



04

VOLUME 10
NOVEMBER
2011

Towers

A NEWS PUBLICATION OF THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY

C. S. Lewis.

Lesser-known
Lewis writings

Coppenger answers
Christianity's critics

Lewis, surprised
by Chesterton

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From the editor:

When, last November, we asked members of Southern Seminary's faculty, "Who are the authors or books that have shaped you?" C.S. Lewis' name and writings were a consistent refrain. And it makes sense. From children's stories to adult fiction, from fantasies to epic poems, from academic to apologetic works, Lewis' writings cover almost every age group and interest. This issue of "Towers" features Boyce College dean, Dan DeWitt, writing about the influence English poet G.K. Chesterton had on Lewis, a musing from *The Lion, The Witch and The Wardrobe* and then I survey some of Lewis' lesser-known works.

Towers

 NOVEMBER 2011

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Newslog



Puckett offers critique of Ph.D. degree in faculty address

| By Andrew Walker |

America's premier degree – the doctor of philosophy – is facing a crisis unlike ever before. David Puckett, professor of church history and associate vice president for doctoral studies at Southern Seminary, offered a trenchant critique on the state of the American Ph.D. during his faculty address, Sept. 28.

Puckett's address, "Whither the Ph.D.?" focused on the history of the Ph.D. in America, along with research indicating a consensus of belief that the degree needs reform.

Sheffield Scientific School, a school of Yale University, conferred the first American Ph.D. in 1861. The current structure of the Ph.D. has remained in similar form for 100 years, Puckett noted.

The problems associated with the Ph.D. are abundant, according to Puckett. With more graduates than jobs available, employment outlook for doctoral graduates is poor. And coupled with burdensome responsibilities, the tediousness of the Ph.D. is prized less for its emphasis on teaching and more for its preparation for research. There is an over-specialization within the Ph.D. degree. As Puckett quoted one scholar, "We were preparing doctoral students for which there was no career." And perhaps most problematic, research conducted by several organizations found that the overall design of the degree is no longer serving the needs of America's present or its future.

Moving forward, Puckett suggested that re-thinking the Ph.D. begins with asking questions such as: "Who is the Ph.D. for?" and "Will we prepare our graduates for more than what they are doing?" Puckett closed his lecture suggesting a more interdisciplinary approach to the Ph.D.

With America's educational landscape facing a time of transition due to online communication and economic downturn, the state of flux may, as Puckett suggested, birth new forms of education more adapted for our times.

Mohler asks at CNN.com: "Are evangelicals dangerous?"

| By Josh Hayes |

CNN's Belief Blog published R. Albert Mohler Jr.'s column, "Are evangelicals dangerous?," Sunday, Oct. 16. Since then, the comments section has witnessed significant activity, amounting to 75 pages in length at the time of this post.

In the column, Mohler, Southern Seminary president, discusses American culture's perception of evangelical Christians as a threat to the political process and overall health of the nation in view of the coming presidential election. As Mohler notes, some widely heard voices qualify evangelicalism as a movement of unenlightened social and theological conservatives driven toward overcoming democracy and instituting theocracy. He writes:

Are evangelicals dangerous? Well, certainly not in the sense that more secular voices warn. The vast majority of evangelicals are not attempting to create a theocracy, or to oppose democracy.

To the contrary, evangelicals are dangerous to the secularist vision of this nation and its future precisely because we are committed to participatory democracy.

The entire column is available at religion.blogs.cnn.com/search



Religious panel, including Moore, warns senate committee about tax code proposal

| By SBTS Communications |

Russell D. Moore, senior vice president for academic administration and dean of the school of theology at Southern Seminary, participated in a panel of religious leaders that addressed a United States Senate Finance Committee about the importance of charitable giving for non-profit organizations, Oct 18.

In the face of a potential tax code change that would significantly reduce incentives for charitable giving, the panel warned the committee that such a change would cost non-profit organizations their lifeblood.

Moore urged senators against changing the charitable tax deduction. Charitable giving, Moore said, "teaches and shows that there are things more important than simply the abundance of our possessions."

According to Orrin Hatch, Republican senator from Utah, the proposed change — a 28 percent limit for itemized deductions — could amount to a \$6 billion drop in charitable giving.

The hearing video is available at the Finance Committee Web site: finance.senate.gov/hearings

Andrew Fuller conference talks Baptists and war

| By W. Hank Balch |

The 2011 Andrew Fuller Conference, held on the Southern Seminary campus, addressed the ever-pressing issue of Baptists and war, Sept. 26-27. The conference featured several world-class theologians interacting with the Baptist response and involvement in key historical wars.

The historic Baptist reaction and interaction with war was often put in the starkest of terms, as with men like Thomas Helwys who asked, "What holy heart will not easily be brought to think that war is an unchristian thing where there is so much slaughter and bloodshed and which is accompanied with so many calamities and miseries?"

These realistic appraisals of war, however, are not without a broader theological context. As Phillip Bethancourt, instructor of Christian theology at SBTS, noted in his paper about Canaanite genocide, the true holy war in which Christians engage is not ultimately between man and man, but rather between God and sin. War in Scripture is given as "a typological pattern of messianic warfare, rooted in the garden of Genesis 3:15 and fulfilled in the garden of the New Creation."

As "wars and rumors of wars" continue to increase at the dawning of the 21st century, such historical reminders of the Baptist vision of war should cause Baptists (people) to think often and trust deeply in a theology of warfare that keeps their hope in Christ and minds engaged with the lessons of the past.



School of Church Ministries launches Ed.D program in servant leadership

| By SBTS Communications |

Southern Seminary's School of Church Ministries now offers a new doctor of education (Ed.D.) program that allows students to gain top training in educational leadership while requiring no commitment to relocation.

"The doctor of education program focuses more on issues of practical implementation than the Ph.D. does, while still preparing the student to lead in an institution of higher education or to teach in the field of Christian education," said Timothy Paul Jones, associate professor of leadership and family ministry and director of the doctor of education program at SBTS.

The 60-hour Ed.D. program makes possible a world-class education without the necessity of moving one's family or leaving one's current ministry position. Furthermore, the program enables students to complete the degree in 30 months.

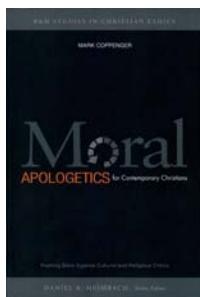
Set up to develop skills in scholarship, service and problem solving in the context of learning communities, the modular format and 30-month program length are not the only distinctives about Southern's Ed.D. Also characterizing the program are its coordinated learning communities and its specialized collaborative research component.

"Since 2007, the Carnegie Project on the Education Doctorate has studied Ed.D. programs and developed specific recommendations for the ideal education doctorate," Jones said. "The Southern Seminary Ed.D. implements and even goes beyond the recommendations and standards suggested by the CPED. But we do so in a way that's rooted not in the latest leadership trends or techniques but in the deep, rich soil of biblical theology."

Finally, the program anticipates an academic press to publish the combined work of each research team with the group's faculty mentor serving as editor.

Those interested in learning more about the doctor of education program should visit www.sbts.edu/edd

Literature



Moral Apologetics for Contemporary Christians
(B&H Publishing 2011, \$24.99),
Mark Coppenger

REVIEW BY
AARON CLINE HANBURY

If you've been to a college campus recently – even a coffee shop, bookstore or family reunion – you've probably seen or heard something like, "We'd all be better off without religion." Religion does, according to the eminent atheist Christopher Hitchens, poison everything. After all, religion – Christianity in particular – causes civil wars, world wars and every other kind of non-peaceful happening. Without religion, we wouldn't even have Star Wars.

But as nice as Star Wars seems, it doesn't quite line up with what the non-Christian world looks like.

In his new book, *Moral Apologetics for Contemporary Christians*, Mark Coppenger, professor of Christian apologetics at Southern Seminary, argues that not only are Hitchens-type attacks on Christianity "incredible nonsense," but

the inverse is true: Christianity, in its pure form, brings flourishing and vibrancy to society.

"Foes of the faith often declare Christianity morally deficient," Coppenger writes. "This book is designed to push back against such criticism. ... I will engage not only the harsh critic, but also the more-subtly-aggressive cultural relativist, with his fondness of 'moral equivalency.'"

"I ... will seek to demonstrate that the moral and cultural center of mass of genuine Christianity is clearly superior to that of its competitors," he writes.

According to Coppenger, many contemporary Christian apologists often unnecessarily and unhelpfully avoid cultural apologetics and ethics. Against this backdrop, he sets forward several reasons to pursue cultural apologetics. He begins with the claim that if God is indeed

the God of the Bible, then "obedience should result in wonderful things, which should reflect well on tenets of the faith."

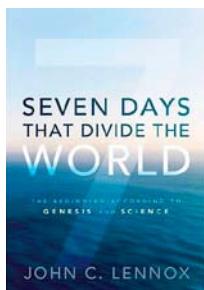
Coppenger suggests later that "it is perfectly reasonable, worthwhile, and apologetically responsible to remind the critic of Christianity wearing a Che Guevara T-shirt that 20th-century Communists such as Pol Pot, Stalin, and Mao have intentionally killed, respectively millions, tens of millions, and scores of millions or innocent peoples."

In 18 fast-paced chapters, Coppenger leads his readers through a tour of secular and Christian cultures from the early church up until, well, about six months before the book's Nov. 1 release. *Moral Apologetics'* first five chapters explore the respective foundations of Christian and secular ethics. Then, in chapters

six through nine, he looks at the ethicists themselves, arguing that, on the whole, Christian ethicists lead more imitable lives than their secular counterparts.

Chapters 10 through 13 compare the "fruit" of both the Christian and secular worldviews. Here, Coppenger demonstrates that ideas, indeed, have consequences -- and often, consequences have ideas. Lastly, Coppenger's final five chapters examine example of "admirable" and "irresponsible" apologetics from both Christians and non-Christians.

This unique, exciting survey of the Christian apologetic landscape, filled with references from high- to pop-culture, will frustrate (shame?) the holier-than-thou skeptic. But *Moral Apologetics* is sure to delight and empower Christians who find themselves in those assaulting coffee shops.



Seven Days That Divide the World: The Beginning According to Genesis and Science
(Zondervan 2011, \$16.99),
John C. Lennox

REVIEW BY
JOSH HAYES

The battle continues.

The debate between fixed-earthers and moving-earthers remains as the two sides argue about how to understand the Bible's relationship with science when looking at passages that clearly suggest that the earth "shall never be moved" (Ps 104:5; cf. 1 Sam 2:8; 1 Chr 16:30; Ps 93:1). The above statement would be true, of course, if it were written prior to the 18th century.

Presently, one would be hard-pressed to find any self-described fixed-earthers. Why? Because in response to hard evidence confirming Galileo's idea of a heliocentric universe, the Christian church at large shifted its interpretation of the aforementioned biblical texts to one that understands them as metaphorical rather than literal, ruling not that the Bible is scientifically inaccurate but merely scientifically imprecise.

Should then the church apply the same kind of reasonably accommodating thinking to the debate among Christians about the age of the earth in view of Genesis 1?

University of Oxford professor John C. Lennox answers with a careful and cordial "yes" in his book, *Seven Days That Divide the World*.

A mathematician, theologian, philosopher and scientist, Lennox is more than qualified to comment in this discussion. Applying the dynamic of the fixed-earth-moving-earth divide to the often-heated discussion among Bible-believing Christians concerning how to understand Genesis' creation days, he writes that science can sometimes help determine the best option for a text with several plausible interpretations.

Provocatively enough, Lennox offers an interpretation that

sees the most natural reading of Genesis 1 as that of 24-hour-long days. Yet, even with this in view, Lennox says one can still believe the universe is ancient.

Without immediately considering contemporary scientific arguments for an ancient universe, Lennox determines from a close examination of the Hebrew text that Genesis 1 does not necessitate a single earth week, only six 24-hour periods in which God directly acted to inject new levels of information and energy into creation. Thus, this allows for large intervals of time between each of the creation days, which would make Genesis seem more compatible with the evidence for a 13.8-billion-year-old universe.

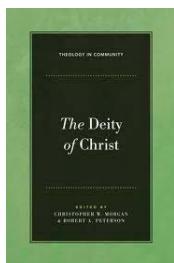
Lennox's inventive interpretation also makes considerable sense of the fossil record showing abrupt change in the levels of complexity

among organisms without leading one to posit something akin to a Cambrian explosion.

Throughout the entirety of the book, Lennox comes by things honestly and with humility, consistently pursuing faithfulness to the Bible and a cogent comprehension of the scientific data.

Further, *Seven Days* goes beyond the age-old age of the earth debates, however, in also seeking to shed light upon issues such as the origin of human beings and the possibility of animal death before the Fall. Also, the book includes five appendices dealing with other pertinent matters to the Bible-science discussion.

Readers who are interested in the continuing conversation about the Bible's relationship to science should not wait another earth day before making an effort to examine Lennox's *Seven Days*.



The Deity of Christ (Crossway 2011, \$24.99), Christopher W. Morgan and Robert A. Peterson, eds.

**REVIEW BY
JOSH HAYES**

If one were pressed to present a list of one-word terms to describe the essence of Christianity, the list certainly should include words such as “biblical,” “apostolic” and “Trinitarian.” The most distinctively Christian term to describe the faith, however, may be “Christological.”

Part of the Theology in Community series edited by Christopher W. Morgan and Robert A. Peterson, *The Deity of Christ* offers essays by top evangelical theologians and scholars such as Gerald Bray, Andreas Kostenberger, Raymond Ortlund Jr., Stephen J. Nichols and Southern Seminary’s Stephen Wellum. The book covers a range of topics in relation to Jesus’ divine nature including relevant Old Testament and New Testament passages, church history and contemporary challenges to the doctrine.

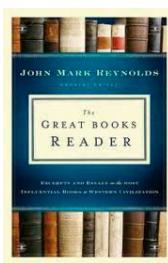
Nichols sets the tone for the book in his chapter, “The Deity of Christ Today.” Alluding to Depeche Mode and Johnny Cash song titles, he notes people’s tendency to prefer a predictable and safe Jesus to the God-man presented in the Gospels and Epistles and affirmed by the ecumenical creeds.

“The Gospels and the Epistles do not shrink back from presenting a complex Christ who makes substantial demands on those who would follow him. The deity of Christ legitimizes the claims he makes about his own identity and the demands he makes about what he would have us do,” Nichols writes.

Wellum contributes two chapters, one dealing with Christ’s deity in the Synoptic Gospels and the other with Christ’s deity in the apostolic writings. In the Synoptics, he contends that Jesus is identified in ways directly associated with the God of Israel and the converging fulfillment of God’s plan to save his people.

“The Synoptic presentation of Jesus, when placed within the storyline, framework, and theology of Scripture, announces that in Christ alone the promised ‘age to come’ has dawned — an age that only God can truly effect. In *this* specific man, we find the Messiah who is also the Lord (Luke 1:31-35; 2:11),” writes Wellum.

If one were to put together a list of timely, sound and extensive biblical-theological treatments of the person of Christ, the list should certainly include Morgan and Peterson’s *The Deity of Christ*.



Great Books Reader: Excerpts and Essays on the Most Influential Books in Western Civilization (BethanyHouse 2011, \$34.99), John Mark Reynolds, ed.

**REVIEW BY
AARON CLINE HANBURY**

The Western literary corpus is both deep and wide. Many men and women dedicate their lives to plumbing its depths and traversing its span. The ideas contained the Western tradition are powerful too. These books shaped society in the past, and they continue their work today. For the church, however, one not-so-Western book holds the highest place of influence.

But some of the Western classics don’t quite line up with the church’s Bible. Some outright deny it. The church cannot simply ignore these books, though. Christians must read the great books through the lens of the Good Book.

Toward that end, John Mark Reynolds has put together an admirable collection of excerpts from “the most influential books in Western civilization” in the *Great Books Reader*. The reader includes sections from works authors like St. Augustine and John Calvin, Descartes and Locke, and Marx and Shakespeare.

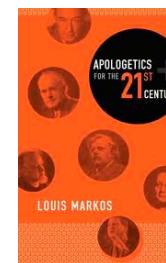
“*Great Books Reader* is a useful handbook for facilitating one important virtue: being well-read [sic],” Reynolds writes in the book’s introduction. “Being well-read [sic] is not sufficient, and it isn’t the highest virtue to which we can strive, but it is both necessary and practical.”

The collection doesn’t only survey the great books, however. It also brings to bear the Good Book by offering essays alongside each excerpt. These essays, by a wide variety of scholars, including Southern Seminary’s Russell D. Moore, help readers understand both the content and implications of each great book excerpt.

“Some time-pressed soul might question why Christians should bother reading these books at all. Why not just read the Bible?” writes Reynolds. “Real love may be exclusive in its devotion, but any particular love creates the possibility of other loves. In my experience, loving my wife ... helps me love my friends better. Higher loves empower lower loves, and lower loves are practice for higher loves.

“Growing up loving the Bible made me apt to love other books,” he writes. “The splendor of sunlight does not take away from the glory of the stars.”

Hopefully, this book will introduce a new audience to the joy of reading from the Western canon and, in the meantime, model a Christian reading of these great books.



Apologetics for the Twenty-first Century (Crossway 2010, \$17.99), Louis Markos

**REVIEW BY
JOSH HAYES**

Louis Markos’ *Apologetics for the Twenty-first Century* serves a solid entry point into the world of apologetics with its broad survey of the issues and questions that have faced the church for quite some time.

In short, digestible chapters usually no longer than 10 pages, Markos exposes his readers to the thought of the well known Christian apologists C.S. Lewis, G.K. Chesterton, Francis Schaeffer, Dorothy Sayers and Josh McDowell. He does the church a credible service by bringing their thoughts and arguments to bear upon contemporary attacks upon the truth claims of Christianity. In the book’s latter half, Markos shifts to a broader focus by examining apologetic themes, including God’s existence, biblical authority, the historical Jesus, intelligent design, religious pluralism and postmodernism.

“A full apologetic must include at its core a defense of the central and defining doctrine of Christianity — namely, that Jesus of Nazareth was not just a good man or an inspired prophet but the unique Son of God,” Markos writes.

Through both historical survey and firsthand interaction, Markos moves across the spectrum of the most common and most pressing questions people have about the Christian faith. These questions include “If God is all-loving and all-powerful, why are pain, suffering and injustice in the world?”, “How can Christians believe in miracles?”, “How can a God of mercy condemn people to hell?” and “How can we trust the accounts of Jesus’ life written in the Gospels?” among many others.

“The best apologist will not shy away from difficult questions like these but will address both the questions themselves and the anger, guilt, despair, and confusion that often lie behind them. And he will do something more. He will show that Christianity embodies a worldview that is coherent, consistent, and universal, one that answers tough questions in isolation but presents a unified vision that makes sense of all aspects of our world, ourselves, and our destinies,” Markos writes.

Whether someone is looking for an introduction to the discipline or hoping to become more well rounded in their approach, *Apologetics for the Twenty-first Century* is a heartening resource for readers at any level.

Against “incredible nonsense”

EDITOR'S NOTE: Below, “Towers” editor Aaron Cline Hanbury talks with Mark Coppenger about his new book, *Moral Apologetics for Contemporary Christians*. Coppenger is professor of Christian apologetics and vice president of extension education at Southern Seminary. He is also the director of the seminary's Nashville, Tenn. campus. A brief review of *Moral Apologetics* appears on page 6.

ACH: What got you started on the project?

MC: I remember Francis Schaeffer's film series, *How Shall We Then Live?*, where a Swiss Air Boeing 777 flies above the Alps, and the argument is that you cannot get a Boeing 777 from just any culture. You just can't get a Boeing 777 from Islamic culture or from Hindu culture or from animist culture. It's not that others are not as smart as Englishmen; it's that some religions stymie a culture and really rob people of their dignity and their power.

I'd also read two books about the terrible lives of people teaching ethics. *Degenerate Moderns* by E. Michael Jones is a roll call of the ideologues of recent centuries and how they lived awful lives. And *Intellectuals* by Phillip Johnson does the same thing. And I got to thinking, “Well look, these guys, whether it's Mao or John Stuart Mill or Margaret Sanger or Rousseau are awful people. And yet they pretend to teach us ethics.” And I said, “Well, how do we do?” And it seems that Christian ethicists, at large, are admirable.

Christopher Hitchens has written a book called *God is Not Great: How Religion Poisons Everything* and there's this big assault – not only from Hitchens but from others – saying, “Oh, you guys did the Crusades and the Inquisition and religious fanatics and fundamentalists are terrible things.” And, it's just incredible nonsense. This moral equivalency thing is ridiculous.

Look at the Crusades and the Inquisition. I added up all the numbers and they're tiny compared to the 70 million that Mao killed and the two million that Pol Pot – not to mention Hitler. I arrived at this understanding: if we study the very ethic of Christianity or the lives of the ethicists or the fruit of a Christian ethical system, we see splendor. These ethical markers are an apologetic.

I remember talking with Daniel Heimbach about some of these things. When B&H Publishing asked him to do a book series about ethics, he came to me and said, “You're always talking about this. Why don't you write a book about that?”

ACH: Who is your audience?

MC: I think it can be used well in college or seminary in apologetics or ethics. And I see laymen and engineers and insurance salesmen and homemakers in church groups being able to pick it up and have an eight-

week study. But having taught college, in one form or another, for decades, that's the group to whom I think I can talk.

ACH: What's your thesis?

MC: The structure, the teachers and the fruit of Christian ethics commends and defends the faith in a striking fashion.

ACH: What is the basis for the Christian ethic and morality?

MC: There's a created order. God made nature with a grain to it. It seems that certain kinds of social order and certain kinds of behavior cause man to flourish. Whether you're Asian or African or European you kind of pick up that incest isn't a great idea. However, God has given us the owner's manual. In his graciousness, he says, “Look, here's how you do it. You care for your parents. You're faithful to your wife. It's one man, one woman for life. You raise your kids this way.” God designed a wonderful world and then told you how to live in it. The base of morality is based in God's creation.

ACH: How would you respond to criticism saying that to say these men are immoral, you're assuming Christian virtue?

MC: First, if I said, “Well, why should we listen John Stuart Mill, when he didn't teach Sunday School or tithe?” then that would be peculiarly Christian. But when you're gainsaying Mill or Mao or Margaret, even non-Christians would say, “That's embarrassing language.” Murder and adultery – not so good. If you're going to run for public office and you're an open adulterer, if you're a liar, if you're twisting the report like Marx or if you're just abandoning your children, very few people say you're just not being a Christian. No, this is the big stuff.

One of the big arguments that we use in philosophy is, that's an *ad hominem* argument: you attack the man not his ideas. But I put a little part in my book about the legal system's use of character witnesses. And I say, “Look, if we can find out that a guy has a vested interest in saying something whereby he gets out of jail, then we start to question the veracity or the reliability of his witness.” So I say, “Look, the courts look



COPPENGER ANSWERS CHRISTIANITY'S CULTURAL AND RELIGIOUS CRITICS

"This moral equivalency thing is ridiculous. Look at the Crusades and the Inquisition. I added up all the numbers and they're tiny compared to the 70 million that Mao killed and the two million that Pol Pot – not to mention Hitler. I arrived at this understanding: if we study the very ethic of Christianity or the lives of the ethicists or the fruit of a Christian ethical system, we see splendor. These ethical markers are an apologetic." – Coppenger

at the character of their witnesses, that's what we do too."

By the way, I do grant some things. I give some examples of non-believers who do extraordinary things and say some extraordinary things. Similarly, I say, "Granted, we've had some professing Christians who've done some stinky things."

ACH: Can you tease out the idea of the irreducible complexity of the Christian faith?

MC: There's what we call the "Euthyphro question" in philosophy that goes, "What is the touchstone of goodness?" And some say it's this and some say it's that. But I basically argue that if you focus on just one thing – if you focus on autonomy or aesthetics or pleasure or whatever – it goes awry. The virtue of the Christian ethic is that it accounts for all these things. And I use Michael Behe's expression "irreducible complexity" to say it's a package.

For me to say, "What catches the mouse? Oh, it's the cheese. It's the snapper." That's kind of like a fool's errand. It's all of it. So when someone says, "What makes child

abuse wrong?" Well, God says it's wrong. But what if God's a tyrant? You got to have more. And people back up and say, "No, it's not just any God, but a God who this, this and this." So now you have introduced something else like compassion or fellow-feeling or utility or something.

It seems to me that the full-orbed nature of a Christianity is that it answers our hearts. Romans 2:14-15, it is written on our hearts. So it's not like God is doing fingernails on the blackboard when he says, "Care for your children." It's salubrious. It's conducive to well-being.

So I'm saying, if you take any of the elements out of Christian ethics, maybe you can get the thing off the ground but it's not the beautiful system that we have. So what I'm encouraging people to say is, "Well, what is the Christian ethic? Is it like God's sanctions and his revelation? Is it happiness making? Is it personal delight? Is it residential other intuition?" Yes. So why sell it short? It's a funny little game that we try to say, "The reason is, it makes people happy." Well, yeah, that's part of it. But it's more too.

ACH: Is there a danger in pursuing a moral apologetic or virtue ethic where we can fall into pragmatism or moralism?

MC: Max Weber wasn't a believer, but he wrote *The Protestant Ethic and the Spirit of Capitalism* and asks, "What is it about these Protestants here? Somehow or another, they're more prosperous." He says, "Oh, they must be looking for signs of their salvation." But it turns out their lives are ordered. So there is that aspect of Christianity that just works.

But the thing about pragmatism, in the bad sense, is that you are just driven by expediency for short-term payoffs and quick fixes. That's why recognizing that there is a creation order shows that you can get away with pragmatic Christianity for a while, but it's going to catch up with you. And, by the way, there is a God on his throne and he is not abused.

H.L. Mencken, a skeptic writer from Baltimore, Md., said that, "You can bring a dead whale into town on a flatbed cart and draw a crowd, but that doesn't mean you've done

anything too admirable." And so, just because you draw a crowd doesn't mean that you've done something particularly admirable.

But in terms of this ethic, by saying that there is an order to God's creation and he has very clear instructions that will keep you from running into pragmatism right away.

ACH: To what extent is cultural apologetics more gospel-centered than one that's purely intellectual?

MC: First, the book is an apologetic, it is a defense. Skeptics, atheists and other religions come running at us. They said, "You caused the collapse of the Roman Empire." They've defamed Christians as a threat to society for a really long time. And I'm saying, "That's absurd. Show me the Voltaire Special Olympics or the Nietzsche Boys Camp for Disadvantaged Children." We do that stuff; they don't. So I answer a very specific accusation.

These days, there's been a lot of emphasis on William Wilberforce, for example. When he was gloriously saved and counseled a bit by John Newton, who himself had been gloriously saved, he immediately applied his new faith to slavery in the British Empire. You see this again and again: when God takes a hold of a life, it blesses the family. And as it blesses the family, it blesses society

Udo Middelman, who is Francis Schaeffer's son-in-law, called a number of us together in Washington D.C. and to say, "How many of you are willing to volunteer to go to Siberia to introduce and comment on the *Jesus* film." He said, "Here's what's happened. A number of school administrators in Siberia, who are not Christians, have noticed that the Christians there are the best teachers because they prepare. They're not drunk. They don't steal stuff. They don't hate the kids. They show up on time." That's just what happens when people are saved. So we lead with the gospel.

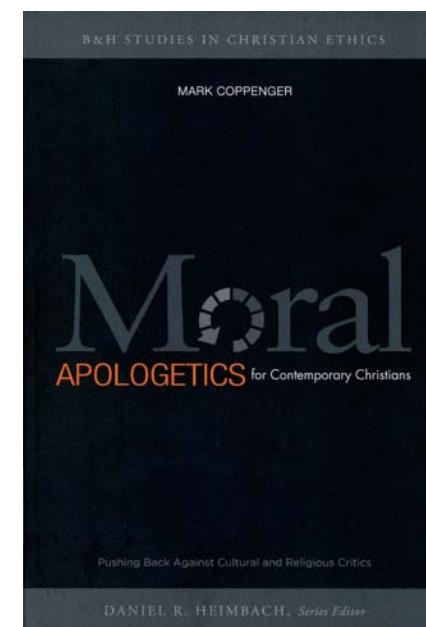
There's absolutely no substitute for advancing the kingdom through preaching the gospel and the whole counsel of God. So, as a pastor, I preach through books of the Bible and I don't lead with this kind of apologetics in the ministry.

ACH: Did you leave something out of *Moral Apologetics* that you wish made it into the book?

MC: Not a week passes that I don't find a great example I wish I could put in there. The examples are just flying. I mentioned once, "In the next edition", which is just fantasy, but I say, "Oh man, I have lots of other stuff." But I may just start posting it online. Honestly, if I had another month to write the book, I could have included another 20 or 30 fresh examples.

ACH: What do you want your readers to take away from the book?

MC: I was a Baptist Collegiate Ministry director at Northwestern University during the last 11 years. I want students like mine who are bombarded with insults against Christianity to take courage, take heart. Every department they go to slanders them. They're homophobic. They're Islamic-phobic. They're Puritanical. They're Victorian. They're exclusivists. They're the purveyors of Crusades. They're theocrats. They're Mormon-bashers. And so this book is kind of like applying balm to them. Saying, "Do not be beleaguered. And, by the way, you can bring up some stuff too."



Thinking in Public

MOHLER TALKS WITH HARVEY MANSFIELD

The second season of "Thinking in Public" is in full swing. In a recent podcast episode, Mohler talked with Harvard University professor of government Harvey Mansfield. Mohler and Mansfield talked about Mansfield's book, Manliness, and the United States place in the world.

MOHLER: This year marks the 10th anniversary of the 9/11 terror attacks on the United States. How do you place the United States ordered liberty experiment in the context of the early 21st century and what are the prospects for this kind of experiment for the future?

MANSFIELD:

I think we got a very good start in the 21st century. It's true all we got from our founders was a start. They got us going in the right direction as an ordered liberty, with our practices and the constitution of self-government. But, it's a start that doesn't automatically renew itself. It's up to each generation that follows to discover those principles and to apply them intelligently.

I think America had a pretty good record in the 20th century. Just look at our foreign policy and the way we came to the forefront in the world and ended up as leaders of the free world, coming to the rescue of Europe three times. We do have all kinds of problems. We have disputes. We have misunderstandings. And we have setbacks. But none of those so far have shown to be profoundly harmful. I do think that we are now coming to a crisis with the discovery that the welfare state is too expensive. We voted for ourselves government benefits that we don't really want to pay for and I think that the American people are gradually coming to the realization.



Thinking in Public is the interview-based podcast hosted by Southern Seminary President R. Albert Mohler Jr.



QR Code: This and additional podcasts are available on Stitcher Smart Radio, iTunes and at AlbertMohler.com. Mohler and Roberts' full conversation is available at this QR-Code.

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Above photo credit: A Fuller Hall outing to Huber Farms, by Svitlana Gantt; Left: seminary lawn from a scissor lift by Jason Coobs

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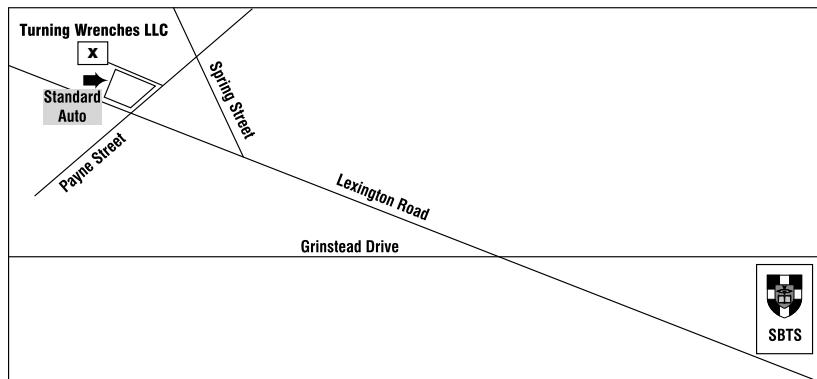
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CHRISTIAN STORES

Lesser-known Lewis

| By Aaron Cline Hanbury |



The 20th-century English scholar, Clive Staples Lewis, looms large over the contemporary Christian landscape. His apologetic writings, like *Mere Christianity*, *Miracles* and *The Problem of Pain*, continue to nourish Christians and challenge non-believers, while his theological fantasies – *Screwtape Letters* and *The Great Divorce* – capture readers as much or more now as when Lewis first introduced them.

For many of us, too, Lewis' *Chronicles of Narnia* are part of childhood memories. Our first exposure to the gentle-but-untamed Aslan and the four Pevensie children coincides with first readings of *The Little Engine That Could* and the Hardy Boys mysteries. Lewis' literary influence is all around us.

With a corpus of some 60-plus books, many of Lewis' lesser known works provide the same kind worthy

reading that we expect from Narnia’s creator. What follows are snapshots of seven of Lewis’ lesser known works: the children’s stories, *Boxen*; *The Dark Tower and Till We Have Faces*, both pieces of adult fiction; Lewis’ epic poem, *Dymer*; two academic works in *An Experiment in Criticism* and *The Discarded Image* – both of which deserve readings from all Lewis fans; and his college-years diary, later published as *All My Road Before Me*. Hopefully, then, we can all learn to read more widely from Lewis’ pen.

A substantial portion of the information above came from Walter Hooper. *C.S. Lewis: A Complete Guide to His Life and Works* (New York: HarperCollins) 1996.

Thanks also to Dan DeWitt, Robbie Sagers and Daniel Patterson for their keen insight into Lewis’ works, which helped me arrive at the “lesser knowns.” The archives staff at the James P. Boyce Centennial Library – home of one of the United States’ largest collections of Lewisania – proved their great helpfulness in gathering these works and accommodating photography.

3. *Till We Have Faces*

The New York Herald Tribune Book Review claimed that *Till We Have Faces* is “the most significant and triumphant work [Lewis had] yet produced.”

Lewis began mulling over the idea of reinterpreting Apuleius’ story of Cupid and Psyche when he was 23 years old. In 1955, after years of softening and hardening to the project, Lewis understood what he wanted to do in the book, and he drafted the prose version – Lewis originally envisioned it as an epic poem – easily. The story appeared in 1956.

Like Apuleius, Lewis follows the story of Psyche and her spell-binding beauty, but Lewis adjusts the old story in a number of ways. Of substantial change, and the key to his early frustrated attempts, Lewis became a Christian. This new worldview provided him the impetus to recapture Cupid and Psyche.

4. *An Experiment in Criticism*

A gospel-centered criticism of literature seems unlikely, and yet, Lewis offers just such a model in *An Experiment in Criticism*. Lewis doesn’t bill his model as gospel-centered. And nowhere in *Experiment* does he even state the idea. But his approach is unmistakable. Lewis’ framework of reading parallels his understanding of the gospel: the sinner only finds Christ by dying to self and approaching Christ on his own terms. So, the reader is best when he or she approaches a piece of literature on the work’s own terms.

Published first in 1961, *Experiment* argues that good literature “permits, invites or even compels good reading,” while bad literature accomplishes the same for bad reading. He defines good reading as that which “receives” the work in “surrender.” Bad reading “uses” the work self-centeredly to resonate with its own expectations.

5. *Dymer*

Wounded in the Battle of Arras during World War I, Lewis recovered in a number of hospitals across France and England. During this time, he finished his more-famous collection, *Spirits in Bondage*. Lewis then decided to transform a piece of prose he called *Dymer* into a narrative poem “in the metre of Venus and Adonis.” He then worked on *Dymer* from 1918 until it first appeared in 1926, when he published it under the name, Clive Hamilton.

With a scent reminiscent of an Homeric epic, Lewis’s protagonist, *Dymer*, tries to retain his youth’s blissful ignorance of the world. *Dymer* realizes the consequences of his naivety and accepts reality only long enough to fall prey to the illusion of a short-cut back to youth’s bliss. Again, *Dymer* breaks through this illusion and “faces his destiny.”

1. *Boxen: the Imaginary World of the Young C.S. Lewis*

Lewis started penning his *Boxen* stories around 1909, when he was seven years old – though the stories didn’t appear in published form until the mid-1980s. Lewis’ brother, Warren, remarked in his memoir that the *Boxen* collection is “a creditable performance for a boy not yet thirteen.”

These fictional stories open with Lord John Big and the two kings under his reign, Benjamin VII and Hawki V (a frog, rabbit and man, respectively), and all four novels, to some extent, continue their story. The novels include *Boxen: of Scenes from Boxonian Life*, *The Locked Door and Than-Kyu*, *Than-Kyu: A Sketch* and *The Sailor: A Study*.

2. *The Dark Tower and Other Stories*

The Dark Tower appears to be the beginning of a sequel to Lewis’ fantasy novel, *Out of the Silent Planet*. Likely written around 1938 – though not published until after he died – the opening line of *The Dark Tower* continues the dialog that concludes the first book of Lewis’ Space Trilogy, picking up exactly where *Out of the Silent Planet* ends.

Reviewing the story for the *Church of England Newspaper* in April 1977, Tim Lenton claims that *The Dark Tower* “is as good as anything [Lewis] wrote, and it is a tragedy for Lewis-addicts that it is incomplete. Even so, it is well worth reading for its original ideas on time and memory, and for sheer enjoyment for the clear, compelling style, which was the author’s hallmark.”

6. *The Discarded Image: An Introduction to Medieval and Renaissance Literature*

The Discarded Image draws largely from Lewis’ lectures, particularly his highly celebrated “Prolegomena to Medieval Poetry” given at the University of Oxford in 1932. When *The Discarded Image* appeared in 1964, Lewis provided the scholarly world with a far-reaching survey of both medieval and renaissance literature, one which many reviewers found impressive in every way.

Writing for *The Listener* in 1964, Helen Gardener says: “Nobody else could have imposed such form on such a mass of matter, and written a book so wide in scope and implication and so curious in discovering the rare, the remote, but the exact, example. And where else in modern literary scholarship can we find so generous and enthusiastic a temper? Whether we were his pupils in the classroom or no [sic], we are all his pupils and we shall not look upon his like again.”

7. *All My Road Before Me: The Diary of C.S. Lewis 1922-27*

Here, in *All My Road Before Me*, appears a rare picture of pre-Christian Lewis. The book is the diary he kept during his undergraduate years, from 1922 until 1927 – though not published until 1991. *All My Road Before Me* features typical musing and meanderings of a 20-something in Lewis’ position, ranging from books and tutors, to classmates and current debates. His life is set against the backdrop of his companionship with Janie Moore, with whom he lived for several years. The diary features extended and descriptive portraits of Lewis’ friends and colleagues

Though the general reader might find *All My Road* tedious, the Lewis fan will surely find it insightful for its picture of Lewis’ formative years – and the difference Christ would make in him only two years after 1927.

Surprised by Chesterton

| By Dan DeWitt |

“Ignorance is the first penalty of pride.” So wrote H.G. Wells in his 1920 work *The Outline of Human History*, in which he argued that Christianity had collapsed “like a house of cards” in light of evolutionary theory. “The whole moral edifice,” Wells said, referring to Christianity, “was built upon false history.” If ignorance is the first penalty of pride, perhaps the second is to have one’s fallacies forever recorded in print.

G.K. Chesterton, a literary heavy weight in more ways than one, took issue with Wells in his book *The Everlasting Man*, published in 1925. Chesterton opens the book with these words: “There are two ways of getting home; and one of them is to stay there. The other is to walk round the whole world till we come back to the same place.” C.S. Lewis, as an atheist, took the latter route, having walked round the whole world; Chesterton helped lead him home.

Lewis recalls the impact of reading *The Everlasting Man* in his autobiographical work, *Surprised by Joy*: “In reading Chesterton ... I did not know what I was letting myself in for. A young man who wishes to remain a sound Atheist cannot be too careful of his reading.” If Lewis wished to remain an atheist, he should have left Chesterton’s

books alone. I, for one, am thankful that he did not.

Among the multiple influences that shaped Lewis’ conversion to Christianity, Chesterton looms large. In fact, in response to one writer in 1947 who asked for an apologetics resource, Lewis wrote: “As for books, the very best popular defense of the full Christian position I know is G.K. Chesterton *The Everlasting Man*.” While Chesterton’s impact was lasting, it was initially met with bewilderment:

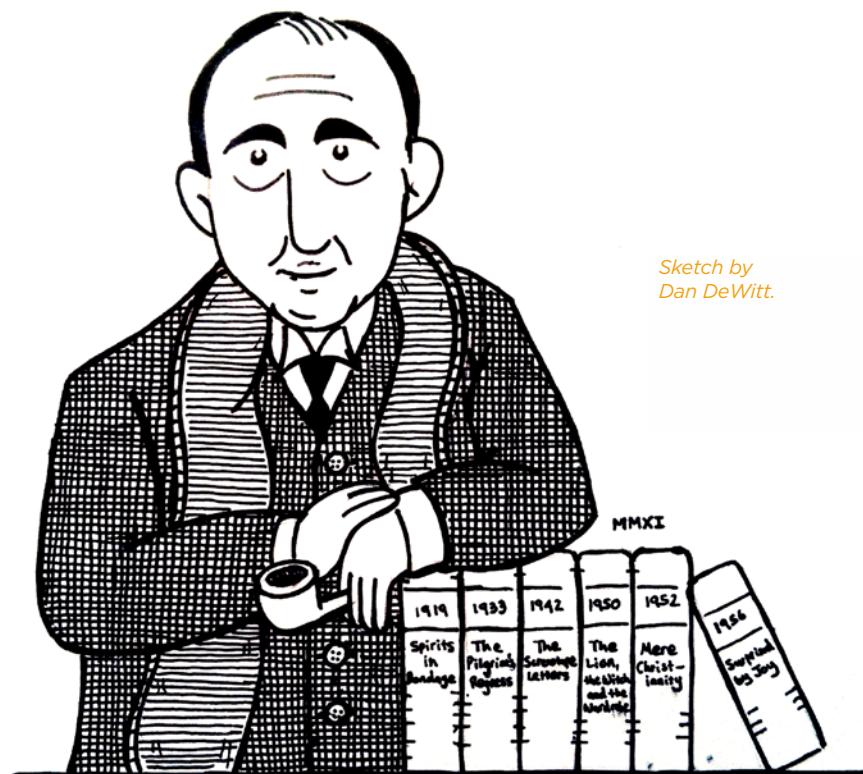
“I had never heard of him and had no idea of what he stood for; nor can I quite understand why he made such an immediate conquest of me. It might have been expected that my pessimism, my atheism, and my hatred of sentiment would have made him to me the least congenial of all authors. It would almost seem that Providence, or some “second cause” of a very obscure kind, quite overrules our previous tastes when it decides to bring to minds together. Liking an author may be as involuntary and improbable as falling in love” (*Surprised by Joy*, 190).

While it may have seemed improbable, Providence brought these two minds together resulting in a wealth of wisdom for later generations. Author Janet Knedlick said of G.K. Chesterton and C.S. Lewis, “These

A LOOK AT LEWIS' SHAPING READ

two claimed to begin with honest minds and concluded there was one thing no honest mind could miss.” This one thing was neither ignorance nor pride, as H.G. Wells

may have assumed, but a transcendent joy to be found only in the gospel of Christ. Perhaps a riddle to most, for them it was a life long obsession.



The lion on center stage

| By Robert Sagers |

Have you ever wondered what inspired C.S. Lewis’ story, *The Lion, the Witch, and the Wardrobe*? Lewis answered the question in a brief essay included in *On Stories*:

The Lion all began with a picture of a Faun carrying an umbrella and parcels in a snowy wood. This picture had been in my mind since I was about sixteen. Then one day, when I was about forty, I said to myself: ‘Let’s try to make a story about it’.

That’s interesting. A mythical creature

born of Lewis’ (then unregenerate) imagination led to the writing, twenty-four years later, of the classic children’s novel.

But the faun, of course, was not the central character of Lewis’ work. The author continues:

At first I had very little idea how the story would go. But then suddenly Aslan came bounding into it. I think I had been having a good many dreams of lions about that time. Apart from that, I don’t know where the Lion came from or why He came. But once He was there He pulled the whole

A MUSING ABOUT THE FIRST ASLAN STORY

story together, and soon He pulled the six other Narnian stories in after Him.

I wonder if Lewis’ experience with the lion Aslan reflects something of the wonder in the Israelites’ longing for the Messiah. All of Israel’s hopes of redemption took form in the person, the work, of Jesus — “the Word became flesh” (John 1:14), “the Alpha and the Omega, the beginning and the end” (Rev 21:6).

Redemption came not just for Israel, but for the whole world. And only in light of the death and resurrection of Christ does

anything else in all creation make one bit of sense.

To modify Lewis’ reflection on Aslan: once Jesus was there he pulled the whole story together.

He is a lion, after all (Rev 5:5).

First impressions of Lewis

HISTORY HIGHLIGHT

| By Adam Winters |

Southern Seminary reacts to the publications of C.S. Lewis

In the 1940s, Southern Seminary professors read the writings of C.S. Lewis with great delight soon after they arrived in United States. Whereas today, Lewis has become synonymous with his Narnia mythology, he made his first substantial impression upon American theologians with his whimsical satire, *The Screwtape Letters*. The impact of this book was so influential that when seminary authors reviewed Lewis' books for Southern Seminary's *The Review and Expositor*, they almost unanimously referred to him as "the author of *The Screwtape Letters*," assuming readers would be familiar with the previous work. The following excerpts from book reviews express the first impressions made by Lewis' publications on Southern's professors.

Edward A. McDowell, professor of New Testament, reviewing *The Screwtape Letters*: "There are times when one reads a book and wishes that he had access to some fund he might use in purchasing copies of the book to distribute to all of his friends. This is a book that makes me wish there were some such fund at my disposal. It is one of

those rare books to which the overworked adjective 'unique' may well be applied and I have no hesitation in advising every man whose eye may light upon this review to get it and read it, read it not once, but twice, and mark it as he reads. ... With rare artistry these letters reveal the age-old warfare of good and evil and the eternal struggle of the soul of man as God and Satan seek to win him. ... The soul's upward climb and final victory against Hell's down-pull are depicted with rare skill. One might think of the result as a sort of miniature 'Pilgrim's Progress,' though there is a vast difference in the method of the two works, so that the 'Screwtape Letters' are in no sense an imitation of Bunyan's great book, possessing a substance and a brilliance all their own. This reviewer dares to urge the reader to purchase this book without delay" (*Review and Expositor*, 1943, 223-24).

W. O. Carver, professor of missions, reviewing *The Abolition of Man*:

"Here is a book that should have been written long ago. ... Its teachings might well be transferred, without change, to the American system of public education, as that has been conducted during the last fifty years or more. Cast in the quaint, characteristic methods by which Lewis has come to be so widely known, this book is a most penetrating discussion of the basic

philosophy of education, and at the same time a most devastating attack on the theories which have underlain the educational system in America, as also in a less degree perhaps in Great Britain during the last three quarters of a century. ... Hence I wish it were somehow possible that this book should be compulsory reading and study for every person engaged in the formulation of educational theory and in the practice of education in American life. ... Lewis contends with great power and effectiveness that such a system of relativity destroys the meaning of humanity ..." (*Review and Expositor*, 1947, 375-77).

Ellis A. Fuller, the seminary's sixth president, reviewing *Miracles*:

"[Lewis] is unquestionably one of the most popular interpreters of truth of this day. ... He is not an inventor of new truth, but he is certainly original in his method of presenting truths which are commonly known and accepted. *Miracles*, in all probability, will be adjudged the most profound book that he has written. ... [His readers] are led to feel that it is perfectly natural for the supernatural to invade the realm of the natural. In a masterful way, he refutes the objections to miracles and with convincing logic he shows that they are necessary" (*Review and Expositor*, 1948, 85-86).

V. L. Stanfield, a professor of homiletics, reviewing *The Weight of Glory and Other Addresses*:

"These addresses are interesting, provocative, and stimulating. They are the type of addresses which a preacher should read; they would be difficult to reproduce, but they do stimulate thought. This little volume is excellent reading and will provide 'grist' for the preacher's mill" (*Review and Expositor*, 1950, 44).

Harold W. Tribble, professor of theology, reviewing *The Case for Christianity (the 1943 predecessor to Mere Christianity)*:

"It is amazing how much the author says with so few words. He approaches the subject in a very elementary way, and yet all of his discussion is stimulating and convincing. He does not write as a theologian, but as a Christian layman, as a popular radio speaker. ... One could pick a paragraph almost at random and read it to friends with the confident assurance that they would immediately ask for the privilege of reading the whole book" (*Review and Expositor*, 1944, 285-86).

Those interested in Lewis can visit the seminary's C. S. Lewis Collection at the James P. Boyce Centennial Library. Featuring many first editions, this collection is composed largely of resources acquired from private collector, Marvin W. Anderson.



From left to right: Edward A. McDowell, W. O. Carver, Ellis A. Fuller, V. L. Stanfield and Harold W. Tribble

Charles Lewis

REPRODUCE WHO YOU ARE

| By Josh Hayes |

Certainly most people reading this article are familiar with C.S. Lewis, but many are yet acquainted with C.T. Lewis. Well, he doesn't actually go by "C.T.," but his name is Charles T. Lewis and he's one of the newest additions to Southern Seminary's faculty.

Having taught music theory and performance in both Christian and secular settings, Lewis says the education process takes on a similar form within both environments.

"The process of training the mind and training the heart is very similar in the pulpit, in front of a choir, leading a high school band, teaching a contemporary rhythm section or rehearsing a praise team," said Lewis, now an assistant professor of music and worship leadership at Southern. "You try to do two things: you teach what you know; and you reproduce who you are. The goal for me in each setting is to reproduce what Christ, by his mercy and grace, has done in my heart in the hearts of others."

Lewis, who was a high school band director before entering vocational ministry, noted that in a public school setting one cannot pursue reproducing Christ in others as openly as from within a Christian institution. However, with some creativity, one can pursue the same objective in a secular environment, Lewis himself being the product of such an approach.

"My initial desire was to be a high school teacher, to be on the 'public school mission field' and make a difference in students' lives in public schools and in a secular environment," he said.

The catalyst for his considering a career in music education came from his high school band director.

"The most significant influence on my young life was Lorraine Parris, a high school band director and a committed follower of Christ who approached teaching as ministry. She considered her band students as a youth group even though it was a public school setting. I watched the significant impact of her life on hundreds, literally thousands, of high school students and decided I wanted to do the exact same thing," he said.

Lewis then studied instrumental music

education at the University of South Carolina. After graduation, he worked for three years as director of bands at Batesburg-Leesville High School in Batesburg, S.C. Planning to continue his career as a public school teacher, he pursued a master's degree in music education at Florida State University. There, Lewis began to sense a call to full-time vocational ministry.

"I was strongly convicted that a call to ministry was also coupled with the responsibility to be theologically prepared. I realized that more school and more preparation were necessary," Lewis said.

For this reason, he earned a master of church music from Southwestern Baptist Theological Seminary in Fort Worth, Texas.

Seminary and vocational ministry were not always on the horizon for Lewis. Growing up in the small church of Fairview Baptist Church in Newberry, S.C., he never considered there was such a thing as full-time vocational ministry except, of course, for preaching pastors and missionaries. Not until his days at the University of South Carolina did Lewis begin to recognize opportunities for full-time service within a local body in areas such as music, worship and student ministry among others.

"Seeds were planted then, but they probably didn't bear fruit until eight or 10 years later," he commented.

Although Lewis came to saving faith in the Lord Jesus Christ at the age of 13 after attending his grandparents' 80-member Baptist church, he experienced Christianity during his early years in the context of a Lutheran church.

"There, in the Lutheran Church of the Redeemer, you learn much about religion but little about relationship," he explained. "After my family relocated from the city to the rural countryside, we attended a small Baptist church literally a few hundred feet from our front door. In this little church in the country, I learned about a personal relationship with Christ and salvation by grace through faith in Jesus."

Lewis brings to his position as professor of music and worship at Southern a considerable amount of experience in local church ministry and music education. In addition to his three years of teaching experience



in public schools, he served two years as a part-time staff music minister at First Baptist Church of Gilbert, S.C.

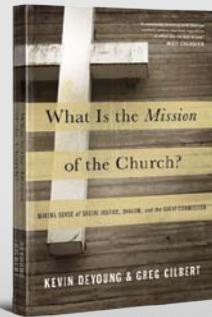
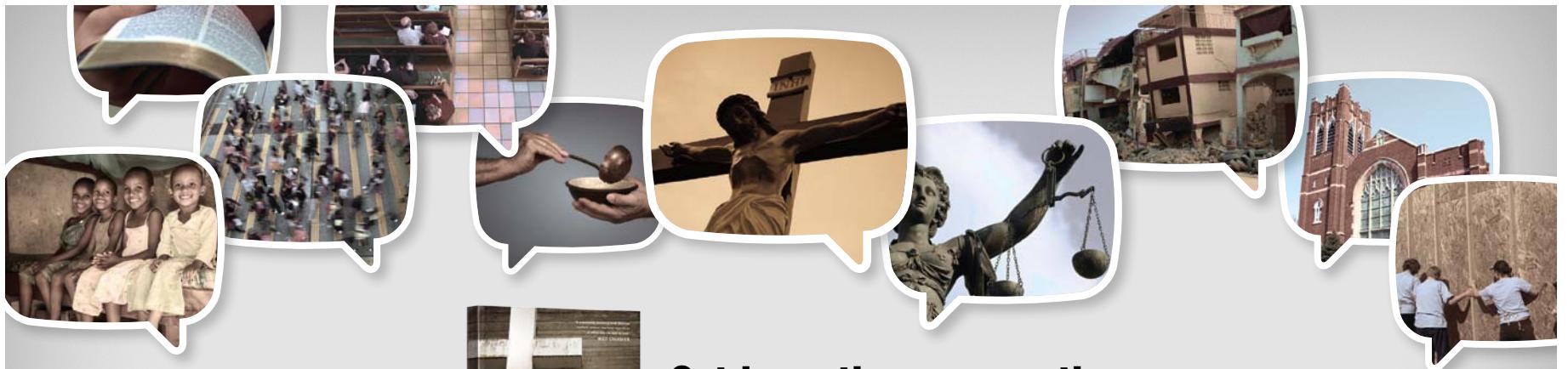
While attending Southwestern Seminary, Lewis was an associate worship pastor at First Baptist Church of Grand Prairie, Texas. When he relocated to Florida, he spent six years as an associate worship pastor at First Baptist Church in West Palm Beach before serving three years as the worship and creative arts pastor at Celebration Baptist Church in Tallahassee. He then returned to First Baptist Church in West Palm Beach for eight years as worship pastor. In addition to his local church ministry, Lewis was adjunct professor at Palm Beach Atlantic University for six years.

Lewis' full-orbed experience bodes well for the School of Church Ministries' mission to produce students who are not only professionally trained musicians and worship

leaders but theologically competent pastors able to lead worship. As Lewis noted, the school's worship leader degree is designed to be gospel-centered, musically relevant and pastorally focused.

"During the many years of leading worship, I realized that the only thing I had to offer of any value to anyone was the truth of God's Word. That's it. Truth. It may be captured in a song, it may be captured in a video, it may be captured in myriad artistic expressions, but the only thing of true and lasting value is the truth of God's Word," he said.

"You teach what you know, and you reproduce who you are." If this is the case, Lewis' students are liable to become seasoned gospel ministers, expert musicians and relevant worship leaders who take seriously the bearing that God's Word should have upon a congregation on any given occasion of worship.



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Ask for: Andy Susemichel



November 2011

This is it. November is the last full month of classes for the Fall 2011 semester. The third week in November, the seminary will break for Thanksgiving, then only one week remains for final exams. The November calendar features an exciting month of chapel speakers from on- and off-campus. And, of course, it's time to start thinking about winter-term courses.

Announcements

The Attic

Monday - Saturday from 2 p.m. to 5 p.m., 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>

Free sewing class

The free sewing class led by Mrs. Barbara Gentry meets from 6-7:30 p.m., 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 423-8255 or Mrs. Vogel at 742-1497.

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

Nanny needed

Local Rolling Hills family needs a nanny to care for two children, four and six years old, from 2 p.m. to 6:30 p.m. Mondays, Tuesdays and Fridays. Those interested should email Liz Dedman at mededman@gmail.com

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 you are interested in talking with him, you may contact him at jsclauson@gmail.com

2011-12 mission trip opportunities

Participate in a domestic or international mission trip through the Great Commission Center this year.

Niger, Africa – Spring Reading Days, April 9-13, application deadline Feb. 3, 2012; South Asia, Central Asia, Utah, New York City, West Virginia – Summer 2012, application deadline Feb. 17, 2012

Visit www.sbts.edu/gcc for more details. To apply, submit an application online and bring a \$100 non-refundable deposit by the Great Commission Center. Limited spots are available. Students may earn up to five academic credits. Stop by the Great Commission Center in Norton 108, email missions@sbts.edu or call 897-4594 with any questions.

SUNDAY	MONDAY
6	7
13	14
20	21 Thanksgiving Break
27	28 Finals Week

Worship song recording project

The Division of Biblical Worship in the School of Church Ministries is seeking original worship songs written by students from Southern and Boyce. They are planning a pilot recording project to be released in late spring 2012 of songs from Southern. If you would like to submit a worship song you have written for consideration, please contact Bo Warren, aswarren@sbts.edu. Submissions are needed by Oct. 15.

Ministry Resources

Ministry positions

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

Resume services

Start or update your resume file with ministry resources by submitting an on-line candidate form. Visit the church resources quick link at www.sbts.edu for the simple instructions. The office is also eager to counsel you about your resume and ministry preferences. Visit Norton 150 or call ext. 4208.

TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
1 Chapel 10 A.M., ALUMNI CHAPEL Open Forum with the President	2	3 Chapel 10 A.M., ALUMNI CHAPEL Pastor Paul Jimenez	4	5
8 Chapel 10 A.M., ALUMNI CHAPEL Panel Discussion	9	10 Chapel 10 A.M., ALUMNI CHAPEL Mr. Daniel Dumas	11	12
15 Chapel 10 A.M., ALUMNI CHAPEL Rev. Tullian Tchividjian	16	17 Chapel 10 A.M., ALUMNI CHAPEL Dr. Robert Vogel	18	19
22	23	24	25	26
29	30			

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. The HRC

will close for the Thanksgiving

holiday at 5 p.m., Wednesday,

Nov. 23 and be closed until

6 a.m., Monday, Nov. 29.

Aerobics schedule

The Gauntlet

T & F 7 - 7:50 a.m. Men ONLY.

Fitness Boot Camp

M, W & F 8 - 9 a.m.

Mommy and Me Power Walking

M & W 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.

Fitness childcare

T & R: 4 - 6 p.m.

The HRC will be offering child-

care for \$3 per child. Children

ages six weeks to 12 years old

are welcome. Parents must

remain in the HRC and be

working out or attending an

aerobics class.

Swim lessons

W & F, Nov. 2 - 18, 3:30 - 5 p.m.

The cost is \$20 per child.

Registration will begin at 9 a.m.,

Saturday, Oct. 29. Must register

and pay (with cash or check) in

person at the HRC front desk. For

more information, contact Andy

Huber at ahhuber@sbts.edu

M, W & F, Dec. 5 - 16, 3:30 - 5 p.m.

The cost is \$20 per child.

Registration will begin at

9 am on Saturday, Nov. 19.

Must register and pay (with

cash or check) in person at

the HRC front desk. For more

information, contact Andy

Huber at ahhuber@sbts.edu

Cornhole tournament

Friday, Nov. 11, 6 p.m.

Register at the HRC front desk

or by emailing hrc@sbts.edu

*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 (www.sbts.edu/hrc) to see

what is happening at the HRC.

*Become a fan of the HRC on

Facebook and follow us on

Twitter (SBTSHealth_Rec).

Towers

The Southern Baptist Theological Seminary
2825 Lexington Road · Louisville, KY 40280

NONPROFIT
ORGANIZATION
US POSTAGE
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Questions

WITH

Matt Schmucker

*vice president of 9Marks,
Washington D.C.*



Nº 1 WHO ARE YOU AND WHAT DO YOU DO?

I was raised in Lancaster, Penn. in a Roman Catholic family, the sixth of seven sons. I came to Christ in 1984 through open-air preaching at the University of Maryland, where I was studying business. In 1991, we moved our young family to Washington, D.C. and joined Capitol Hill Baptist Church, my wife's grandmother's church. We began the needed reforming work and gladly welcomed Mark and Connie Dever in 1994. In 1998 we founded 9Marks in an effort to counter some of the worldliness we saw creeping into churches and to extend what we thought were forgotten, yet important, biblical principles that bring health. I served as executive director of 9Marks through 2010 and now focus on consulting, writing and speaking and strengthening international partnerships as vice president. I serve as an elder at CHBC and also lend administrative support to T4G.

Nº 2 WHAT IS TOGETHER FOR THE GOSPEL (T4G)?

T4G is a biennial event in Louisville aimed at encouraging pastors and future church leaders in the great task of shepherding God's flock. The joy, fun and strength of the conference emanates from the friendships of Al Mohler, Mark Dever, C.J. Mahaney and Ligon Duncan. These men will be joined in April 2012 by John Piper, Thabiti Anyabwile, Matt Chandler, Kevin DeYoung and David Platt in the KFC Yum! Center. Every generation is called to define and defend words like "gospel" and "church" and even what it means to be "Christian." It is the goal of each speaker and this conference to lay a marker down and call church leaders to stand firm for biblical truths. Breakout speakers, a 30,000 square foot discounted bookstore, and book giveaways are all available to students for a \$99 registration fee. Learn more at www.t4g.org

Nº 3 WHAT ARE YOUR FAVORITE THINGS TO DO WITH YOUR FAMILY?

With one son and four daughters who span from age 22 to age 6, we Schmuckers don't have lots of spare time. But we have loved every moment of our kids' sports. On Saturdays we might begin our day with our six-year-old's soccer game at 8:30 a.m. and not end the day till late that night tailgating in a Philadelphia parking lot following our son's football game at the University of Pennsylvania. Being in Washington we certainly take advantage of all the free museums (thanks for sending your tax dollars!). And we vacation at the same spot every year, Ocean City, N.J., where we love Mack & Manco Pizza followed by Kohr Brothers Custard – a cardiologist's nightmare. As I said, we are a busy family in a busy church in a busy city; often times the best things we do is ... nothing ... together.