

Towers

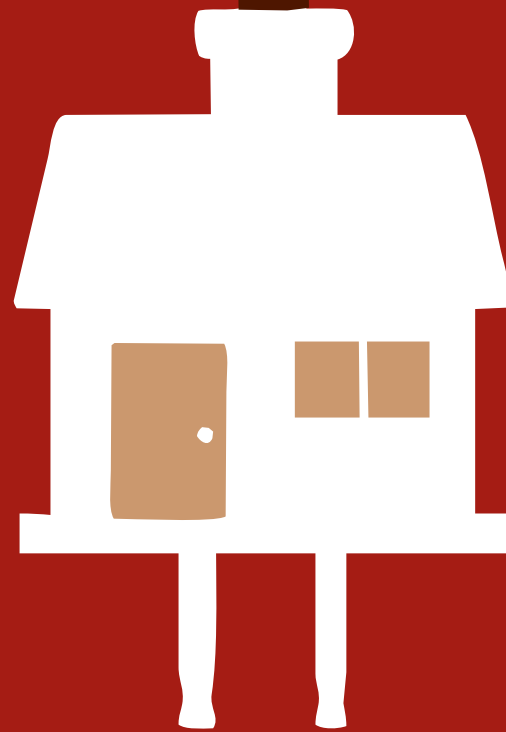


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IN MEMORY OF CARL "CHIP" STAM

March 10, 1953 - May 1, 2011



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Southern Story: Carl “Chip” Stam

By AARON CLINE HANBURY

SBTS prof dies after four-year battle with cancer.

“He who influences the thoughts of his times, influences all the times that follow. He has made his impress on eternity.”

When Hypatia of Alexandria said these words, she wasn’t thinking about Southern Seminary’s late professor, Carl “Chip” Stam. But her statement amply applies. Stam indeed influenced the thoughts of people during his time — several churches and institutions, and thousands of people around the country.

Southern Seminary mourns the loss of Stam, one of her most beloved and influential professors, who passed away May 1. Stam battled an aggressive form of non-Hodgkin’s Lymphoma since Spring 2007. Born March 10, 1953, he died at age 58.

Stam came to Southern in 2000 to serve as professor of church music and worship. He also became the founding director of the seminary’s Institute for Christian Worship. Spring 2009, Stam received tenure. During his time at the seminary, Stam also conducted the seminary’s oratorio chorus. Additionally, Stam conducted the Kentucky Baptist Men’s Chorale for more than 10 years. Beginning 2002, he served Louisville’s Clifton Baptist Church as the minister of music and worship.

“Chip Stam was such a great gift to Southern Seminary and to the church of the Lord Jesus Christ,” said Southern Seminary President R. Albert Mohler Jr. “He was a gifted musician, as indicated by all of his musical accomplishments. But Chip Stam was so much more. He was a warm and faithful friend, an energetic faculty member and a wonderful worship leader. To know Chip Stam was to know a warmhearted artist with a deep commitment to Christ.”

Randy Stinson, dean of Southern Seminary’s School of Church Ministries, said of Stam: “Chip Stam was a Gospel witness from beginning to end. He taught us how to live and maybe more importantly, he taught us how to die. His impact on students at SBTS will reach generations with the Gospel as we worship the Lord Jesus in spirit and in truth. He will be greatly missed.”

Before coming to Southern Seminary, Stam was pastor of worship and music at the Chapel Hill Bible Church in Chapel

Hill, N.C., from 1991 to 2000, where he also conducted the Chapel Hill Carrboro Community Chorus and directed music for The Raspberry Ridge: The Chapel Hill String Camp. From 1981 to 1991, he was the director of choral music at the University of Notre Dame.

Stam, who earned both the bachelor of arts and master of music at the University of North Carolina at Chapel Hill and pursued additional studies at several institutions, also served as the national chair for American Choral Directors Association’s Repertoire and Standards Committee for Music and Worship. He conducted numerous all-state choirs and festival choruses, and served on the advisory councils for *Reformed Worship* magazine and the Calvin Institute of Christian Worship.

Beginning in 1995, Stam published a widely popular, Web-based weekly devotional that shared interesting and challenging quotes about the nature of worship and prayer in the life of the Christian church, *Worship Quote of the Week* (www.wqotw.org).

“Chip mentored countless pastors and musicians from a distance through his *Worship Quote of the Week*, which has been an indispensable resource from my earliest days in ministry to the present,” said Lange Patrick, music and worship pastor at Louisville’s Highview Baptist Church. “Chip Stam not only knew God and loved to praise Him, but his passion for Christ was equally matched by the integrity of his life. When I think of Chip Stam, I think about Christ and am spurred on to make that my own legacy.”

A lifelong athlete, Stam played amateur tennis with the United States Tennis Association. He even earned a second-place ranking



CARL “CHIP” STAM
March 10, 1953 – May 1, 2011

as a tennis player in the state of North Carolina as a high schooler.

Stam is survived by his wife of 35 years, Doris, and their three children: Michael, Martin and Clara. He is also survived by his mother, Jane Stam Miner, and siblings Karen, Paul and Billy.

“Chip inspired us all through his life, but he taught us even more about trust in Christ in the course of his illness and in the grace and trust in Christ he revealed until his death,” Mohler said of Stam’s battle with cancer. “Chip Stam will be sorely missed, and we grieve with his faithful wife, Doris, and his entire family. I am so thankful for all the lives touched by Chip Stam through his teaching at Southern Seminary and far beyond. His teaching legacy is in those students, and in the worship they lead.”

Though, of course, the Alexandrian mathematician Hypatia didn’t know Stam, if she did, she might rightly have said, “He has made his impress on eternity.”

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In memory of Carl "Chip" Stam

By TOM SCHREINER and
BRUCE WARE

Chip Stam has been a friend and colleague of ours for more than a decade, serving with us both as a professor of music and worship at Southern Seminary and as our music and worship leader at Clifton Baptist Church. We have great respect for Chip, have grown to love him dearly, and rejoice at the work of God in him and through him, to the glory of God in Christ.

There is far more we could say about Chip than this brief memorial conveys. We only mention a few things that stand out as we reflect on his life and ministry. First, Chip was an amazing musician — composer, conductor, arranger, performer and worship leader, all done with enormous skill, yet done with such grace and ease. Whether conducting a 200-voice concert of Handel's "Messiah" with full orchestra, or leading a regular Sunday morning worship service, one could count on Chip having mastery and command of what was taking place, always with a smile and gracious composure that expressed the joy of the Lord from this dear man's soul.

Second, Chip loved the Gospel. He endeavored to put the Gospel of Christ died and risen as the centerpiece of worship. As some have commented, Chip had a "joy in the Gospel" that permeated both the content of our times of worship as well as his own demeanor as he led worship. The worship services at Clifton almost always included a time where we confessed our sins and then joyfully acknowledged God's forgiveness, for Chip understood that true worship stems from hearts full of joy because of Christ's saving work in His death and resurrection. He understood that God has displayed Himself most fully and beautifully in Christ, and that the Spirit has come to glorify Christ. So for Chip, our worship must focus on Christ,

while we do so understanding the richness of the Trinitarian fullness in our worship.

Third, Chip loved teaching students the breadth of Christian worship from an array of traditions within the Christian church. Chip knew and influenced people from all over the United States and beyond. His Worship Quote of the Week (WQOTW), filled with historical and biblical insights from week to week, reached hundreds of people around the world. We were constantly amazed how many friends Chip had. No other faculty member brought so many guest lecturers to the campus of Southern Seminary. He was a Baptist by conviction, but he was ecumenical in the best sense of the word, enjoying fellowship with Christians from many other traditions. To put it another way, he learned and profited from other faith traditions, and therefore he was quite eclectic both in his knowledge of the theology and practice of worship, and in his incorporation of elements of these traditions in the kinds of worship services he would plan and teach his students to consider as well.

Fourth, Chip loved his family. He took delight in time with his dear wife, Doris, and with any one of their three children. He celebrated their successes and prayed fervently for areas of struggle or difficulty. Chip's greatest concern has regularly been the spiritual vitality of his children. We know that among his final prayers before his passing into glory were prayers for God's grace and mercy to be shown to his wife and children.

Fifth, Chip's goal and aim in life was to bring praise to God. He did so in leading worship and choirs and orchestras. We saw in Chip's leading the maxim of John Piper, "God is most glorified in us when we are most satisfied in Him." Chip praised God in every arena of his life. He was an incredible athlete, and his joy in playing tennis or basketball or walking on

his hands was evident to all. Doris and Chip brought praise to God in inviting countless people into their home. What a haven of joy and praise the Stam home has been for so many. Chip loved people, but he loved them for God's sake and for His glory.

Sixth, Chip loved and trusted his Savior. To the end of his life, one characteristic stood out above all others, and this was his unflinching confidence in the God who, in His great love, had sent His Son to die in his place and pay the penalty for his sin. For all of us who have been with Chip over these past four years of his battle with cancer, Chip has displayed to us how to die well as the fruit of trusting God well. Chip lived the reality of the Gospel and exhibited a peace that passes human understanding as his heart was filled with joy over the greatness and grace of God's gift of salvation. We visited Chip many times during his ordeal with cancer, and on every occasion we came back encouraged and strengthened in our faith. Chip wanted to live to an old age, but he gave his life to God, trusting him for his life and death. Therefore, visits with him

and Doris and the rest of the family were never gloomy affairs. The joy of knowing Jesus was refracted through his sufferings.

We saw Chip Stam the last time just three days before he died. He was declining, but he greeted us by name with a friendly demeanor when we entered the room. We told him about an evangelistic outreach in our church where many came, and he responded in his weakened state with a word we could barely hear: "Fantastic." Our times of prayer with him and Doris were always sweet, and we prayed together again on this occasion. Then a person in the room spontaneously apologized for a time she accidentally hurt Chip physically. The apology was nothing new to Chip, but he laughed loudly and joyfully remembering the incident, showing the love and forgiveness that marked his life. That is the last time we will hear Chip laugh in this world, but we look forward to seeing him again on the day of resurrection, and we know that the first thing that will greet us will be his boyish and radiant smile. How we long to see that smile again, and what a comfort it is to know that we will. 



Doris and Chip Stam | Photo by Devin Maddox

A rather serious cheerfulness: what I learned about leading worship from Chip Stam

by JEREMY PIERRE

Honestly, I never fully understood Chip Stam. He was a non-melancholic musician who loved college basketball and was picky about grammar. He was a noticeably good athlete who loved to watch birds and read the Puritans. He was highly artistic, yet enjoyed being around other human beings. He wore Crocs, drove Volvos and used a Mac (before these were cool), yet frequently voted Republican. And when he had the most reason in life to be irritable and embittered, he was cheerful – puzzlingly cheerful.

I couldn't understand how he could be so stubbornly positive. I've often wondered if this cheerfulness was the bubbling up of his natural disposition. But if it were only that, it wouldn't have had such a weightiness, a seasoned maturity about it. His cheerfulness was not the untested lightheartedness of a child. It was not the syrupy optimism of one who ignores reality. Instead, it was a rather serious cheerfulness.

I suspect that our rather artistic Lord anneals into his different servants the varying colors of Christ – like stained-glass pieces that capture a particular shade of who Jesus is. The unique hue that Chip

contributed was this cheerfulness I've been describing; it is one of the great lessons of his life. His cheerfulness had such quality to it because it shone from a heart of faith tempered by the disappointments and hardships of living in a fallen world as a fallen man. In other words, he lived with the happy awareness of his desperate need for both the provision of God and the forgiveness of Christ. And this is how he faced the very grim reality of his cancer. Only glass annealed by fire can reach such profoundly bright color.

And this is how Chip led all of us in worship. Whether in the dignified chapel of Southern Seminary or the modest auditorium of Clifton, he used his skill not to impress or to indulge, but to engage his hearers with Christ and His Gospel. Chip taught that the purpose of music is to serve the truth of Scripture as it compels the heart to worship. And so in many a discussion about planning worship services, he would recite as if obvious to everyone this simple set of guidelines:


- Read the Bible
- Preach the Bible
- Sing the Bible
- Pray the Bible
- See the Bible

Chip knew that the Word of God was the means of working the Gospel deep within the heart to produce worship. He wanted everyone to participate, and planned his services with such participation in mind. Music merely facilitated this; it was not meant to perform to the people, but rather to participate with them. Chip loved excellence in execution, of course, but this was not the main concern of the service. The Gospel was.

And you could see the Gospel's priority in the very structure of the service. Every service included a consideration of the seriousness of our sin, not in a mopey way, but in a way that would compel us to think about why specifically we need Christ. And as our hearts sensed the weight of our sin, Chip would set before us those promises of God that lifted them to holy cheerfulness. We would sing those promises, read them aloud together, have them read to us – whatever the form, we were led to cast ourselves entirely on the great mercy of God in Christ.

As you left a worship service under Chip's direction, you would have been impressed with the kind of cheerfulness exuded in his leadership. It was a cheerfulness that had passed through the complexities of sin and suffering to find the happy gift of forgiveness

in Christ. It is a qualitatively better cheerfulness than the kind that lacks the serious parts of the Gospel. Some worship services, for example, can be cheerful as they sing rather vaguely about God's care and guidance, of His love and grace. But if a service does not address our utter inability to earn these amazing gifts, then our celebration of them will lack the heartiness it should have. If it does not address the dismalness of our own character, then God's character will not seem as dazzling. It's sort of like a truly masterful dish requiring the complexity of contrasting flavors. What Chip was trying to point out was that celebrating the whole Gospel message requires a consideration of both our sin and our salvation in Christ – serious and cheerful.

So maybe I do understand Chip Stam better than I claimed at the outset. I understand him because he taught me so much about worshipping the living God by loving the full breadth of His Gospel. So while I don't plan to wear Crocs or to watch humming bird nests in Southern California live streamed on my Mac, Chip will remain to me the living model of what I want to be: a Christian man full of the rather serious cheerfulness of the Gospel. 

One of my favorite words: when the right acronym is also the right description

By ANSON HANBURY

EDITOR'S NOTE: Anson Hanbury, a 2006 graduate of Southern Seminary, studied music and worship leadership under the late Professor Chip Stam's tutelage both at SBTS and at Louisville's Clifton Baptist Church. Hanbury is currently associate pastor of music and adult discipleship at Crossroads Church in Grayslake, Ill. Below, he reflects on a favorite memory of Stam.

It might not have been born that day, but it sure seemed like it. Chip was engaging our class in a discussion about the need for a certain holy sensibility when leading a congregation in worship, and he was trying to capture a wide-ranging conversation into a phrase that summed up his thoughts. He

wanted us to walk away with something memorable, something defining, something like a clever yet timeless acronym. It wasn't easy but he was committed, and my classmates and I were onboard to help.


One thing that was clear was Chip's conviction that when God's saints gather in Christian worship they do not gather to be entertained. He was always strong about that. So he wanted this phrase to remind us young, aspiring pastor-types to resist the inevitable pull to use music in our local churches as modes of performing for an audience. Instead, he wanted us always to encourage the entire gathered church to participate actively in every element of worship, whether by singing and speaking together, or by listening and receiving a word sung or spoken by someone else. And Chip's passion

was that all of it would be done with the kind of humble joy that comes from a deep awareness of our sin and the amazing grace offered to us in the Gospel of Jesus Christ.

But he knew that takes intent and effort. He wanted us to be humble but not sloppy. He wanted us to be joyful but not silly. He wanted us to be broken but not depressing. He wanted us to celebrate the many graces of God but not to tax the graces of our brothers and sisters with poor leadership. He wanted us to be skilled, thoughtful, well prepared servants of the Kingdom who would commit ourselves to leading the people of God in ways that are inviting, engaging and dripping with Bible.

He inspired us that day. I love the memory of Professor Stam happily scrawling the letters, C-L-A-P-W-E-A-P on the white-

board after we spent most of the class period turning over countless words and phrases trying to sum up what was in point of fact the essence of Chip's own leadership. I don't know if we were really part of history that day or if he was just letting us feel like it, but when we finally settled on "Clear Leadership And Presentation Without Entertainment And Performance," we all said, "Yes! That's it," right along with our professor.

For me, that odd little word has lived up to its billing. I never forgot it; it's still the standard I try to live up to every Sunday; and in the last conversation I ever had with Chip, sitting at his bedside a little more than a month before he died, we talked with excitement about the same thing we always talked about since that day: CLAPWEAP. 

Pieces to the Story

Below, family, friends and colleagues comment about the life and influence of the late Southern Seminary professor, Carl “Chip” Stam.

It was a privilege to know Chip Stam. He was a man of many and varied gifts who was continually delighting in and highlighting the gifts of others. Chip lived out the command to “outdo one another in showing honor” (Rom. 12:10). He faced his battle against cancer with a hope-filled but patiently submissive heart, rooted in his unchanging joy in the Gospel. I met many new friends through my relationship with Chip over the years. He’s one friend that I, along with many others, will dearly miss.

Bob Kauflin, director of worship development at Sovereign Grace Ministries

Chip Stam was a Gospel witness from beginning to end. He taught us how to live and maybe more importantly, he taught us how to die. His impact on students at SBTS will reach generations with the Gospel as we worship the Lord Jesus in spirit and in truth. He will be greatly missed.

Randy Stinson, dean of the School of Church Ministries

I’ve often wondered what people would do with 48 hours in a day rather than 24. Most people would probably rest more, but I think that Chip would just have had twice as many friends and twice as many ideas.

“Skip” Stam, Chip Stam’s brother

“God, be merciful to me, a sinner.” I don’t think I’ve ever known anyone who identified with that cry of a tax collector more so than Chip. Over the years, I heard Chip recite that passage from Luke 18 hundreds of times, and each time, without fail, he would become visibly affected by the tax collector’s plea for mercy. It was evident, crystal clear, that he knew this to be his own plea. So tears might well up at the plea for mercy, but that famous Chip-Stam-smile would gleam brighter than ever when he then read Jesus’ pronouncement: “This man went down to his house justified, rather than the other.”

Matthew Hall, chief-of-staff for the office of the president, SBTS

Chip inspired us all through his life, but he taught us even more about trust in Christ in the course of his illness and in the grace and trust in Christ he revealed until his death. Chip Stam will be sorely missed, and we grieve with his faithful wife, Doris, and his entire family. I am so thankful for all the lives touched by Chip Stam through his teaching at Southern Seminary and far beyond. His teaching legacy is in those students, and in the worship they lead.”

R. Albert Mohler Jr., Southern Seminary president



RESOURCE:

Before his health took a final downward turn, Boling told his story both to the Fegenbush and east campuses of HBC. Video of his testimony is available by following this QR Code, or at vimeo.com/19455985



RESOURCE:

Audio from Baucham’s and Moore’s TGC breakout session is available by following this QR Code, or at thegospelcoalition.org/resources

Southern Seminary loses SCM student, Boling

By AARON CLINE HANBURY

The Southern Seminary family grieves for the loss of one of her students, Drew Matthew Boling.

The 39-years-old master of arts student passed away May 12, following a two-year battle with a rare form of colon cancer known as adenocarcinoma.

A Scottsville, Ky., native, Boling began to develop his desire for vocational ministry as a student at Florida State University in Tallahassee, Fla. Following God's call, he served as a part-time and then full-time music minister at Oakland Baptist, Calhoun Baptist, Yellow Creek Baptist, Macedonia Baptist and Bellevue Baptist churches. When Boling decided he needed further training in local church ministry, he came to Southern

Seminary, Fall 2008, to pursue a master of arts in worship leadership in the seminary's School of Church Ministries.

"Drew Boling was quite an amazing man," said Greg Brewton, Carolyn King Ragan Associate Professor of Church Music and associate dean of worship leadership at Southern Seminary. "He balanced being a husband, father, provider for his family, music ministry assistant and graduate worship student in the midst of battling cancer. Drew was the picture of the servant leader at Southern Seminary. He rarely ever mentioned how bad he was feeling because of the chemotherapy but was engaged in class and reached out to other students."

Boling's loving wife of nearly 14 years, Tammy Dantic Boling, chronicled his entire battle with cancer on a Facebook page

dedicated to updating family and friends of his diagnosis and progress. There, on a Web page overloaded with prayerful thoughts, kind encouragements and hopeful gestures, hundreds of people continue to celebrate a man obviously adored by many.

Boling, who earned Eagle Scout honors, was a member of Louisville's Highview Baptist Church, Fegenbush Campus, where he served as a music ministry intern. An all-around music talent, Boling participated in worship team, choir and orchestra while at Highview.


"Drew died how he lived: with bold faith and assurance," said Dan Odle, a good friend and worship pastor of the Boling family who also co-officiated his memorial service.

According to Odle, the Highview Baptist Church family experienced God's grace

displayed though Boling during his entire suffering with cancer. His journey exhibited the joy and trust in God's providence commended in the New Testament.

Boling's memorial service took place at Bellevue Baptist Church, Owensboro, Ky., Tammy's hometown and a church for which Boling served on-staff.

In addition to his wife, Boling is survived by two children Lily, age seven, and Keaton, age three. Expressions of sympathy may take the form of donations to Lily and Keaton's college fund in care of Tammy Boling.

"Drew demonstrated the Gospel to us through his struggle with cancer," Brewton said. "He will be greatly missed by his professors and fellow worship students at Southern." 

Moore, Baucham promote Gospel-saturated adoption priorities at TGC

By AARON CLINE HANBURY

In his more-than-famous novel, *Oliver Twist*, Charles Dickens uses the story of an orphan in an attempt to raise awareness about the failures of 19th-century institutions in London. Dickens, it seems, works from the presupposition that depicting the poor conditions of an orphan should move readers toward sympathy and awake them to the realities of their society. However effective this *Oliver Twist* project was among its first audience, social misfortune is not the primary reason of concern for orphans, according to Russell D. Moore and Voddie Baucham.

Moore, dean of the School of Theology and senior vice president for academic administration at Southern Seminary, led a breakout session about the doctrine and practice of adoption, Orphans and Adoption, at the national meeting of the Gospel Coalition, April 13, 2011. Moore offered the session along with Baucham, pastor of preaching at Grace Family Baptist Church, Spring, Texas.

For the hour-long session, Baucham and Moore each presented for 20 minutes, then answered questions from attendees during the final third of the afternoon.

"Adoption is, in many ways, a forgotten doctrine. If you ask most people, even in Reformed circles, about the *ordo salutis* – order of salvation – they will oftentimes skip right over adoption. They will often speak about justification and sanctification and glorification, and adoption won't even make

Earthly, physical adoption teaches Christians – and the world – about spiritual adoption.

it into the discussion," Baucham said, establishing a context for the breakout.

He spent the majority of his segment tearing down misconstrued stereotypes of adoption. Baucham claimed that adopting for the material betterment of orphans is an improper motivation, one that Christians should reject.

"Adoption is not about social justice, it's about the Gospel," he said, pointing out that God's promises are the basis for biblical adoption, not philanthropic sympathies.

Moore began his segment by noting that "adoption is always in the context of suffer-

ing and of tragedy," referring to the requisite circumstances leading to parentless children: rape, abandonment, death or physical abuse. He reminded the packed room that the Gospel itself comes in the context of Adam's tragic fall. God brings His children into His family in response to this tragedy.

"That is not accidental and that is not incidental, that's what the Gospel is," Moore said about this suffering context. "We are gathered and united around a Gospel that is exuberant and is joyful, but that comes to us in the context of a man who is drowning in His own blood on a Roman crucifixion stake."

All people, according to Moore, are orphans, fatherless and alone. But through the Gospel, God adopts His children into His family. The realities of the Gospel, then, provide the rubric by which the church should view adoption. Following in the same line as Baucham, Moore emphasized the importance of physical, earthly adoption flowing from this doctrine of adoption.


Earthly, physical adoption teaches Christians – and the world – about spiritual adoption.

"If we can show people in our congregations what it means to love and receive orphans, we can simultaneously show them the majestic and horrifying truth behind the

Gospel and equip them for spiritual warfare in all sorts of ways," Moore said. "As we learn to love the orphan and the widow, we learn to care for the spiritual orphan and widow."

Christians then, reflecting God's actions, should respond to earthly tragedies and sufferings in the same manner as God responded to spiritual orphans.

"Just as we evangelize because we've been evangelized, we adopt because we've been adopted," said Moore, providing the Gospel-saturated relationship between the doctrine and the practice of adoption.

"We have been joyfully received and joyfully welcomed into God's family because our firstborn brother bore the curse of sin and death. We have life because there was an execution. The Gospel brings justice and justification together at a cross, and if we are going to care for orphans in our homes or in our churches, we must bear that cross, teach that cross, preach that cross, proclaim that cross so that the cross is continually feeding the mission and the mission is continually driving us back to the Gospel; and we realize that in every step of this, we wrestle with powers and principalities in the heavenly places who always want to contest the word that's been given to us, 'You are my beloved child.'" 

Blurry lines, a short book and a long title: Strachan talks about his latest project

EDITOR'S NOTE: Owen Strachan, instructor of Christian theology and church history at Southern Seminary's Boyce College, and "Towers" Managing Editor Aaron Cline Hanbury discuss the background, motivation and premise of Strachan's latest editorial work, The Pastor as Scholar and the Scholar as Pastor: Reflections of Life and Ministry by John Piper and D.A. Carson. Hanbury offers a brief review of the book on page 10.

ACH: How did you get started on this project?

OS: I originally wanted to create an event where John Piper and Don Carson reflect on their ministry callings. In the process of reading about Edwards and others from the past, I became very interested in the pastor-theologian model for ministry. Also in observing D.A. Carson, I came to think about a smaller but still very influential group of theologian-pastors, scholars who have real heart for the church, and exercise that heart in their ministry.

At the time, I was managing the Carl F.H. Henry Center for Theological Understanding at Trinity Evangelical Divinity School near Chicago, so I had a little bit of license to plan events. So on a lark, knowing Carson and Piper would be at the 2009 Gospel Coalition national meeting in Chicago, I made various inquiries, tied threads together and by God's grace, came up with this event called The Pastor as Theologian and the Theologian as Pastor: Reflections on Life and Ministry with John Piper and D.A. Carson. The talks were so good that my doctoral advisor Doug Sweeney encouraged me to see them published. So I talked with Justin Taylor at Crossway, and he really liked the idea. And then the book was just published in 2011.

ACH: Why did these two once-together roles — that of pastor and of theologian — separate?

OS: Religious competition in America following the American Revolution, and especially the Dedham decision, which de-institutionalized the church, forced pastors to compete for parishioners. In the 18th century, pastors were the societal leaders, they were the best educated persons in a given town or city, they didn't confine themselves to preaching — pastors were often experts in politics, law, science, botany and more. All

of that is strongly affected by the 19th-century climate that still continues into the 20th century. There is a pragmatism that invaded American thought in general during the 20th century. And that created the climate, for the past 30 years or so, where pastors do ministry and scholars do theology and never the twain shall meet.

ACH: Is this separation unhelpful, or simply a matter of fact?

OS: It's not bad that there be distinction. Jesus founded the church. He didn't found the seminary. But Christians from the dawn

of the church have found it extremely helpful, almost essential, to have a class of teachers — you don't have to call them scholars; they don't need a bunch of fancy letters behind their names — who feed and nourish the church. It's a good thing for pastors to do ministry for the glory of Christ and for academics to think well and argue with one another about intramural topics for the glory of Christ. But what we want to avoid is a kind of freeze-dried conception of either the pastor or the scholar. We want pastors to do theology for the glory of God and the betterment of His church; and we want scholars to feed the church for the glory of God and the betterment of His church.

ACH: In explaining this concept of a pastor-theologian (or theologian-pastor), you name such men as Augustine, Calvin and Edwards, and then you move directly to introducing

Carson and Piper. Where do these two men fit in such a list?

OS: When the dust settles, I think Drs. Carson and Piper will be seen as important figures in 20th- and 21st-century evangelicalism. I'll leave future generations of historians to see where they fit. But the point we're making is not so much that John Piper is Augustine, or something like that. But that Piper and Carson both fit these models we see in history. And they do so as profoundly helpful, God-glorifying ministers.

ACH: What is "the importance of the



Photo by Devin Maddox

center"?

OS: We want pastors and scholars to remember that Jesus is at the center of this whole movement. Keeping that center before

you helps keep you from becoming an academic snob or one who sniffs at anyone who cracks open a book. We don't just want an enhanced pastorate and scholars who want to hangout with laypeople more.

ACH: How will this project achieve its aim of "the strengthening of God's church for the greater glory of its Lord"?

OS: The point of this whole pastor-as-scholar/scholar-as-pastor movement is for the church to be fed meat and not milk. So many ministries out there today want genuinely to help God's people, but there is no shortage of milk-feeding ministries. You can go to just about any place you want and find a lukewarm sermon and approach to the text. The whole point is not for pastors to start book clubs about Schopenhauer, Hegel and Barth to collectively exalt in degrees accumulated. But for pastors to dig into the Bible and theology and history and feed their people excellent meals so they will flourish in Christ for the glory of God. We also want theologians to do high-level theology, but also turn their focus toward the church.

ACH: What did you learn most pouring over this material?

OS: You don't need a doctorate to be a pastor; you don't need a master of divinity; you don't even need a bachelor's degree. The point is not to persuade people into getting Ph.D.s. The point is to learn all you can and acquire all of the skills you can to glorify Christ. And it just so happens, in God's providence, that we have this institution called the academy and it's nicely positioned to provide people like us with all kinds of resources to grow as followers of Christ.

So as a student, I learned that my life of scholarship is valuable. I found my own preparation for ministry, through my M.Div. and Ph.D., reinforced by reading about how profoundly influenced Piper and Carson were through their own courses of study.

And now as a professor, I'm trying to pass that study along to my students. I'm trying to seduce them with ideas, give them a great hunger and passion for learning so that they will aggressively take dominion of their world — not so we can sit around and pat ourselves on the back — but so that we can know God, worship Him better and help others do the same. 🙏

Evangelism, an important, necessary and sometimes scary task: a conversation with J.D. Payne

EDITOR'S NOTE: Below, J.D. Payne, associate professor of church planting and evangelism and director of the Center for North American Missions and Church Planting at Southern Seminary, and "Towers" writer Andrew Walker discuss Payne's recently published book, Evangelism: A Biblical Response to Today's Questions (Biblical Publishing). In the discussion, Payne offers thoughts about the book's purpose and format as well as offering some practical tips concerning the discipline of evangelism. "Towers" offers a brief review of Payne's Evangelism on page 10.

AW: Why did you write this new book?

JDP: I wanted to write a book that would accomplish two things. First, I wanted to craft a work that would establish a healthy biblical and theological foundation for evangelism. Second, I desired to make this a practically oriented book, without it being a canned approach to sharing our faith. I wanted to provide the reader something that would not only provide the foundation, but would also assist in making application of the principles to his or her context.

AW: For whom is your book written?

JDP: My publisher and I talked about writing something for a younger adult audience with very little church background. We recognized that unfortunately there are many people who fall into this category. Having said this, I also know of professors across our country who are planning to use it in their college and seminary classes. After all, it is a primer on the topic and works well in the academic setting. So, while the primary audience is the people in the pews – or folding chairs if you are a new church – I

am thankful that church leaders are being exposed to this book so that they may pass it along to their people.

AW: Why the question and answer format? Wouldn't it have been easier to just tell or instruct people on how to do evangelism?

JDP: There are two reasons for this format. First, questions draw people into the material. If an author raises the questions that people are asking, then they will be more likely to engage with the work. Generally, the more dialogical the communication method is – even in a written medium – the higher the learning potential. Second, while the questions allow the book to flow well from one chapter to the next, they also allow the reader to use the book as a reference guide. For example, someone may not want to read the entire book to find an answer to the question, "What happens to the man on the island who dies without Jesus?" Since each chapter begins with a question, the reader can immediately find this question and the answer.

AW: With all the different books about evangelism, what makes your book unique?

JDP: In addition to the format of the book (e.g. Q & A and the fictional narrative that begins each chapter), I would add emphasizing doctrine to support our evangelism and helping the reader think through how to live a missional lifestyle without me prescribing a specific model as two additional factors that make the work unique.

AW: In your experience, what is the greatest obstacle in equipping Christians to live a consistent lifestyle of evangelism?

JDP: Until believers understand who they are in Christ and venture through life



Photo by Devin Maddox

with Great Commission eyes – intentionally looking for opportunities to share the love of God – they usually do not maintain that consistency. They must recognize that evangelism is not a six-week program, something the pastor gets paid to do, something primarily done in the safe confines of a worship gathering or something they need to do for a project. To follow Jesus is to be intentionally evangelistic in the highways and hedges of the real world until one's glorification.

AW: What's one piece of advice you'd offer to the Christian who struggles with overcoming fear in their pursuit of evangelism?

JDP: I address this issue in the book. Briefly, first, recognize who you are in Christ. Second, repent of any fear. Third, ask the

Lord to fill you with His Spirit and enable you to overcome this matter in your life. Fourth, start talking to people about Jesus on a regular basis. Fifth, get other brothers and sisters to pray for you and help you with your struggle.

Whenever we neglect the spiritual discipline of sharing our faith with others, it becomes more and more of a struggle. Apathy and fear begin to set in and grow. The spiritual warfare overwhelms us. I have found that the more I share my faith with others, the more comfortable I feel in sharing this great truth. 🏰

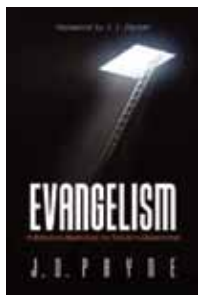


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Literature



Evangelism: A Biblical Response to Today's Questions (Biblica Publishing 2011, \$17.99), J.D. Payne

REVIEW BY
ANDREW WALKER

The greatest obstacle in evangelism is often ourselves – the need to overcome fear, uncertainty, inadequacy. Hoping to remove these barriers, in *Evangelism*, J.D. Payne, professor of church planting and evangelism at Southern Seminary, has written an introductory primer about the most pressing questions facing today's missions culture.

Clearly and concisely, Payne arranges his new book in 33 thought-provoking questions that address the full gamut surrounding missions. Readers will find answers to questions

ranging from the most basic, “What is evangelism, anyway?” to the more uncomfortable, “Does a loving God send people to hell?” to the most theologically complex, “What is the role of free will in Salvation?” to the most tragic, “What do I do when someone says he doesn't want to follow Jesus?”

Purposefully avoiding the how-to's of evangelism, Payne's objective in writing is clear in his preface: “this book attempts to establish certain parameters for evangelism by answering questions, with the understanding that within those parameters you will be sharing your faith in a way that is contextually relevant.”

Readers will find the book engaging, approachable and loaded with pastoral wisdom concerning topics that we're often afraid to admit are both intimidating and self-limiting. And that's the entire purpose of the book – to make space for evangelism to occur by removing the obstacles that hinder

us from evangelizing both informatively and joyfully.

While Payne writes as an expert in his field, his tone is one of pastoral sensitivity. For example, concerning the sensitive issue of the eternal destiny for those who are mentally disabled and those who die in infancy, he displays a level of concern not always associated with academicians.

“Another matter to consider in relationship to this question is what of the capacity of the child or mentally disabled person to respond to the Gospel,” Payne writes. “In other words, unlike the man on the island, these individuals would not be able to repent and place faith in Jesus even if they were presented the clearest plan of salvation before their death,” he writes.

The author also provides a comforting note to those questioning whether evangelism must offend.

“We simply have to accept the fact that

some people will become offended at the message we bring,” he writes. “Yet we must make certain that we do not react by cowering in fear and ceasing to intentionally share the love of God with others. I believe Satan has tempted many of us, myself included, to give in to the sin of fear – and many times we unfortunately follow Satan's desires. We must repent of such sin and call on the Lord to empower us, remembering that he has given us a spirit ‘not of fear but of power and love and self-control.’”

Evangelism will serve a large audience. From pastors looking to provide their flock with a helpful introduction to missions, to the missions pastor wanting to distribute materials prior to a mission trip or evangelism class, Payne's work is a fine contribution to the field of evangelism.



The Pastor as Scholar and Scholar as Pastor: Reflections on Life and Ministry (Crossway 2011, \$12.99), John Piper and D.A. Carson

REVIEW BY Aaron
Cline Hanbury

It wasn't always like this. Before, pastors not only led their congregations by teaching the Bible and providing instruction toward a faithful Christian life, but also contributed to the broader church's understanding of the Bible and theology -- pastors did theology. But now it seems that pastors pastor, and that's about it.

“Though our more binary categories of ‘pastor only’ and ‘scholar only’ might seem justified, when one turns to the actual history of the church, one finds countless examples of the scholarly pastor and the pastoral scholar,” writes Owen Strachan, instructor of Christian theology and church history at Southern Seminary's Boyce College.

Strachan suggests that two current-day examples of the scholarly pastor/pastoral scholar are pastor John Piper and professor D.A. Carson. In the new book, *The Pastor as Scholar and Scholar as Pastor: Reflections on*

Life and Ministry, Strachan, along with co-editor David Mathis, combines two extended essays from Piper and Carson about the symbiotic relationship between pastoral ministry and theological scholarship.

“Perhaps we will be forgiven if, like Pastor Piper and Professor Carson, we want in some small way to be a realistic combination of both, in that we might use our gifts in service to God for the health of our bothers and sisters,” Strachan writes in the book's introduction. “This, and no mere rearrangement of ministerial furniture, is the aim of this text: the strengthening of God's church for the greater glory of its Lord.”

Piper and Carson's two essays make up the bulk of *The Pastor as Scholar and the Scholar as Pastor*. Piper explains the place of academics in his pastoral training and his current ministry, while Carson writes about his pastoral background and the characteristics of a theologian who loves and serves the local church.

“What ‘scholarly’ would mean for me is that the greatest object of knowledge is God and that he has revealed himself authoritatively in a book; and that I should work with all my might and all my heart and all my soul and all my mind to know and enjoy him and to make him known for the joy of others,” writes Piper. “Surely this is the goal of every pastor?”

Carson suggests that one of the most important characteristics is love of the local church.

“Love the church because Jesus loves it,” writes Carson, exhorting current and aspiring theologians about maintaining pastoral concerns even in an academic career. “Let your students know that you love the church; make sure the fellow members of your church are deeply aware that you love the church, that you love them. This will work out in many different ways, but such love for the church must find outlets in your prayer life, your priorities, your willingness to participate [in church life].”

The crucial issue, according to Mathis,

is maintaining the Gospel of Jesus Christ as “the center” of Christian ministry. So the pastor, as he preaches and applies the Scripture to a congregation, focuses his efforts on the proclamation and implications of the Gospel. And the theologian, as he thinks long and hard about technical aspects of the biblical texts and theology, consistently grounds his work in furthering the Gospel message.

The Pastor as Scholar and the Scholar as Pastor provides helpful reflections about nature of the holistic ministry, and effectively spurs the both the pastor and the academic to think through their vocational perspective.



RESOURCE:

Audio and video of Piper and Carson's addresses by following this QR Code; or at www.pastortheologian.com



The Next Story: Life and Faith After the Digital Explosion (Zondervan 2011, \$19.99), Tim Challies

Review by
JOSH HAYES

“You are what you eat.” How about, “You are what you tweet”? Most people have no qualms with the former cultural adage, accepting it as common sense. What a person puts into his or her body will indubitably become a part of who he or she is on at least the physical level. With respect to the latter adage, however, many people likely think the jury is still out, the general population having yet to reach a verdict concerning the effects of digital media.

Well, if that is the case, then readers should consider author and pioneer of the Christian blogosphere Tim Challies guilty of badgering the jury with the publication of his new book, *The Next Story*.

The title for Challies’ book comes from technologist Danny Hillis’ poem in which he ponders if human beings have moved on from their prior story (“the story of power

taking over nature”) to the next story, which is not yet known to human beings but certainly involves a large amount of technology. Following Hillis’ cue, Challies explores the question, “What is the ‘next story’ that will inform and direct the way we live?”

With the lingering possibility that people will become (or have already) slaves to technology, Christians must consider how technology fits within God’s purpose for humanity to establish dominion over creation. Technology has permeated Western society so thoroughly that the issue is unavoidable for everyone. Christians living in today’s world must come to terms with how it can be used to God’s glory.

“We cannot run away from digital technology – mobile phones and computers and the Internet and television are likely to be with us in one form or another for some time. Nor would we necessarily want to run away from them. Certainly, not all technology is harmful or dangerous. Is there a way then, to live virtuously, immersed in this strange new digital reality?” Challies muses.

Some people will without caution, hesitation or contemplation embrace all that the digital revolution has to offer. Others may reject it wholesale, seeking to somehow develop a lifestyle devoid of the latest social

media and gadgets. Challies’ *The Next Story* offers a framework for Christians to pursue a third way, the path of, as he labels it, “disciplined discernment.”

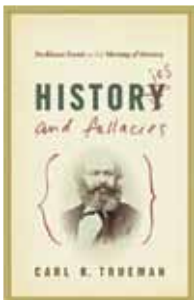
“While there is a range of possible responses – from enthusiastic embrace to strict separation – the response of the thinking Christian should be *disciplined discernment*. In this approach, a Christian looks carefully at the new realities, weighs and evaluates them, and educates himself, thinking deeply about the potential consequences and effects of using a particular technology,” he writes (emphasis original).

In leading readers down the path of discernment, Challies divides his 200-page book into two parts. Part one deals with theology, theory and experience. First, in terms of theology, he considers technology’s God-intended function for humanity. He then moves to the ubiquitous truths with respect to the humanity-technology relationship, addressing how technology would have fit into a non-fallen context and how it now fits within a fallen situation in which humans are prone to make idols out of anything and everything (e.g., when “iPod” becomes “iDol”). And to round out part one, Challies gives an historical survey of the events and movements leading up to the digital age.

Part two, accordingly, relates to the application of the theology, theory and experience teased out in the first half of the book. Challies deals with the challenges and opportunities facing Christians in the realm of digital media; the implications and restraints of living in mediated reality; the increasing surge of distraction-laden and fast-paced living digital media creates; the idol of information accessibility; the digital age’s impact upon family and church life; and other similar and related issues, all upon which the author brings Scripture to bear as he seeks to live and help others live faithfully in a seemingly excessive era of electronics.

“You are what you eat.” If this is the case, then readers who digest *The Next Story* will become well equipped, attentive thinkers during a time of great distraction and social change. Challies helps his readers better learn that just as the Sabbath was made for man and not man for the Sabbath, so goes technology. Either people will master technology, or technology will master them.

With a solid theological framework dappled with practical tips and devotional reflections, *The Next Story* serves as an urgent resource for the church about a subject about which little has been written from a distinctively Christian perspective.



Histories and Fallacies: Problems Faced in the Writing of History (Crossway 2010, \$17.99), Carl R. Trueman

Review by
JOSH HAYES

“Those who cannot learn from history are doomed to repeat it.” Sure, most people agree with the oft-repeated words of the Spanish-born U.S. philosopher George Santayana. However, most people do not consider how the famous Santayana maxim applies to the historical process itself. Historians who cannot learn from the mistakes of fellow historians, after all, doomed to make the same kinds of mistakes.

Such a discussion raises questions about the very notion of history, how to do it and if people are capable of coming to conclusions about the past with a reasonable degree of certainty. How do people really know that Elvis Presley is dead? Why does Holocaust Denial appall people so much and seem to

them implausible?

These questions and others like them are the type that Carl R. Trueman seeks to address, answer to some extent and bring clarity to in his book *Histories and Fallacies: Problems Faced in the Writing of History*.

Trueman is professor of historical theology and church history at Westminster Theological Seminary, as well as vice president for academic affairs at the school.

Trueman says the book’s emphasis is more upon “historians in action” and less upon historical theory. Nevertheless, he believes that “*doing* history is the historian’s primary calling and the thing that he or she should do best” (emphasis original). *Histories and Fallacies* thus contains little discussion concerning the latest in critical theory and much discussion about the practicalities of doing history, giving some examples.

“My hope is that, by doing so, readers will not so much buy into some nebulous ‘Trueman method’ for doing history but will be caused to reflect upon how they themselves approach the subject and, even if they find no reason to change that approach,

will at least become more self-aware and intentional about it,” Trueman writes.

In chapter one, he examines the issue of objectivity in history, using Holocaust Denial as an example. Chapter two deals with the interpretative frameworks through which historians determine the relevance of data, make inferences about them

and work out conclusions. Chapter three addresses the problem of anachronism, a constant and unavoidable tendency for historians as present-day “observers” of past events. Chapter four presents Trueman’s “fistful of fallacies,” a survey of logical and linguistic mistakes he says is by no means exhaustive but would do historians well to

consider if they wish to avoid common mistakes because of a lack of self-awareness.

In addition to *Histories and Fallacies’* four long chapters, the 192-page book offers an appendix about the reception of John Calvin’s thought as it relates to continuities and discontinuities from one era to another (i.e., how people from one time period understand an idea or concept compared to how those from a different time period understand it).

Always the pithy, provocative and pungent (as in a good kind of aroma) writer, Trueman has authored another thoughtful and timely piece of literature that speaks – dare one say – prophetically to modern-day historians. In a similar vein as his prior release, *Republicrat: Confessions of a Liberal Conservative*, Trueman’s *Histories and Fallacies* situates itself as a catalyst for much-needed conversation to take place between and among evangelicals and non-evangelicals.

Kassian talks about the genesis of gender

By EMILY GRIFFIN

Mary Kassian, author and distinguished professor of women's studies at Southern Seminary, gave a breakout session at The Gospel Coalition national conference in Chicago, April 2011.

In her presentation "The Genesis of Gender," Kassian discussed several unique markers of manhood and womanhood as presented in Genesis 2.

"We need to teach children from a very young age that being a man means something different than being a woman," Kassian said of the need for Christians to share the biblical understanding of gender. "While stereotypes come and go, and culture comes and goes, there is eternal meaning to manhood and womanhood that far supersedes us."

Kassian spoke from Genesis 2, noting that the differences between men and women ultimately illustrate the idea that gender is not arbitrary; rather gender is something that has existed since the time of creation for a very specific purpose.

"I believe that God created gender to really mirror who He is. Gender — who we are as male and female — puts God on display. Who we are and how we relate as male and female is a parable that tells a very

important story about the Lord."

Kassian's markers of being male and female made evident in the story of creation are further detailed in her 2010 publication "*Girls Gone Wise in a World Gone Wild*":

God created the man, Adam, first.

Likewise, Israel is the firstborn son in terms of the nations of God and held a position of authority and responsibility, as stated in Exodus 4:22. The firstborn son holds a special position within the family; they are responsible for the overall welfare of the family unit. When the human race fell, God held Adam responsible which reiterates that there is significance to the position of being the firstborn. God placing such importance on the firstborn son has significant implications on male-female relationships.

The male was commissioned to work, Genesis 2:15. God telling Adam to work presents the idea of serving someone else. Man's life in the garden was not for himself, but he was to provide for his family's needs. This does not mean that women cannot work or contribute to the needs of their family, rather it means a man's connection to work is very different than a woman's connection to work.

The male was commissioned to protect, Genesis 2:15. God wanted Adam to keep

the garden. The man is to be the protector in both the physical and spiritual realms. What we see in the physical realm is supposed to mirror what happens in the spiritual realm.

The male learned to exercise authority, Genesis 2:19. When God starts parading all the animals by Adam and allowing him to name the species, this was a training exercise for administering authority in a godly fashion. The Lord wanted Adam to exercise the delegation of authority with kindness, love and with much care and wisdom.

The female was created from the male, Genesis 2:22-23. Women need to remember where they came from. We are not to regard that which we were created from as lesser than us. It was proper for woman to have a sense of respect for men because she was drawn from his side.


The female was created for the male, Genesis 2:22. It was not the man created for the woman, but the woman for the man. This is the basis of the wife respecting the authority of her husband. The Hebrew preposition "for" doesn't carry a negative overtone, rather it denotes direction — she was created toward or with reference to him, on account of him. God has given the woman an inclination to connect and nurture.

The female was created to help, Genesis

2:20. "Help" doesn't indicate a lesser status for women, rather she is a helper "fit" for him — a like opposite, a complement to him. What the man lacked the woman accomplishes. Man's purpose is to glorify God — woman helps man bring glory to God.

The female deferred to the male, Genesis 2:23. The woman was there to receive strength; she didn't try to have dominion over man.

The female was the perfect counterpart, Genesis 2:25. There are hundreds and hundreds of differences between man and woman, anatomically and emotionally. Man was created for strength and protection, woman's corresponding softness is her ability to give life, directed by inner strength.

The woman was created in the garden, Genesis 2:15. The female was softer and more vulnerable; therefore she was created in the garden — a place of safety. The place that was designed as a place of authority by her husband. She is the constant beneficiary of the protection God has put in her life. 

Former Boyce Bible School dean, SBC statesman David Byrd dies at 88

By Aaron Cline Hanbury and Adam Winters

Former Boyce Bible School director and dean, David Q. Byrd Jr. passed away, May 18, 2011. Byrd served what is now Boyce College from 1978 to 1989.

"Dr. Byrd was a true Christian gentleman," said Southern Seminary President R. Albert Mohler Jr. "He was a Southern Baptist statesman and a man of great gentility and kindness. I was very pleased to get to know him, and over the years, to know of his service to the Boyce Bible College and to Southern Baptists. He was a pastor of great devotion, he was a Baptist of tremendous insight and he was one who demonstrated personal care for the students of this institution and others far beyond."

Hired January 1978, as director of Boyce

Bible School, Byrd came to the school promoting his vision of "Bold Mission Thrust," a concept he advocated in one of his last sermons as pastor of West Jackson Baptist. Bold Mission Thrust was an effort among Southern Baptist to evangelize the entire world by the year 2000.

Byrd became assistant dean of the Ministry Training Center, August 1983. And only a year later, the seminary promoted him to dean of the Boyce Bible School, a post he held from January 1984 to December 1989. Originally, Boyce Bible School trained ministers who lacked a college degree. And Byrd professed a passion for providing ministerial training to adults with families and jobs without a college education, yet who desired the work of ministry.

Boyce Bible School's enrollment grew

significantly during Byrd's leadership and her number of off-campus centers exponentially increased. Following his deanship at Boyce, Byrd taught at the school adjunctively until 1995.


Prior to his time at Boyce, Byrd served as a president of the Tennessee Baptist Convention, a trustee of Union University and as a member of the Southern Baptist Convention Executive Committee. He was the pastor of West Jackson Baptist Church in Jackson, Tenn. for 24 years.

The Mississippi native earned the master of divinity, master of theology and doctor of philosophy degrees from Southern Seminary.

A memorial service will be held at Southern Baptist Theological Seminary's Alumni Memorial Chapel, Wednesday, May 25, at 10 a.m. Visitation will be Tuesday, May 24 from

5 p.m. - 9 p.m. at Highland Funeral Home.

Memorial services will also be held at Brentwood Baptist Church in Brentwood, Tenn., Monday, May 23, at 3 p.m. Visitation will be Sunday, May 22, from 4 p.m. to 7 p.m. at Williamson Memorial Funeral Home; and Monday, May 23, from 1 p.m. - 3 p.m. at Brentwood Baptist Church.

In lieu of flowers, the family requests that contributions be made to the David Q. and Floriene W. Byrd Memorial Scholarship at Union University or to the Byrd Memorial Scholarship at Mississippi College. 

HISTORY HIGHLIGHT

Bricks for the Books: The James P. Boyce Centennial Library

By ADAM WINTERS

The seminary broke ground for a new library at The Beeches, May 24, 1957. The size of the student body at Southern Seminary increased dramatically in the years following World War II. And that increase demanded new academic facilities to accommodate the growing number of seminarians. The need was so great that external consultants recommended reducing enrollment from 1,700 students to 900.¹ One of the seminary's most pressing needs was a new library to house its ever-growing collection of books and resources to support the training of students. When Norton Hall opened in 1926, the library wing housed 51,000 volumes and seated 250 students. This facility worked for a student body of 392, but it proved woefully unsuited for the 140,000 volumes and the 1,700 students reportedly occupying the seminary by 1957.²

The dream of a new seminary library began in 1951, when then-president Duke K. McCall set in motion plans to erect the James P. Boyce Centennial Library for the school's centennial anniversary in 1959. The financial road proved more difficult than seminary administration originally envisioned. In the 1950s, the Southern Baptist Convention relocated Golden Gate Baptist Theological Seminary and established the Southeastern Baptist and Midwestern Baptist seminaries, thereby expanding the number of the convention's seminaries to six. In 1954, Southern sacrificed to ensure the success of these new institutions, agreeing to forfeit all financial support they would have received in Capital Funds from the Cooperative Program for 1958. In the meantime, swelling student enrollment forced the seminary to convert its present library space in Norton Hall into classrooms and faculty offices.³

The library project needed \$500,000, but without direct support from the Cooperative Program, the seminary's Alumni Centennial Committee introduced a three-year strategy to raise the necessary funds between 1957 and 1959. Immediately following the committee's proposal at the Chicago Alumni Luncheon, William Harrison Williams, an alumnus and the son of one of Boyce's first students, pledged the first \$1,000 to the cause; other alumni pledges followed promptly.⁴ Within the first six months, the campaign raised more than \$150,000.⁵ During the next three years, Southern's alumni, faculty and supportive Baptist churches rose to the occasion and pledged the money necessary to fund the construction of the new Centennial library.

One alumnus pastoring in Greenville, S.C., wrote, "There is no greater way to bless generations to come than through an adequate library. It must be done. It can be done. It will be done."⁶ One student donated his entire savings of \$1,000 to the library campaign, money that he had originally planned on using to support his wife and three children during his seminary education.⁷

On May 24, 1957, President McCall, Librarian Leo T. Crismon and others turned the first shovels of dirt at the library's groundbreaking ceremony, but construction moved slowly due to heavy rain.⁸ Unexpected problems emerged, such as breaks in the existing steam lines causing further work that totaled an additional \$150,000.⁹

Construction of the library finished late 1959, and the faculty and students transferred all holdings to the new magnificent new repository on "Moving Day," November 10. The alumni campaign fell \$23,793 short of meeting its financial goal by the end of 1959, but the school received permission to borrow money from the SBC Executive Committee in order to finish the library's completion, if necessary.¹⁰ Such a loan proved unnecessary, however, as the alumni drive went over-the-top of its goal by March 1960, with a pledged total of \$528,067.64.¹¹ The seminary officially dedicated the James P. Boyce Centennial Library on March 10, 1960,¹² and Billy Graham arrived in May to personally deliver materials from his evangelistic campaigns to the aptly designated "Billy Graham Room."¹³

With the completion of the library, the seminary fulfilled the vision held by the institution's founders and eloquently articulated by Rev. Thomas Curtis at the 1858 Southern Baptist Convention held in Greenville, S.C.:

"The requisites for an institution of learning are three *b*'s, — bricks, books, brains. Our brethren usually begin at the wrong end of the three *b*'s; they spend all their money for bricks, have nothing to buy books, and must take such brains as they can pick up. But our brethren ought to begin at the other end of the three *b*'s."¹⁴

The seminary's effort to construct a library for its collection of books and resources proved to be a monumental undertaking, but it succeeded because of the extraordinary generosity and sacrifice of the seminary community. This community reflected the hearts and minds of its founders, of whom the most notable name adorns the library to this present day. 🏛️

Take the opportunity this summer to visit the library and utilize the facility and resources made available by the work of preceding generations. Check out a book for summer reading. Explore resources you haven't utilized in the past. Or, talk to a librarian about how you can get more out of your experience in the James P. Boyce Centennial Library.

ENDNOTES

¹Duke K. McCall, "Thinking Aloud," *The Tie*, Vol.25, No.5, June 1957, 2.

²"Need for Library Is Obvious and Acute," *The Tie*, Vol.25, No.6, July 1957, 5.

³McCall, "Thinking Aloud," *The Tie*, Vol.25, No.5, June 1957, 2.

⁴"90-Year-Old Request Yields \$1,000," *The Tie*, Vol.25, No.6, July 1957, 8.

⁵"Library Campaign Exceeds \$150,000," *The Tie*, Vol.26, No.1, February 1958, 8.

⁶Dotson M. Nelson, Jr., "Our Alumni Testify," *The Tie*, Vol.26, No.1, February 1958, 7.

⁷"Student Gives Savings to Library," *The Tie*, Vol.26, No.8, October 1958, 4.

⁸*The Tie*, Vol.25, No.5, June 1957, 1; *The Tie*, Vol.25, No.10, December 1957, 1.

⁹"Unexpected Digging," *The Tie*, Vol.26, No.7, September 1958, 7.

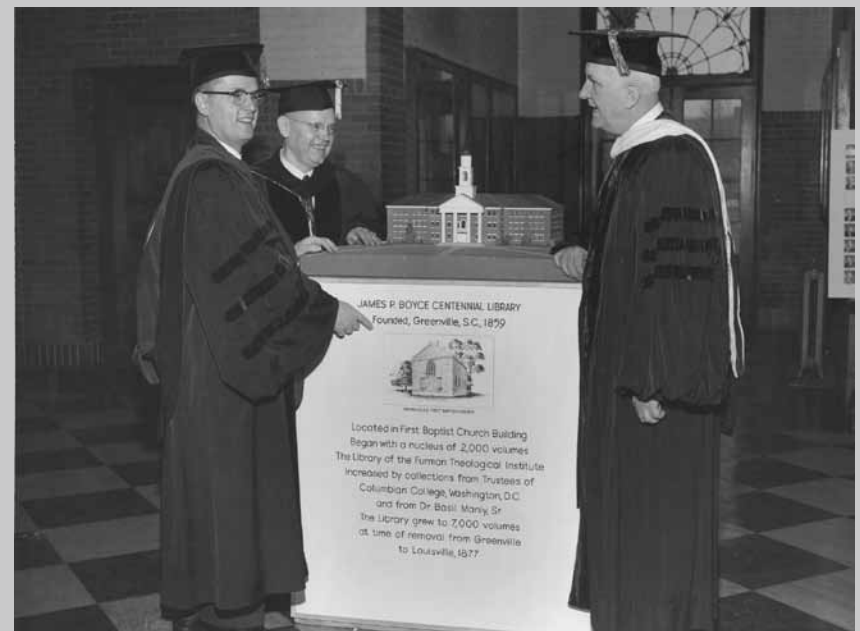
¹⁰"Our Cover," *The Tie*, Vol. 27, No. 10, December 1959, 4.

¹¹"Alumni Drive for Library Fund Goes Over the Top," *The Tie*, Vol. 28, No. 2, March 1960, 1.

¹²"New Library Officially Dedicated," *The Tie*, Vol. 28, No. 4, May 1960, 3.

¹³"Billy Graham Room Dedicated," *The Tie*, Vol. 28, No. 5, June 1960, 1.

¹⁴John A. Broadus, *Memoir of James Petigru Boyce* (Louisville: Baptist Book Concern, 1893), 153.



Duke McCall and Leo Crismon standing next to a model of the library before the groundbreaking ceremony.

SBTS adds new music and worship profs to SCM

By EMILY GRIFFIN

Two prominent worship leaders in the Southern Baptist Convention will join the faculty of Southern Seminary, Fall 2011. The hiring of professors Joe Crider and Chuck Lewis are part of a major step forward in the seminary's School of Church Ministries' vision for training worship pastors equipped for the challenges of the 21st century.

Crider comes to Southern from Liberty University, where he served as professor of music and humanities and associate dean of the College of Arts and Sciences. Crider was also minister of music at the First Baptist Church of Roanoke, Va., since 2008. At Southern he will be professor of music and worship leadership.

Bryan Smith, senior pastor of First Baptist Church of Roanoke, said of Crider:

"Without a doubt, Joe Crider will make a significant contribution in leading SBTS to become one of the premier centers for

training the next generation of worship leaders for the SBC. He has developed a greater understanding and commitment to authentic biblical worship among our people in the context of genuine Christian unity and love. With Joe Crider, people aren't merely commodities for ministry but people are ministry. I believe his move to SBTS will have a wonderful impact on the worship ministries for future generations."

Crider received the bachelor of music and the master of arts from Bowling Green State University and the doctor of arts from the University of Northern Colorado.

Chuck Lewis has served in the worship ministry of First Baptist Church of West Palm Beach, Fla., since 1993. Beginning in 2004, he taught at Palm Beach Atlantic University (PBA) in West Palm Beach, Fla. Lewis holds degrees from Florida State University and Southwestern Baptist Theological Seminary.

"Chuck is a faithful, godly, theologically

grounded worship pastor who is extremely talented and extremely committed to Christ and His church," said Jimmy Scroggins, lead pastor of First Baptist Church of West Palm Beach. "Chuck will be greatly missed at First Baptist Church of West Palm Beach, but I cannot think of a better man to train men for worship leadership in the local church."


Lloyd Mims, dean of the School of Music and Fine Arts at Palm Beach Atlantic University, said of Lewis: "At PBA Chuck helped us develop the practicums for our new popular music track in worship leadership; these courses are 'cutting edge' in terms of their ability to give students strong feedback in their ministry intern positions. The students in Chuck's Creative Worship Design course have benefitted immensely from his personal, positive interaction with them. As a former dean of Southern Seminary's School of Church Music and Worship, I take great delight in the fact that one of my faculty members is now assuming an important role

in Southern Baptist church music education."

Randy Stinson, dean of the School of Church Ministries, said he is elated to see two nationally renowned scholar-practitioners joining the SBTS faculty.

"Joe Crider and Chuck Lewis share our vision," Stinson said. "They are able to train up those who will be not only accomplished musicians but pastors who lead worship.

"These men are respected in the scholarly guild, but they are also two of the most effective worship leaders in our denomination, who know what it is, week by week, to lead the people of God in worship," Stinson said. "I could not be more thrilled to see these two men joining us in spending the next decades of their ministry training up the next generation of worship pastors."

The School of Church Ministries was established in 2009, with a vision for training ministers in such areas as music, worship, discipleship and family ministry. 

PARTNERING FOR THE GOSPEL:

Journeyman and the Cooperative Program

By ASHLEY S.

Zoe, a college student in East Asia, visited a small government church near her campus on Christmas Eve. The music and drama she heard and saw that night intrigued her. Before leaving she whispered a prayer, asking God to help her understand who He is, if He is real.

With the arrival of spring, I rode my bike to campus one afternoon to enjoy sunshine and warm temperatures, praying that God would lead me to new friends. I found a spot on the lawn to sit and as I looked around at all the students out and about, I was somewhat overwhelmed. With whom would God have me go and talk, knowing that every student around me had probably never heard the good news of Jesus before?

I noticed a group of students laughing and talking together, one of whom had a large map in her hand. I decided to gather my things and head over to join them. The girl holding the map introduced herself as Zoe, and after chatting with her for a bit we exchanged contact information.

A few days later I contacted Zoe and we met again on the campus lawn. We spent a few hours talking and getting to know one

another. I learned a lot about her life and background, and then I shared with her about my own. I told her the testimony of how God saved me, and she asked many questions about Him. When we departed, I left her with a small apologetic book that explains more about creation and Christ.


We continued to meet up and discuss what she was learning, and soon after that, Zoe began reading the Bible. One evening I even received a text message from her telling me she was convinced that God really created the world. As Easter approached, I invited her over with some other friends to dye eggs, make cookies and watch a film about the life of Christ. Our friends were in awe as they learned about Jesus that night.

As we closed out the evening, I again shared the Gospel story with these friends. I prayed with them and thanked God for them, then invited any of them to pray if they desired. After sitting in silence for a moment, Zoe quietly began to pray aloud. She humbly expressed the recognition of her sinful state before God and a belief in and desire to follow Christ.

After watching Zoe grow in obedience and dependence upon God for several months, she told me about the prayer she

whispered that Christmas Eve. It amazes me to think that the work God has done in Zoe's life, and many other students like her, is the fruit of Southern Baptists cooperating in their effort to fulfill the Great Commission. Sacrificial giving to the Cooperative Program not only sent me to East Asia for three years, but provided me with resources – a bike, tuition for language classes, evangelistic materials – to even be able to meet and share

the Gospel with Zoe.

The Cooperative Program is a partnership strategy among Southern Baptists to help fulfill the Great Commission. If you would like to receive information regarding how you can promote the Cooperative Program in your local church, please contact the SBTS Cooperative Program Promotional Associate at CP@pobox.com 



CHAPEL SCHEDULE

Chapel will resume in the fall

Announcements

Podcast from Dr. Mohler



Thinking in Public is a forum for extended intelligent conversation about important theological and cultural issues with the people who are shaping them. Visit www.albertmohler.com for more information.

Seminary Wives Institutes

Registration is open for the fall semester of Seminary Wives Institute. Course descriptions and a child care request form are posted here: <http://www.sbts.edu/women/seminary-wives-institute>. New students also register at that site while returning ones do so on eCampus.

The Attic

The Attic is now open Mon-Sat from 2-5 PM. All students and their families are welcome to make free selections from this collection of clothing, home goods and furniture located in Fuller Hall, rooms 10-11. Details are posted here: <http://www.sbts.edu/current-students/amenities/the-attic/>

Master's-level financial aid incentive

New with financial aid this year is the incentive to take more classes. If you are a master of arts or master of divinity student taking 12 - 14 hours, you will receive an extra \$150 for the semester. If you take more than 15 hours, you will receive an extra \$300. This money will be applied to students' accounts in the middle of the semester, after billing has closed. To qualify, you must complete the online application for financial aid at finaid.sbts.edu. Please direct questions to finaid@sbts.edu

Scholarship search engine

A scholarship search engine is now available for all students on e-Campus by clicking the Help Desk tab and selecting the Financial Aid link. The scholarship search is designed to find scholarships according to student's particular demographics. More information can be found at sbts.edu/current-students/financial-aid/

Seminary string camp

Seminary String Camp will be held June 13 - 17, 2011 from 8:30 a.m. - 1 p.m. daily. Seminary String Camp offers young musicians an opportunity to grow musically and

spiritually through excellence in music-making, expert teaching and coaching by some of Louisville's finest teachers. Ages four through high school are invited to apply. Full registration materials will be posted by March 1 at sbts.edu/church-ministries/string-camp

Classes offered:
Classes for all age and experience levels on:
violin, viola, cello, bass and guitar;
Hymn singing
Three different orchestras;
Chamber music;
Song writing;
voice class;
and more.

Free sewing class

The free sewing class led by Mrs. Barbara Gentry meets from 6-7:30 p.m. on Mondays in Fuller Room 16. Sewing machines are provided at no cost. No experience is required, but women with experience may also participate. Knitting and crocheting lessons will also be offered. Mrs. Gentry leads the class assisted by Mrs. Kathy Vogel. For questions, you can call Mrs. Gentry locally at 380-6448 or Mrs. Vogel at 742-1497.

Chapel choir

Singers needed for Tuesday chapel services. The chapel choir meets every Tuesday at 9 a.m. to prepare music for the Tuesday seminary chapel. This choir is open to any seminary student or spouse. Students can receive one hour of elective credit with no course fee. Join us for rehearsal Tuesdays at 9 a.m. in Cooke Hall, choral rehearsal room.

IMB contact

Jon Clauson, an M.Div. graduate and current Ph.D. student at SBTS, is now working with the International Mission Board to assist people in Kentucky, Ohio and Indiana who are considering service overseas. If interested in talking with him, contact Jon at jsclauson@gmail.com

Southern grant

Considering enrolling in summer courses? Financial Aid offers a \$150 Southern grant for students enrolled in six or more credit hours for the summer term. Students must be taking on-campus courses in order to qualify. No application is necessary. Students must pay the full cost of tuition by the payment deadline and grants will be applied to student accounts by mid-July.

Student handbook

Students must abide by all institutional policies outlined in the student handbook. The most current version online is always operative, and is accessible at www.sbts.edu/documents/Handbook.pdf

Training Leaders International

Training Leaders International, a missions organization started by Bethlehem Baptist Church in Minneapolis, Minn., aims to mentor and send M.Div., Th.M. and Ph.D. students to teach cross culturally in locations where theological education is lacking or not available. Teachers must hold to The Gospel Coalition statement of faith and be willing to be mentored. For more information, visit www.trainingleadersinternational.org or contact info@trainingleadersinternational.org

Financial aid application

The Financial Aid Office will implement a new financial aid application for the 2011-2012 academic year. The new application is now available for Southern Seminary and Boyce College students to complete. To be eligible, applicants must be a full-time (SBTS: 8+ credit hours; Boyce: 12+ credit hours) master level or undergraduate student at the Louisville campus and must be in good academic standing. Applicants will be required to pay a \$25 fee in order to submit the Financial Aid Profile. Eligible students will receive a \$25 credit on their tuition account to offset cost when payment opens for fall term. The application deadline for continuing students is June 1. More information and instructions on how to apply are available at www.sbts.edu/finaid. Questions should be directed to the Financial Aid Office at financialaid@sbts.edu or (502) 897-4206.

Ministry Resources

Ministry position postings

Full-time and part-time ministry positions may be found on e-Campus through the Help Desk's link to Ministry Resources.

Résumé service

Start or update your résumé file with Ministry Resources by submitting our online candidate form. Visit the Church Resources quick link on www.sbts.edu for the simple instructions. The office is also eager to counsel you over your resume and ministry

preferences. Visit Norton 150 or call ext. 4208.

Health and Rec

The Health and Recreation Center (HRC) is open: M - F - 6 a.m. - 10 p.m.; Sat. - 9 a.m. - 9 p.m. The swimming pool always closes 30 minutes before the rest of the HRC. The swimming pool closes Wednesdays at 6 p.m.

Aerobics schedule

- The Gauntlet T & F 7 - 7:50 a.m. Men ONLY.
- Fitness Boot Camp M, W & F 8 - 8:45 a.m.
- Basic Training, Saturday 9:15 - 10:15 a.m.
- Mommy and Me Power Walking M, W & F 10 - 11 a.m.
- Practical Pilates M, T & R 4:45 - 5:45 p.m.
- Aqua Alive T & R 5 - 5:45 p.m.
- Body Sculpt T & R 8 - 8:45 p.m.

Louisville Bats Baseball Outing

6:35 p.m., Friday, May 27
Come with the Health and Recreation Center to a Louisville Bats baseball game on Friday, May 27, at 6:35 p.m. There is a free hat promotional that night and tickets can be purchased for \$6 at the Health and Recreation Center front desk. For more information, contact Danna Riedl at driedl@sbts.edu

Holiday Hours

9 a.m. - 9 p.m., Monday, May 30

Basketball Camps

10:30 a.m. - 12:30 p.m., June 6 - 7; and
10:30 a.m. - 12:30 p.m., June 9 - 10
The Highlands Latin School will host a basketball camp for fifth through seventh graders. This camp will focus on ball handling skills and shooting skills necessary to succeed at any level of basketball. The camp will cost \$20 per child. Register at the HRC front desk.

- Call the HRC at 897-4720 with questions about scheduling and events.
- Visit the weekly calendar on the Health and Recreation Center page of the SBTS Web site to see what is happening at the HRC.
- *Become a fan of the HRC on Facebook and follow us on Twitter (SBTSHealth_Rec).



3 Questions WITH

Bob Kauflin

*Director of Worship Development
for Sovereign Grace Ministries
(adapted and updated from April 2010)*

1 *As a student prepares for future ministry in worship leadership, how should he balance time spent on honing musical excellence and on biblical and theological study?*

YOU STRIVE FOR, and can achieve, musical excellence to some degree in a certain amount of time. Biblical and theological study will continue for the rest of your life so that is the priority. Now, I went to school and played music for significant parts of the day in college and never regretted it. I think it is important while you are here in school to really hone your musical skills.

For someone who is trying to decide, 'Which courses do I take?' I would stick to ones that will most directly impact your ability to serve in the future. So, if your musical skills have gotten to a place where they are sufficient to serve then I would pull back on the musical side and really dive into the theological side. If, on the other hand, your conducting or arranging is not where it needs to be, then get the practice now. Whatever you do, always make sure that you are maintaining communion with the Lord so that you are doing the music for the right reasons.

2 *How should a senior pastor going into a church with a worship leader already in place work with that worship leader if he sees things that should change?*

I WROTE a chapter in my book, *Worship Matters*, that is addressed to pastors. The first thing I would do is make sure he knows you are for him. I would not go in and start changing things right away. Express encouragement for whatever you could that the worship leader is already doing. And

then I would say, "I know you care about our times of singing like I do. Let's study a book together." You could take a book like *True Worship* by Vaughn Roberts, my book, or *Engaging with God* by David Peterson or you could even do chapters from a book. So, the first thing I would try to do is win the heart of the music minister. If that fails, and he isn't going to change, then he probably won't last. On the other hand, if, as you read with him, he starts to see things, then I would start to talk about how what he is doing might be altered to fit more in line with the things you are talking about. This should be loaded with encouragement, "Thank you for doing this." Don't try to hit everything at once, take it one step at a time.

3 *What's the goal of your newest book?* *WORSHIP MATTERS* is directed toward worship leaders and teams: those who are responsible for leading. This new book will be for the congregation and it will be less than half the size of *Worship Matters*.

A worship pastor could give this to someone in the congregation, a number of people perhaps, and say, "This is what we want you to be thinking about what we are doing on Sunday morning, especially as it relates to the music." In doing this, you can address a number of issues that Christians usually have to battle as they are sitting in a Sunday service: "Why do we sing so much?" What if I don't like the songs?" What if I don't like the worship leader?" "What does this have to do with my life?" Questions like that that you just can't take the time to answer every Sunday. My aim in even thinking about writing a book like this is to magnify the greatness of Jesus in people's hearts.

Towers

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