoted two years ago to vice president for student services, had served as dean since 1970.

**Southwest Baptist University:** Carl Singer has been named vice president for development. **David Whitlock** has been appointed as dean of the college of business and computer science. **Granville Watson**, director of church and community relations, is the new director of the Jack Stanton Institute of Evangelism of the Courts Redford College of Theology and Church Vocations.

**University of Mobile:** Craig Bolar has been named director of athletics; **Sara Parker**, director of student activities; **Fred Lackey**, assistant to the president and **Karen Delzell**, dean of the school of special programs.

**University of Mary Hardin-Baylor:** Bobby Johnson has been named director of development. ■

## ASBCS CALENDAR OF ACTIVITIES

**DECEMBER BOARD MEETING, Sunday December 5, 1999, 8:00 p.m. Hyatt Regency, Atlanta, Georgia**

**RECEPTION AT SACS FOR ALL PERSONNEL FROM ASBCS MEMBER SCHOOLS 8-9 p.m., Monday December 6, 1999, Hyatt Regency, Atlanta, Georgia**

**2000 ASBCS NATIONAL EDUCATION COLLOQUIUM AND ANNUAL ASBCS BOARD MEETING, June 4-7, 2000, Williamsburg, Virginia**

# Names & Faces



## People

**Campbell University:** **Martin Sellars**, chairman of the department of government and history, chaired a panel entitled "Schools and Religion, Education and Faith" at the 1999 Bi-Annual Christians in Political Science Conference at Calvin College. He also presented a paper entitled "The Lighthouse of World Views in a Sea of Public Policy."

**Bruce Powers**, associate dean of the Divinity School, has just authored a new book entitled, *Covenant Ministry: A Manual for Minister-Church Relations*. The book is being published and distributed by the Baptist State Convention of North Carolina.

**Campbellsville University:** **Sylvia L. Morris**, dean of student services at CU, was recently honored as Educator of the Year for Baptist Associates for Student Affairs.

**Charleston Southern University:** **Jairy C. Hunter, Jr.**, president and professor of management at CSU has been named vice-chairman to the SC Higher Education Tuition Grants Commission for 1999-2000.

**Cumberland College:** **R. Garland Young**, professor of religion, has published an article entitled, "The Times and the Seasons: 1 Thessalonians 4:13-5:11" in the Spring 1999 edition of the *Review and Expositor*. As the new millennium draws near and many speculate that the apocalypse is approaching, Young's article examines a similar apocalyptic speculation written by Paul in 1 and 2 Thessalonians.

**Dallas Baptist University:** **Todd Still**, associate professor of Biblical Studies and director of Ministerial Students in the Mary C. Crowley College of Christian Faith, has a book released by Sheffield Academic Press of Great Britain entitled *Conflict at Thessalonica, A Pauline Church and Its Neighbors*. **Dave Arnott**, associate professor of management in the College of Business has published a book *Corporate Cults: The Insidious Lure of the All Consuming Organization*. **Fred White**, distinguished professor of Christian faith and professor of religion will be inducted into the Texas Senior Games Hall of Fame for more than 25 years of track and field competition.

**Florida Baptist Theological College:** **Don Odum**, associate professor of voice, has been selected to serve as guest conductor for the Missouri Baptist Convention Young Musician's Festival. He will also lead children in a choral performance at the Mississippi

Young Musician's Camp sponsored by the Mississippi Baptist Convention.

**Georgetown College:** **William H. Crouch, Jr.**, president, is chairman of this year's fund drive for United Way of the Bluegrass. He is the first person outside of Fayette County to serve in this capacity. Crouch was recently named an honorary fellow at Regent's Park College of Oxford University in England. He was recognized for his efforts in establishing a student abroad program between the two institutions.

**Hardin-Simmons University:** **Joe Alcorta**, professor of Spanish at HSU, has written a booklet entitled *Essential Spanish for Bankers* published by Hermenegildo Press.

**Gregg Cantrell**, the Rupert N. Richardson professor of history at HSU, has an article printed in *Humanities*, entitled "Stephen F. Austin, Empresario of Texas". **Charles R. Richardson**, director of media relations at HSU, will be included in the *Millennium Edition of Who's Who in the World*.

**Houston Baptist University:** **David Capes**, associate professor of Christianity at HBU, received the Junior Scholar Award from the Southwest Regional Meeting of the Commission on Religious Studies for his work on the ideas of the imitation of Christ in the early church. The purpose of the award is to encourage and support the scholarly work of newer scholars who are in the field of Religious Studies and live in the Southwest Region. **Chris Hammons**, history and political science, presented a paper titled "Using Written Constitutions to Measure Political Culture" at the Midwest Political Science Association. **Leslie Kennedy Adams**, languages, recently chaired a panel, "Vietnam War: The Vietnam War" and presented two papers "Male/Female Relationships in Tim O'Brien's 'The Nuclear Age'" and "Tomcat in Love" at the Popular Culture Association. She also chaired a panel "Deconstructing War: New Approaches to Literature and Media" and presented a paper "Peace in the Classroom: An Empirical Study" at the College English Association. **Dean Riley**, library, let two workshops this summer for the Southeast Texas Homeschool Association Conference titled "Evaluating Internet Information" and "Using Internet Search Engines." **Alice Rowlands** who is advisor to *The Collegian*, HBU's student newspaper, received on behalf of the paper 28 awards from the 1999 Texas Intercollegiate Press Association. **Dr. Steve Wentland**, chemistry, recently sponsored six students who made four presentations at the University of

Houston-Clear Lake Student Conference for Research and Creative Arts titled "Studies in the Folding of Gly 5", "Studies in the Folding of Gly6-Gly8", and "Animation of Nonpolar Bond Formation" which was recognized as an Outstanding Project. **Dr. Phyllis Thompson**, languages, presented sessions on using languages at the Texas Foreign Languages Association in Galveston. She was elected to the board of directors of Joint Council of Languages/National Council of Languages and International Study.

**Mississippi College:** **Randy Miley**, art director chair, has been chosen by the Louisiana Art Education Association as the recipient of the Distinguished Service Within the Profession for the Year 2000 award. The selection was based on recognition for excellence in art education both as an educator in the classroom/community and as an active and vital participant in the state and national art education organizations. **Oklahoma Baptist University:** **Max Brattin**, associate professor of economics, represented the Paul Dickinson School of Business at the annual convention of the Association of Collegiate Business Schools and reviewed accreditation standards.

**Cindy Hanchey**, associate professor of computer science, was a review panelist for the National Science Foundation course "Curriculum and Laboratory Improvement" in Washington DC. **Michael Keas**, assistant professor of natural science, was elected a fellow of the American Scientific Affiliation and serves on its science education committee.

**Dan Reeder**, interim dean of the business school, served as one of the Chartered Financial Analysts who graded CFA Level II and Level III exams in Charlottesville, VA.

**Ouachita Baptist University:** **Mike Arrington**, vice president for academic affairs, has been named a member of the Accreditation Review Council of the North Central Association of Colleges and Secondary Schools. He also has been appointed to the board of directors and chair of the deans group of the Association of Southern Baptist Schools and Colleges. **Wayne Bowen**, assistant professor of history, presented a paper titled "The Ghost Battalions: Spaniards in the Waffen-SS" at the conference of the Society for Military History. **John Cloud**, associate vice president for estate and gift planning, had "How to Succeed in Planned Giving" published in *Planned Giving Today*. **Sim Flora**, associate professor of music, had a choral anthem, "How Beautiful is the Gift," published by Monarch Music. **Ray Granade**, director of library services and professor of



by Carolyn Bishop  
International  
Director



## The 3-R'S for CGE

RESPONSIVENESS to global educational needs from strategic Consortium for Global Education (CGE) member schools added new opportunities for international programs during 1998-99.

More than 150 representatives and international guests from 46 schools attended the CGE Annual Meeting at Mississippi College on September 24-25. Each member came to highlight their school's programs and with expectations to learn from other international programs which impact students and faculty. A new CGE Executive Board was elected: Chairman-Howell Todd from Mississippi College, Vice Chairman-Cynthia Jayne from Union University, Member-Craig Turner from Hardin-Simmons, Member-Rory Lee from Louisiana College, and Ex-Officio Members-Ben Elrod from Ouachita, Larry McSwain from Shorter, Bob Agee as Executive Director and Carolyn Bishop as International Director.

RESULTS from the CGE Strategic Response Survey sent to every member school in May indicated CGE schools are interested in new partnerships in: Europe (28 CGE schools), Asia (16), Central America (9), South America (8), Africa (6),

Middle East (6), and Australia (2). Departments of Business, Education, English and Language were reported to have the most active faculty and student participation in international programs. The most frequently requested topics for CGE Annual Meeting workshops were International Programs (start-up, J-1 Visas, linking programs, on-line courses, student integration), Faculty Involvement, Partnerships (agreements, new sites), and Recruitment.

REQUESTS sent to the CGE office for educational expertise were processed and met needs in Rwanda, Venezuela, Germany, Kyrgyzstan, Vietnam, India, Jordan, Hong Kong, Iran, Northern Caucuses, Lebanon, St. Maarten, Somalia and Indonesia. Other areas of networking included a site visit to a premier university in Jerusalem and attendance at several regional conferences including the 50th Anniversary of the National Music Conservatory hosted by the Queen Noor Foundation in Petra, Jordan.

### 1999-2000 CGE Opportunities Include:

- A CGE investigation trip to Southern Spain and Moroccan-Spanish area from November 28 to December 5-6 to visit universities in Malaga, Granada, Alicante/Altea and across to Melilla and Oujda in Morocco.
- A proposed delegation visit to at least nine universities already requesting partnerships in Jordan, Israel and Lebanon for the Spring of 2000. If you are interested,

please contact Carolyn Bishop to coordinate CGE member schools to set a date.

- A delegation trip to Thailand and Indonesia, July 24 to August 7. Delegates can participate in both sectors or select one emphasis. The visits in Thailand include traveling to Chiang Mai July 24-25 to meet with educational partners for two days and then travel July 26-30 to universities in Thailand. On July 31 the second phase will begin in East Java with another two day orientation to educational opportunities at a meeting in Surabaya and traveling onward in response to a Ministry of Education request for CGE member schools to investigate opportunities with universities in Surabaya, Jakarta, Jember, and Bandung.

### Celebrating 2000 from the Top of the World!!

A proposed International Conference for CGE and our Asian Partnering Universities in China, India, Japan, Nepal, Pakistan, South Korea, Taiwan, and Thailand is being planned for meeting in Kathmandu, Nepal, for the end of October 2000. Please think about sending at least one representative who can network globally toward mutual benefit and learn about the growing impact and influence of education in Asian countries! Currently we partner with over 40 universities and colleges in China, Japan, South Korea, and Taiwan.

Please contact International Director Carolyn Bishop by e-mail if you are interested: <cbishop@cgedu.org>. ■

## People...

(continued from page 12)

history, was the co-author of *A System and a Plan*, a new book dealing with the history of the Arkansas Baptist State Convention. **Ouida Keck**, associate professor of music, has been elected president of the 200,000-member National Federation of Music Clubs. **W. Francis McBeth**, distinguished university professor and composer laureate for the state of Arkansas, has been named an American Society of Composers, Authors and Publishers (ASCAP) winner for the 34th consecutive year. **Dave Ozmun**, assistant professor of communications, has been published in *Feedback*, a journal of the Broadcast Education Association. The article was titled "Status of the Shooter: News Coverage and Input from Photographers in Local Television News." **Randolph Smith**, has been named editor of the national journal *Teaching of Psychology*. **Dennis Tucker**, assistant professor of religion, presented a

paper on the biblical book of "Psalms" at the Southwest Regional Meeting of the Society of Biblical Literature. **John Wink**, professor of English, had a sonnet published titled "Praise God" in *Christianity and Literature*. **Randall Wight**, dean of the school of interdisciplinary studies, has been elected president of the Southwestern Psychological Association. **Samford University**: Psychology Department Chair **Stephen L. Chew**, has received this year's John H. Buchanan Award for Teaching. **University of Mobile**: **Judith McPeak**, chair of the department of communication, received a "Competent Leader" award for achievement in the Toastmasters International Leadership Program. **Donna Lewis-Christian**, public services librarian, is serving on the review committee of the Local Legacy Project of the Library of Congress. **William Carey College**: **Myron C. Noonkester**, chair and professor of history, was invited by *Church History* to review Leslie Barnard's *Thomas Secker: An Eighteenth Century Primate*. ■

## Campus Report

(continued from page 9)

**Carson Newman College** Army ROTC is the only program hosted at a Baptist college or university. CNC is also the only Partnership In Nursing Education (PNE) in Tennessee. **Charleston Southern University** continues its partnership with the South Carolina department of education by housing the Berkeley, Dorchester and Clarendon Regional Technology Center. The center offers direct instruction to area schools as well as technology consultation services. The Derry Patterson Wingo School of Nursing received national accreditation for its bachelor of science in nursing. **East Texas Baptist University's** teacher education program has received the highest possible rating from the State Board of Education Certification (SBEC). The high rating is based on the number of ETBU stu-

(Continued on page 15)

# Gifts & Grants



## Averett College Records Best Fund-Raising Year

Averett College's 1998-99 academic year was one of the most successful fund-raising years in its 140 year history. This year, alumni, trustees, friends, faculty and staff contributed \$5.4 million to scholarships, building projects, and operating expenses. Included is a \$1 million gift from an anonymous donor and a \$1.1 million bequest from the estate of Martinsville resident and Averett alumna Sallie Mason.

Averett has also experienced a dramatic increase in endowment, currently \$28 million from \$4.8 million in 1992-93.

## Ouachita Receives \$5.9 Million for Scholarships, Business School

A pledge from the Frank D. Hickingbotham Foundation and Hickingbotham family and a gift from the estate of Henry Foote Coleman provided major new funds for scholarships and academic development at Ouachita Baptist University. Hickingbotham, chairman of the board and CEO of TCBY, Inc., attended a press conference at which a \$4.5 million pledge from the foundation and family was announced. It provided the basis for a \$10 million capital campaign for the Hickingbotham School of Business. The funds will be used to add scholarships, retain and attract outstanding faculty members, incorporate up-to-date technology in classrooms, enlarge international relationships, and establish a distinguished speaker series.

The estate of Henry Foote Coleman of Princeton, Ark., includes \$1.4 million to be used for scholarships.

## Chancellor Herbert Gabhart Gives \$400,000 to Belmont

Belmont University's Chancellor Herbert Gabhart has established in memory of his wife, Helen, the Helen A. Gabhart Memorial Missions Fund with a gift of \$400,000. Interest income will be used for various university missions causes.

## Gardner-Webb Announces \$5.4 Million Gift, Largest in History

Gardner-Webb University has announced the largest gift in the institution's history from Winifred and David Lindsay. The gift includes a significant sum designated for the University's endowment for student scholarship support; and an amount for capital needs.

## Dallas Baptist University Raises \$5.3 million for Dormitories

DBU raised \$5.3 million to meet the conditions of a \$1 million challenge grant from the J.E. and L. E. Mabee Foundation, Inc. This challenge grant was received for the completion of DBU's \$6.3 million Women's Dormitory and Dorm Renovation Campaign.

## East Texas Baptist University Receives Surprise \$1 million

At the university's annual Appreciation Banquet, East Texas Baptist University received a \$1 million surprise gift by Joseph Z. and Louise Ornelas for construction of a football stadium.

## Georgetown College Receives \$7.1 million for 1998-1999

Georgetown received the second highest total of donations of \$7.1 million this year. Included were both restricted and unrestricted funds from the Kentucky Baptist Convention and gifts-in-kind.

## W. M. Keck Foundation Awards \$600,000 to Mississippi College

Mississippi College has received \$600,000 from the W. M. Keck Foundation for construction of a Mathematics/Computer Science/Chemistry building. The new space will offer students innovative classroom experiences and expanded research capabilities.

## Truett-McConnell Receives Pledge of \$500,000

John L. and Sarah Nix have pledged a gift of \$500,000 toward the construction of a student activity center on the Truett-McConnell College's Cleveland, Georgia, campus.

Trustees approved plans to begin construction immediately and voted to name the facility the John L. and Sarah Nix Student Activities Building.

## Gift to Establish History Professorship at William Carey

Long-time philanthropist and former trustee chair Wiley Fairchild has donated \$250,000 to William Carey College to establish the J. Ralph Noonkester Endowed Professorship of History. ■

## Development

**Averett College** has received \$37,000 payment towards a grant from the Lettie Pate Whitehead Foundation, Inc. for the 1998-99 academic year. When payment is complete, the total payment will be \$74,000.

**Campbell University** Bob and Pat Barker of Fuquay-Varina gave a gift of \$100,000 to enhance the library.

**East Texas Baptist University** received an anonymous gift of \$100,000 and \$100,000 from Pilgrim's Pride Corporation **Mississippi College** The Department of Foreign

Languages has been awarded a \$120,000 grant from the U. S. Department of Education to help fund the Foreign Language and International Trade Program (F.L.I.T.). The grant, which is \$60,000 a year for two years, will be used for faculty and program development, student internships and programs overseas, workshops, equipment and recruiting. It is a matching grant with the Federal Government providing 50% of the funds, or \$120,000 and Mississippi College matching with 50% in kind funds. Debbie Trott Pierce, associate professor of French and director of F.L.I.T., will serve as grant director. ■

## CHECK OUT OUR ASBCS WEBSITE AT:

[www.baptistschools.org](http://www.baptistschools.org) or

[www.baptistcolleges.org](http://www.baptistcolleges.org)

Information on 54 member schools including links to admissions officers and school websites; placement registry forms, job openings at member schools and the *Southern Baptist Educator*.

Send Educator news and website changes to:  
Tim Fields, ASBCS Director of Communications

email: [tim\\_fields@baptistschools.org](mailto:tim_fields@baptistschools.org)

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# COMMENT: The Fine Art of Staying Close to the Church Family

Bob R. Agee, Executive Director, ASBCS



Attorney Jim Guenther sent me the Spring 1999 issue of *The Journal of College and University Law* published by the National Association of College and University Attorneys.

The issue is devoted to talking about recent trends in court cases dealing with church-related colleges and universities with particular attention given to several cases which involved Catholic schools.

From my initial reading of the volume I was impressed with just how important it is to our schools that we maintain some form of structural tie to a sponsoring church body, either in the form of a covenant relationship that results in financial support from the church body or that involves some participation by the church body in the selection of trustees.

It reminded me of the two areas of importance for preserving and maintaining church connectedness: philosophical reasons and practical advantages. Obviously staying close to the church family has value philosophically. All of our schools have their roots at some juncture in a valued relationship with a state convention of Baptists.

That heritage provides us a set of philosophical presuppositions about the way we view knowledge, about the way we treat students and one another, and about the way we view our mission and our graduates' ultimate mission in the world.



Bob R. Agee

Being a part of a church body's mission and ministry in the world stirs us to think more deeply about what we do with the knowledge gained to try to make an impact on our world for larger more noble purposes. As a university president I always valued the philosophical roots sunk deep in Baptist history and heritage.

There are practical values to staying close to the church family. To loosen or to blur the structural connection between our schools

and the Baptist family can do serious harm to a valuable wall of protection that has been in place through the years.

All of us value the importance of our freedom to discriminate in hiring based on religious affiliation and practice.

All of us value the importance of our freedom to establish value-based behavioral policies for both employees and students that are rooted in our religious convictions.

All of us value our freedom to develop curriculum requirements for all students who want to graduate from our schools that will include some expectation that the student will deal with religious truth as part of their intellectual and professional pilgrimage.

All of us value the freedom to try to control the atmosphere and moral consciousness and moral/ethical posture of our campuses.

If the trend continues in the courts in the

development of case law those freedoms will not be available to those schools that cannot demonstrate a tangible and meaningful connection with a church body.

The last few years have been turbulent times for some of our schools as they sought to work in a responsible manner with the sponsoring state conventions. Sometimes what seems to be the most immediate and easiest solution is not the best solution. I

would urge each of us to take great care to search for ways to strengthen our ties to our Baptist family.

Work at leading faculty and staff to think in terms of "Kingdom" significance as they think about curriculum, policy, and practice. Don't assume that our freedom

***"To loosen or to blur the structural connection between our schools and the Baptist family can do serious harm to a valuable wall of protection that has been in place through the years."***

to be who and what we feel led to be will always be available on our terms.

Urge your school's attorney to subscribe to *The Journal of College and University Law* and urge them to stay abreast of the trends in case law governing our type schools.

As Christian colleges and universities that are serious about Christian faith and heritage we are too important to society to forfeit our freedom to be what we are because of our impatience with those in the church family who don't understand who and what we are. ■

## Campus Report

(continued from page 13)

dents who pass the state's ExCET exam, a test given to recent graduates of teacher preparation programs. For a university to receive the highest rating of "Accredited," its students must meet the passing standards established by SBEC in each of seven demographic groups.

**Florida Baptist Theological College** has expanded its reach with the addition of two new sites and utilization of a new technology based delivery system. The school opened its East Florida site in Jacksonville and its Southwest Florida site in Lakeland in addition to the established South Florida site in Miami. Courses will be offered in a traditional classroom setting and through com-

pressed interactive video. Plans are also in the works to establish an on-line delivery system through the Internet.

**Gardner Webb University** has announced the formation of a Center for Congregational Enrichment. The Center will offer educational and enrichment opportunities for both clergy and laity who are not enrolled as traditional, degree-seeking students in the school of divinity.

**Hardin Simmons University** trustees approved a \$2.6 million apartment project near campus. Renovations to the Mabree Hall which houses the physical therapy program have been completed.

**Mississippi College** school of law has been ranked as one of the top ten law schools with regard to the quality of life of its students.

**Missouri Baptist College** breaks ground for a new chapel/fine arts building. The \$7.4 mil-

lion building is a part of the Spirit of Excellence Campaign, an effort to raise \$10 million for capital improvements and endowment for the college.

**North Greenville College** held a groundbreaking ceremony on the \$2 million, 18,000 square foot Joe F. and Eleanor Hayes Christian Fine Arts Center, scheduled for completion by January 2001. A gift from Joe Frank and Eleanor Hayes enabled the college to move forward on the project.

**Baylor University** dedicated the McLane Student Life Center, the centerpiece of the university's \$21 million, 60-acre Student Life Complex. The 150,000 square foot facility is named for the Drayton McLane Jr., family of Temple, TX. The McLane family gave the lead gift for the center. Drayton McLane, Jr. chaired the three-year fundraising campaign to fund the building's construction. ■

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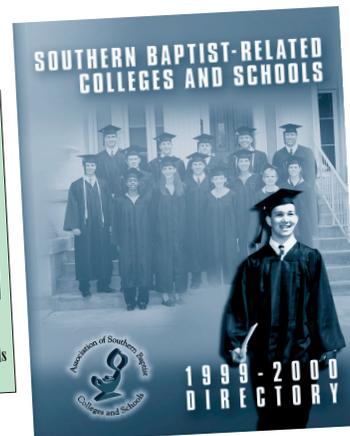
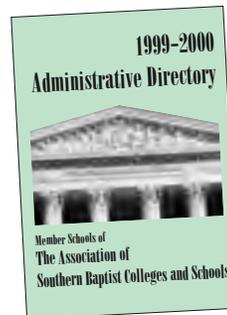
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