



Towers

A NEWS PUBLICATION OF THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY

G. Chesterton

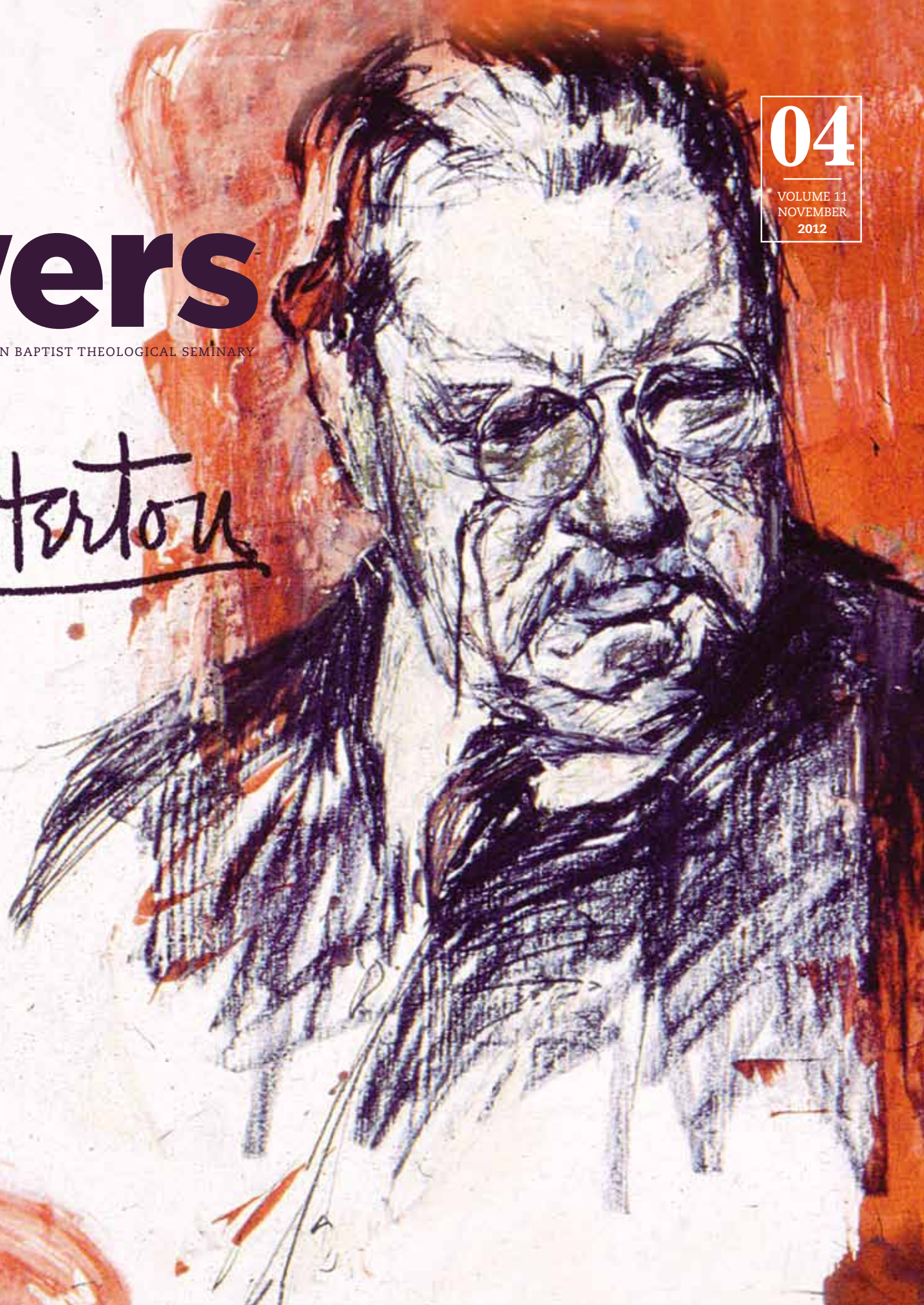
The everlasting artist

Getty on artful hymnody

Mohler on leadership

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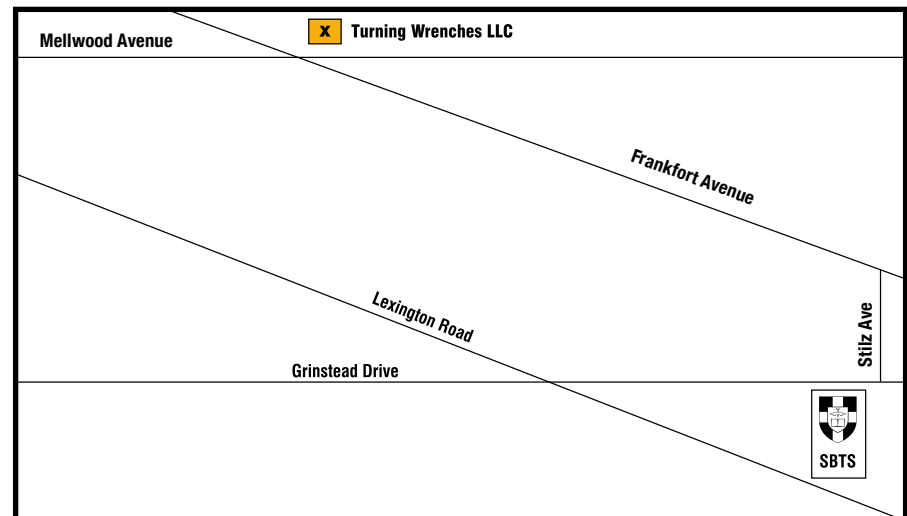
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Our mission is to use our time, resources and talents to tell the Southern story in an accurate, timely and creative manner to the glory of God.



From the editor:

Any list of history’s most influential Christian writers will include Gilbert Keith Chesterton, unless, of course, it’s a poor list. His fiction and literary-critical work merited him significant praise during his own lifetime, even making him one the most discussed personalities in such secular publications as *The New York Times*; his apologetic writings profoundly influenced the culture around him, and the culture around us too. As a picture of that influence, Dan DeWitt, dean of Boyce College, writes in this issue of “Towers” about Chesterton’s vision for art done christianly. We also offer a sampling of Chesterton’s characteristic wit — Chestertonisms on everything from religious liberty to cheese.

Towers November 2012

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Newslog

Southern Seminary opens center for missions mobilization

| By Chad Mahaney with Aaron Cline Hanbury |

The Southern Baptist Theological Seminary officially opened its new Bevin Center for Missions Mobilization, Oct. 9, during the seminary's Heritage Week. This center will mobilize prayer and people for the fulfillment of the Great Commission through the Southern Seminary community.

Functions of the Bevin Center will include a major missions conference, training events, affinity group fellowships, cultural immersion experiences, hosting missionaries in residence, an expanded missions week on Southern's campus as well as expanded missions trips around the world.

Glenna and Matthew Bevin provided an endowment to fund the center in remembrance of their late daughter, Brittiney, whose passion for the gospel drove her life. At the dedication of this center, R. Albert Mohler Jr., president of Southern Seminary, introduced Matthew Bevin to explain why he and his family made this gift.

Speaking to the seminary's board of trustees, foundation board, faculty and students, Matthew Bevin told the story of Brittiney, who was the oldest of his 10 children. From the time she was a young girl, Brittiney possessed an incredible heart for missions, according to her father. He used the biblical phrase "salt and light" to describe Brittiney's compassion for "the least of these."

As young as 14 years old, Brittiney sensed a call to pursue missions vocationally. The Bevin's sent her on overseas missions trips to India and Romania to share the gospel and to work in orphanages. These trips confirmed both to her parents and to Brittiney that God called her to the work of spreading the gospel to the nations. Only weeks after her return from Romania, when she was 17 years old, Brittiney Bevin died in a car accident on Lexington Rd., right in front of the Southern Seminary campus.

Matthew Bevin said that his daughter will not physically be able to fulfill her calling, but her desires are being fulfilled through a generation of young Christians ready to answer the call to world missions.

More information about current and future opportunities through the Bevin Center is available at the center website, missions.sbts.edu



SBTS hosts sixth annual Great Commission 5K

| By RuthAnne Irvin |

Great Commission 5K participants ran around the block to reach the world, Saturday, Sept. 22. More than 130 students, spouses and children gathered on Southern Seminary's campus to run for the seventh annual 5K race.

Participants, ranging from ages seven to 57, raised approximately \$3,700 that goes directly to the Great Commission Center's scholarship fund. This fund aids students' participating in missions trips with Southern to places such as New York City, Utah, East Asia and Buenos Aires, Argentina.

The Great Commission Center awarded prizes for different categories of runners that included gift cards, t-shirts and concert tickets.

More information about how to donate to this fund or participate in one of the trips is available by contacting missions@sbts.edu



Alumni Academy course promotes biblical worship

| By Alex Duke |

Without question, the Christian music landscape is a moving target. But this landscape made Southern Seminary's Alumni Academy course, "Biblically Guided Worship," such a welcome reprieve.

This two-day class, held Oct. 1-2, began with Joseph R. Crider, professor of music and worship at the seminary, asking a crucial question: "What is at stake on Sunday mornings?" His answer was brief, but not easy: nothing less than people's view of God.

"When we promote environments that are primarily emotional, we teach people to worship worship, not the God of the universe," he said.

Southern and Boyce College professor Greg Brewton then discussed the absolute necessity and preeminence of a pastor's personal holiness. Brewton exhorted his audience to eschew "busyness" at the expense of private worship.

Brewton closed his time discussing common difficulties with multi-generational worship. He delivered stern warnings against "cafeteria-style services" — churches that split their congregation's meetings solely on the basis of musical preference. He argued this model is "biblically unhealthy," trends toward horizontal, church-to-church growth and culminates, in stylistic idolatry.

Bob Kauflin, the director of music for Sovereign Grace Ministries, then spoke about the "Foundations for Worship," which he described by borrowing from 2 Corinthians 4:6. In Kauflin's understanding, the foundation for worship for all Christians flows from one place: God's glory in the face of Jesus Christ.

If Christian churches and worship leaders desire to be true to their name — namely, "Christian" — then the person and work of Christ must be spelled out clearly in each and every meeting.

Kauflin posed a crucial question, as well: "Do we really think we have a better story to tell?"

Both audio and video from the Alumni Academy: Biblically Guided Worship are available at sbts.edu/resources. More information about future Alumni Academy events is available at events.sbts.edu

SBTS elects Boyce prof, approves strategic plan

| By SBTS Communications |

At its fall meeting, Oct. 9, the Board of Trustees of The Southern Baptist Theological Seminary approved a new strategic plan, voted to form a task force to review the seminary's administrative structure and elected Heath Lambert to the faculty of Boyce College.

Lambert, who is assistant professor of biblical counseling at Southern Seminary's undergraduate school, Boyce College, became the executive director-elect of the National Association of Nouthetic Counselors, Oct. 2. He will begin active service in that role, Oct. 1, 2013.

"Heath's election to tenure is an appropriate affirmation of his consistent and faithful leadership as an associate dean and assistant professor at Boyce College," said Dan DeWitt, dean of the college. "I am thrilled to see the many ways the Lord is rewarding Heath's faithfulness to equip men and women for ministry."

In addition to granting tenure for Lambert, the Board of Trustees approved a five-year, strategic plan to enhance the institution's quality of theological education.

A key facet of this plan is an institutional priority to improve theological writing. Further, the new strategic plan will encourage faculty development, scholarship and churchmanship; strengthen local church relationships; equip students for degree completion; strengthen Boyce College; expand and develop external education; and implement the campus master plan.

Trustees also approved the formation of a task force to review the seminary's administration structure.

Additionally, the board approved updates and revisions to personnel policy and took further steps in the execution of the first phase of the seminary's master plan.

Annual conference commemorates Baptist hero Andrew Fuller and colleagues

| By Craig Sanders |

The Andrew Fuller Center for Baptist Studies celebrated the lives of Baptist theologian Andrew Fuller and his companions at Southern Seminary for the sixth annual Andrew Fuller conference, Sept. 21-22.

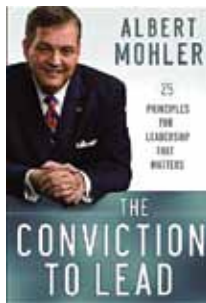
The conference, "Andrew Fuller and His Friends," featured lectures from notable church historians: Michael A.G. Haykin, director of the Andrew Fuller center and professor of church history and biblical spirituality at Southern Seminary; Nathan Finn, associate professor of historical theology and Baptist studies at Southeastern Baptist Theological Seminary; Grant Gordon, author and former pastor; Peter Morden, tutor in church history and spirituality at Spurgeon's College; Kirk Wellum, principal of Toronto Baptist Seminary and Bible College; Peter Beck, assistant professor of religion and director of the Honors Program at Charleston Southern University; Ryan West, coordinator of member care and subscription services at The Evangelical Theological Society; and Sam Masters, a missionary in Argentina.

Each of the plenary sessions during the two-day conference focused on the friendships Fuller shared with other ministers and how they shaped his theology and promotion of missionary work.

The annual conference was also the first this academic year that provided free admission to select students through the Conference Scholarship Fund.



Literature



The Conviction to Lead: 25 Principles for Leadership that Matters (Bethany House Publishers 2012, \$22.99), R. Albert Mohler Jr.

REVIEW BY
AARON CLINE HANBURY

In the opening of a new book about leadership, R. Albert Mohler Jr. delivers a striking and audacious statement, one that sets the trajectory of his book: “I want to fundamentally change the way leadership is understood and practiced,” he writes.

Mohler, who is president of Southern Seminary, contends that most definitions of leadership are in error. Leadership, he suggests, should not be merely pragmatic; conviction must define leadership. He proposes a model of leadership in which conviction drives action, inspiring and equipping others to do the same.

“My goal is to knock the blocks out from under the current models of leadership and forge a new way,” Mohler writes. “I stake my life on the priority of right beliefs and convictions, and at the same time I want to lead so

that those very beliefs are perpetuated in others. If our leaders are not passionately driven by the right beliefs, we are headed for disaster. At the same time, if believers cannot lead, we are headed nowhere.”

In *The Conviction to Lead: 25 Principles for Leadership that Matters*, Mohler establishes the priority of belief, then demonstrates ways in which these beliefs find their way to practice(s). Mohler’s 25 principles range from belief and understanding worldviews, to passion and credibility; from communication and management, to moral virtues and digital engagement; from a leader’s endurance to his legacy.

Many of the principles in *The Conviction to Lead* — like decision making and credibility — seem fairly standard for a leadership book. Mohler’s treatment of

these principles, however, could not be more different from the standard. He details how the actions of a leader only make sense when flowing from deeply rooted convictions and a fully developed worldview.

“Every Christian has the responsibility to develop a worldview that is authentically Christian, but leaders face that duty in a way that is even more urgent,” Mohler writes. “We have to be faithful in the discipleship of the mind before we can expect faithfulness and maturity in those we lead.”

The sign of a convictional leader, though, is that this robust conviction finds its way into action.

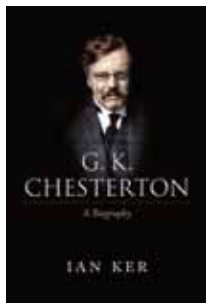
“Augustine said that the teacher must aim to move his student, much as the leader must move followers to action,” Mohler writes. “Until conviction is transformed into action, it makes no

difference in the world.”

Mohler does not limit convictional leadership to church or Christian-group leadership. Conversely, he suggests that the Christian worldview provides the necessary foundation for leadership in any sphere, and this worldview places a given sphere in the context of God’s mission in the world.

“The Christian leader can give himself to a worthy secular cause precisely because he knows of God’s love for the world and for his human creatures. But the Christian leader can never have a perspective that is limited to this world, no matter how urgent the mission may be.”

Beyond merely a business or professional-help book, *The Conviction to Lead* represents a full-orbed vision for leadership — one well worth careful attention.



G. K. Chesterton: A Biography (Oxford Press 2011, \$65/35), Ian Ker

REVIEW BY
CRAIG SANDERS

Of the beloved Christian writers in the past century, Gilbert Keith Chesterton is perhaps the most influential but hardly receives the recognition he deserves. This need for recognition is the driving force behind Ian Ker’s massive biography, that develops Chesterton as the successor to the Victorian age and a larger-than-life British celebrity.

“I realized that Chesterton was a much bigger figure than either I or the academic world that I knew was aware,” writes Ker in the preface to his 747-page biography.

Chesterton’s prolific creativity generated the works of a journalist, literary critic, novelist, playwright, poet and theologian. Because of the diversity of Chesterton’s writings, previous generations have been unable to estimate his modern value or identify common themes.

Ker, however, argues that humor and humility define not only Chesterton’s gregarious personality but also the heartbeat of his writings. Readers will enjoy Ker’s description of Chesterton’s untidiness, absent-minded behavior and self-deprecatory remarks.

Chesterton’s personality remained virtually unchanged despite his rapid ascent to popularity. For instance, his unkempt appearance and propensity to argue incessantly only become more noticeable in the midst of his celebrity. Ker highlights Chesterton’s absent-mindedness when recounting how the writer could argue in taverns while remaining oblivious to the food on his lap or his sleeping audience.

Equally delightful to read are descriptions of Chesterton’s genius. Ker recounts Chesterton’s

biographies and literary criticisms on Robert Browning, Charles Dickens and Thomas Aquinas (among others), noting the author’s ability to quote lengthy passages from memory and write an entire work without revisions or consulting secondary sources.

Famous figures of the early 20th century pass through this biography. Not only does the reader meet his closest friends (and philosophical opponents) H.G. Wells and George Bernard Shaw but also William Butler Yeats, Hellen Keller, Benito Mussolini and Pope Pius XI.

For each of Chesterton’s published works, Ker provides a concise summary of its contents as well as detailing specific situations in Chesterton’s life which may have shaped his thinking. This helps the reader not only to grasp an understanding

of Chesterton’s body of work but also to sympathize with his conversion to Roman Catholicism.

The frequency of embedded quotations from books, essays and letters may require some initial adjustment, but Ker excels in weaving them beautifully in his exhaustive Chestertonian portrait.

Included in this portrait are Chesterton’s inseparable devotion to his barren wife Frances, love for children and wonderment at the world.

Ker offers no concluding remarks to his biography and rarely conjectures about Chesterton’s thought or actions without first examining source material, allowing him to assimilate the events and conclusions of others for the purest reflection of Chesterton’s life.

This biography is a necessity for any student of Chesterton.



Canon Revisited: Establishing the Origins and Authority of the New Testament Books

(Crossway 2012, \$30),
Michael J. Kruger

REVIEW BY
JOSH HAYES

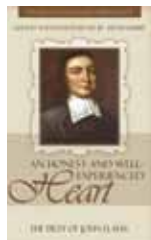
Many a Christian has faced the nagging and problematic questions regarding which books belong in the Bible. Whether these kinds of questions come from a fellow believer during small group or from the quizzical skeptic at the local coffee shop, the questions “Do we have the right books in our Bible?” and “Can we know if we have the right books?” present challenges to what stands at the core of the Christian faith, namely what constitutes as the inscripturated Word of God.

New Testament scholar Michael J. Kruger offers a response to these serious questions in his new book *Canon Revisited*. His volume seeks not to prove the truth of the canon (or even that the church has the right canon) but instead to present a model of how Christians can have knowledge that the canon is correct.

“The issue that concerns us here is not about our having knowledge of canon (or proving the truth of canon) but accounting for our knowledge of canon. It is about whether the Christian religion provides sufficient grounds for thinking that Christians can know which books belong in the canon and which do not,” writes Kruger, who is professor of New Testament and academic dean at Reformed Theological Seminary in Charlotte, N.C. (emphasis original).

In articulating this notion, Kruger proposes a self-authenticating model that seeks to ground the determining authority of the canon in the canon itself, rather than in authorities and standards outside of it — hence, self-authenticating. This model sets itself over against models that place the determining of the canon primarily in the community’s recognition or in the historical (or apostolic) origins of the canonical books. Nevertheless, Kruger’s self-authenticating model takes into account the church’s role in recognizing the canonical books as well as the criterion of apostolic origin and teaching.

Canon Revisited is a thorough treatment of a complex issue written with clarity, carefulness and cogency from a Reformed-evangelical perspective. Kruger appropriately recognizes that one’s conclusions about the canon inescapably stem from one’s theological assumptions. For this reason, and others, Kruger’s volume is a unique contribution worth the reader’s time and money.



An Honest, Well Experienced Heart: The Piety of John Flavel

(Reformation Heritage Books
2012, \$10), Adam Embry, editor

REVIEW BY
AARON CLINE HANBURY

He’s not as well known as Jonathan Edwards, perhaps. John Owen’s name probably comes up more often than his. But for readers who want to read a Puritan voice on issues of devotion and piety, it’s difficult to find better than the English-born John Flavel.

“For Flavel, ‘keeping the heart’ is a lifetime work,” writes Adam Embry in a new collection of Flavel’s pietistic writing. “For this reason, he affirms ‘that the keeping and the right managing of the heart in every condition, is the great business of the Christian’s life.’”

In this new, brief volume, *An Honest, Well Experienced Heart*, Embry collects passages from Flavel’s writings about the Christian’s “keeping” and “managing” of his or her heart. Embry, who is an alumnus of Southern Seminary, introduces Flavel’s writings and provides a suggested reading list for those not familiar with the Puritan.

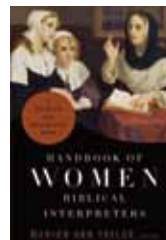
Embry organizes the book into four sections — “Christ Rules the Heart”; “Keeping the Heart”; “Seasons of the Heart”; and “Discerning the Heart” — with an introduction and conclusion.

“How do we account for the spiritual legacy of Flavel’s writings?” Embry writes, summing up Flavel’s ministry. “First, he made much of Christ. ... Furthermore, Flavel stressed communion with God through Christ. ... Finally, Flavel wrote from the vantage point of Christian experience.”

An Honest, Well Experienced Heart concludes with Flavel’s vision for a renewed heart:

The time is coming when your heart will be as you would have it, when you will be discharged of these cares, fears, and sorrows and never cry out, ‘Oh my hard, my proud, my vain, my earthly heart’ anymore when all darkness will be banished from your understanding, and you will clearly discover all truths in God, that crystal out of your thoughts and they will be everlasting, ravishingly, and delightfully entertained and exercised upon that supreme goodness and infinite excellency of God.

This 150-page book provides an accessible introduction to an often underappreciated Puritan writer and a fine exercise in devotional reading.



Handbook of Women Biblical Interpreters: A Historical and Biographical Guide

(Baker 2012, \$45),
Marion Ann Taylor, editor

REVIEW BY
CRAIG SANDERS

“Reading Scripture through the eyes of women can open us to hear the Scripture in new ways,” writes Marion Ann Taylor, editor of the pioneering work *Handbook of Women Biblical Interpreters*.

The publication of Taylor’s collaborative effort with her colleagues should generate even more discussion in the surging controversy over gender roles in the Christian Church.

The *Handbook* serves as a dictionary for graduate students and scholars, providing biographical information on women throughout church history who published works of theological significance.

Because of the myriad of female voices in church history, it must be noted that the goal of the work was not to select a canon of evangelical interpretation but rather display representatively the effort of women in biblical interpretation.

As Taylor notes in the introduction, the biblical interpretations of women are varied and often shaped by personal experience. The professions of these women are just as diverse, ranging from nuns to political leaders, literary critics to biblical scholars and colonial settlers to archaeologists.

For the early church historian, the inclusion of Paula, Marcella and Macrina the Younger provides a rich context for the role of women in the early church.

The descriptions of sound interpreters such as Elizabeth Rice Achtemier, Joyce Baldwin, Dorothy Leigh Sayers and Susanna Wesley are also accompanied by heretical interpreters like Christian Science founder Mary Baker Eddy.

Other interesting women featured include Queen Elizabeth I, Florence Nightingale, Harriet Beecher Stowe and Mary Wollstonecraft.

The book’s strength is the concise detail of each woman’s life and work, especially as each entry seeks to explain specific life situations that may have shaped the interpreter’s thinking. Eager students will also appreciate the bibliographic information at the end of each entry, enabling further study on each interpreter.

“Women’s wisdom through the ages deserves careful consideration,” Taylor argues, and convincingly so, as this handbook is a must-read for church historians and biblical interpreters.

A fundamental change

MOHLER PROPOSES CONVICTIONAL LEADERSHIP

*EDITOR'S NOTE: In the following, "Towers" editors Steve Watters and Aaron Cline Hanbury talk with R. Albert Mohler Jr. about his new book, *The Conviction to Lead*. A brief review of the book appears on page 6.*

Editors: You open your book saying, "I want to fundamentally change the way leadership is understood and practiced." Why?

RAM: I think we have two cultures in evangelicalism concerning the issue of leadership. On the one hand, you have people who define leadership in pragmatic terms. We can, indeed, learn a great deal about the techniques and strategies of leadership, even the talents and responsibilities of leadership, but the big question is, "To what end?"

On the other hand, we have the development of a theologically directed, deeply convictional generation of young evangelicals. For many of them, their orientation toward doctrine and toward the gospel

is so fervent that they disparage some of the actual tasks and responsibilities of leadership. And so what we have, in exaggerated terms, are leaders who don't understand why they lead and theologically driven evangelicals who don't seem to be concerned to lead anything. I see that as a problem.

I often think about it as if you take an airplane full of preachers going from one side of the country to the other. Half of them are reading John MacArthur and the other half are reading John Maxwell. And I want to tell them, "When you cross the Rockies, switch books."

Now let me be clear: the big issue here is conviction. So if we're going to choose one polarity or the other, we've got to side with the theological-convictional polarity. But Christ's people are in desperate need of leadership. Leaders are gifts that God gives to his church. What I realized, thinking about this problem, is that the definition of leadership is in error. I do not define lead-

ership in merely pragmatic terms. What we need is a complete revolution of how we think about leadership, and leadership needs to be defined itself in convictional terms. The title of my book, *The Conviction to Lead*, gets to the heart of my argument: leadership should be reconceived in terms of putting conviction into action and inspiring and equipping others to do the same.

Editors: What do you mean by the term "convictional intelligence"?

RAM: Howard Garner at Harvard writes about multiple intelligences. Human beings in general, and leaders specifically, need not only an analytical type of intelligence — a mathematical type of intelligence, even a relational kind of intelligence — but also an emotional intelligence. I.Q. isn't sufficient to explain why some individuals are good leaders and others are not. What I noted looking at this theory of multiple intelligences is that conviction was missing, and that's what I want to reestablish as absolutely essential and fundamental. So, convictional intelligence means the operational ability to move from conviction to right action and, furthermore, the ability to inspire and equip others to do the same. It starts with the knowledge and affirmation of the truth, the embrace and celebration of the truth. But it leads then to the understanding that shapes every way we think.

Editors: Who do you look to as an example of the model you propose?

RAM: One of the major discussions about leadership in the 20th century has come down to the fact that some leaders seem to inhabit positions and others seem to want to get to those positions in order to accomplish some greater purpose. You have two leaders such as Ronald Reagan and Margaret Thatcher — one an American president and the other a British prime minister — who were defined in terms of conviction. People knew what they believed, elected them because of what they believed and elected them to accomplish the ends determined by their convictions. You never had to wonder

where these two leaders were going to come down on any major issue they faced simply because they were identified by their conviction and their leadership was completely saturated with that conviction.

How much more true must this kind of driving conviction be of Christian leaders, because conviction is at the very heart of the gospel. So Christian leaders need to understand that conviction is, at the end of the day, the only thing that really matters in terms of leadership. But leadership itself matters as well, and that's why convictional leadership is one helpful way of thinking about how conviction and leadership go together.

Editors: To what extent are all Christians called to leadership?

RAM: One of the points I seek to make in my book is that everyone leads or ought to lead in some context, yet I don't want to mislead by that kind of suggestion. For instance, in the New Testament, there are clearly those called to lead by teaching; the teaching office is actually given to few individuals, not to many. You also have clear references to this in the qualifications listed in 1 Timothy and Titus. You have James warning that the one who takes on the responsibility to teach takes on a higher judgment. But then you also look and realize that leadership takes place in places where you might not expect. For instance, leadership takes place in the home continually. Leadership takes place in the context where even children gather themselves together: some child organizes what's going to happen and negotiates the terms of the game.

And so leadership is basically calling out that conviction in another and helping that individual know how to live more faithfully according to those convictions. One of the things biblical worldview helps us to understand is just how necessary such leaders are for human flourishing.

Editors: What are some challenges that today's Christian leaders face that their parent's generation didn't?

RAM: Communication in the digital media



age is an important area for the current generation of leaders. Communication is the leader's exercise of leadership. Now leadership can be more than communication but it's never less than that. One of the issues that I try to return to again and again in my book in different dimensions is the fact that leadership is communication. And as a matter of fact, if communication doesn't happen, then leadership is impossible. And we, as Christians, should be the first to understand this, God made us human beings with the ability to communicate, and that ability we must utilize in order to do something as fundamental as share the gospel.

If you understand that leadership is communication, and never less, then the leader must look at every operative dimension of communication available. These days, that means digital media and social media. In terms of communication, there is simply no doubt that the only way to reach younger people, Americans 29 and under, is through

digital and social media.

This should actually be seen as good news for Christians, because the cost of access to television and other media forms is huge and generally insurmountable. But the opportunity for entrance into social media is almost nothing. It's a matter of creativity and intelligence and diligence and that's good news for those who are intent to share the good news.

Editors: You treat servant leadership as a subset of stewardship. Can you tease that out?

RAM: I think the issue of servant leadership has been so misconstrued that it's almost an unhelpful category. That really came about in the last half of the 20th century in the wake of those who believed that authority itself was the problem. God has established certain authorities; that's made abundantly clear in Scripture, and those authorities are responsible for the stewardship of their office.

“What I realized is that the definition of leadership is in error. I do not define leadership in merely pragmatic terms. What we need is a complete revolution of how we think about leadership.”

Servanthood is a necessary biblical category, but we need to recognize that Peter served by declaring the truth, and the whole idea in the New Testament of the separation of the teaching office from the deaconal office is that there are some who are serving by arranging tables but there are also those who are serving by the ministry of the Word. The misunderstanding is that servant leadership often means no leadership taking place.

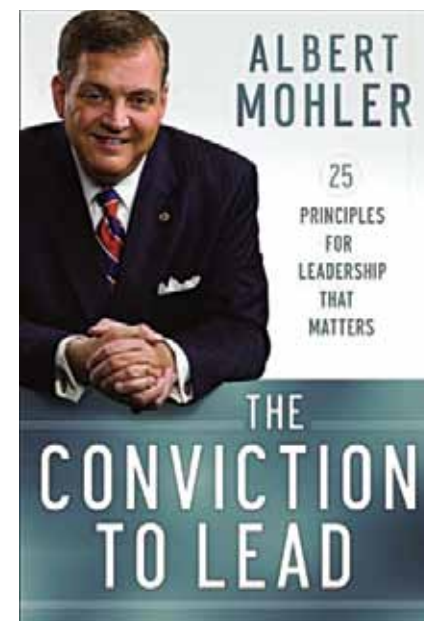
Editors: What do you mean when you say leadership is inherently moral?

RAM: The secular world assumes that morality is a category unto itself. Too many Christians fall into this same misunderstanding. The biblical worldview tells us that we are moral creatures. We never have a thought that isn't laden with moral content. We never perform an act that isn't in a moral context. Everything we do has a moral dimension to it. And for that reason, leaders need to recognize that there never is a decision we make, there never is a message we communicate, there never is an action we take that is not pregnant with moral dimensions. We believe every single human being is made in God's image, and thus when we make a decision related to other human beings, it is inherently filled with moral responsibility.

And our responsibility as convictional leaders, on the basis of the truth and by God's grace, is to aim at the right ends and to treat human beings never as merely means to those ends. And that means even when we have to make the hardest decisions even when we have to say things that we know will be difficult to hear we need to understand there is a moral dimension to everything we do and furthermore perhaps even more dangerously we need to remind leaders that nothing they do that they may even think is relatively inconsequential is without moral context and meaning.

Editors: What are the dangers of someone continuing to lead, but not leading from conviction?

RAM: The shipwreck of leadership is common. Leadership doesn't always work; as



a matter of fact, it can fail and fail disastrously. One of the ways leadership fails by not arriving at the right place for the right reasons with the right convictions.

Every organization, every family, every congregation is either moving into strength or into weakness. Convictional leadership means the stewardship of that responsibility to move into strength. Out of the strength of conviction into the strength of exercise and application.

Editors: What audience do you have in mind for this book?

RAM: I wrote every chapter with an audience in mind like those who gather at Together for the Gospel. I wrote the book for Christian leaders and for leaders in any sphere of leadership.

Elton Trueblood, the Quaker theologian, said that every young person needs to have what he called a perpetual vision of greatness before himself. We're living in a time in which the church desperately needs leaders who are known and visible and called out and committed and ready to serve; and I hope to motivate a good many even by means of this book to hold up a vision that would lead them to say, "I want to be a part of that."

Thinking in Public

MOHLER TALKS WITH BROOKS ABOUT A CHRISTIAN VIEW OF ECONOMICS

In this episode of “Thinking in Public” host R. Albert Mohler Jr. talks with Arthur Brooks, President of American Enterprise Institute about an economic system with morals.

MOHLER: Thinking about what it means to create an economic system that would meet moral expectations, that would reward the right kinds of moral choices, that would inculcate the right kind of moral virtues, where would you begin?

BROOKS: I would start by looking at what dignifies the individual the most. I would allow people to develop their talents, to make their own decisions, to live according to the consequences of their actions to the extent that they are not indigent, and then I would let the market decide how the outcomes are distributed. I wouldn’t worry about equality of outcomes beyond the most abject poverty, but I would work diligently to create opportunity for people so that they could get ahead. I would have a market system that is not asking people simply to redistribute wealth for the sake of some kind of twisted understanding of envy and fairness. I would rather allow people to express themselves as they see fit according to their hard work, passions, and skills. That is how the free markets system is most fair.



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 Brooks’ full conversation is available at this QR-Code.

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The everlasting artist



C.S. Lewis and G.K. Chesterton *Sketch by Dan DeWitt*

| By Dan DeWitt |

I stopped being embarrassed about my joy of sketching shortly after meeting Gilbert Keith Chesterton. The introduction was made by none other than Clive Staples Lewis, whom I learned later was an amateur artist himself. Their company was joined shortly thereafter by John Ronald Reuel Tolkien, a gifted illustrator in his own right — to name but one of his monumental gifts — and Dorothy Sayers, who provided an apologetic for art in her book, *The Mind of the Maker*. Lewis was my creative gate-

keeper to another world.

The Inklings opened my eyes to the power (and pleasure) of art appreciation as a Christian, but none more normalized artistic expression for me than Chesterton. This is not to say that he offered me a theological framework for drawing, though I'm sure reading hundreds of pages in his printed work has contributed something to my appreciation for aesthetics. I simply mean, however, that he gave me license to care about theological and philosophical reflection, without giving up what some might consider the whimsical hobby of doodling.

The reasons for the decline in men's sketching are surely many. But I personally think a primary culprit must be the popularization of the typewriter in the late 19th century, followed by the decline of handwritten letters throughout the 20th century, resulting in the complete homogenization of digital communication in the 21st century. The closest thing we can expect to see in our day of personalized messages come to us in the forms of silly emoticons that personalities like Jefferson Bethke smuggle into their Twitter updates. When men actually wrote letters by hand they were much more prone

to succumb to the temptation of scribbling stick figures or Christmas tree shapes or, like Tolkien, maps of make believe worlds.

Chesterton, however, did much more than decorate correspondence. He is known to most as an erudite giant, a public intellectual whose publications are permeated with paradox. Few know that his academic career actually began at the Slade School of Art in London. Romance interrupted his studies, though, and set him on a very different vocational trajectory.

As a young college student, he fell in love with Frances Blogg and, to make ends meet,

and more importantly save for an engagement ring, gained employment with newspapers by writing book reviews. And thus his looming career in journalism began. He never completed his degree in art, providing historical proof that while artists might be lovers, if they are forced to choose betwixt the two, there is no contest.

Chesterton's first book, *Greybeards at Play*, was published in 1900. It is a collection of farcical prose and sketches. His best friend Edmond Clerihew Bentley invented a new genre of sing-songy autobiographical verse, published as *Autobiography for Beginners* in 1905, illustrated by none other than G.K.C. First editions of both books are displayed on my bookshelves as sort of Chestertonian bragging rights, and as a physical reminder that drawing and thinking are not mutually exclusive properties.

The two are not like coffee and cream; one does not dilute the other. They serve more like salt and steak — with a complementary effect if coupled in the right quantity. Readers may determine for themselves which is meat and which is seasoning. If a picture is truly worth a thousand words, then the option might be rather obvious.

Bentley, to whom Chesterton dedicated his infamous *The Man Who Was Thursday*, was not the only author for whom Chesterton served as an illustrator. He lent his creative handiwork to many publications authored by his prolific Roman Catholic colleague, and close companion, Hilaire Belloc. Their collaborative efforts earned them the title “Chesterbelloc” from their mutual friend and outspoken atheist, George Bernard Shaw. If you peruse old bookstores or antique shops, you are just as likely to find an antiquarian work illustrated by Chesterton as you are to find one written by him.

In a day when kids are the most probable of all demographics to put pencil to paper, it is a good reminder that drawing is not a historically childish endeavor. We no longer write letters by hand. We no longer doodle. We now peck away at our mobile keyboards in constant fear of inevitable autocorrect foibles. Our communication is less personal in every way imaginable.

Yet we wonder why we are fascinated upon discovering old postcards with ornamental writing and decorative, hand-drawn illustrations, or why we are saddened when we compare the leather-bound volumes of old, filled with beautiful artwork, to the sub-par aesthetics of our mass-produced trade books. Something has been lost. And I, for one, am not holding out vestiges of hope that it will ever be regained — at least not in this lifetime.

But I am thankful for the reminder I receive every time I look at my Chesterton collection filled with theology, philosophy, poetry, history and literary reviews. Between the aged covers, among the browning pages,

I find hundreds of sketches.

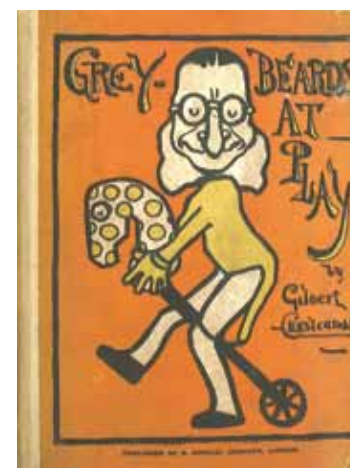
And I find a little bit of confidence for the times when I put down an academic text to pick up my sketchbook. There is a time for both.

In this way, Chesterton keeps me balanced. His joviality begets a healthy brand of levity, which doesn't abolish ivory towers, but rather, at a minimum, keeps them firmly planted in the ground. As he once said, “Without education we are in a horrible and deadly danger of taking educated people seriously.” I'm sure, if I look long enough, I'll find one of his sketches to illustrate this very point. Or, on second thought, maybe I'll just draw one myself.



“I know the strange tale of the Slug; The Early Sin—the Fall—The Sleep—the Vision—and the Vow—The Quest—the Crown—the Call.”

Greybeards at Play
pg 26-27



Chestertonisms

G.K. CHESTERTON'S WIT APPLIED TO IMPORTANT, AND NOT SO IMPORTANT, AREAS OF LIFE



Poets have been mysteriously silent on the subject of CHEESE

from *Alarms and Discursions*



We do not need to get GOOD LAWS to restrain BAD PEOPLE. We need to get GOOD PEOPLE to restrain BAD LAWS.

from *All Things Considered*

CHRISTIAN VIRTUES

As the word 'unreasonable' is open to misunderstanding, the matter may be more accurately put by saying that each one of these Christian or mystical virtues involves a paradox in its own nature, and that this is not true of any of the typically pagan or rationalist virtues. Justice consists in finding out a certain thing due to a certain man and giving it to him. Temperance consists in finding out the proper limit of a particular indulgence and adhering to that. But charity means pardoning what is unpardonable, or it is no virtue at all. Hope means hoping when things are hopeless, or it is no virtue at all. And faith means believing the incredible, or it is no virtue at all.

from *Heretics*



We talk of ART

as something artificial in comparison with life. But I sometimes fancy that the very highest art is more real than life itself. At least this is true; that in proportion as passions become real they become poetical; the lover is always trying to be the poet.

from the G.K.C. calendar

RELIGIOUS LIBERTY

might be supposed to mean that everybody is free to discuss religion. In practice it means that hardly anybody is allowed to mention it.

from *Autobiography*



A KNIFE

is never bad except on such rare occasions as that in which it is neatly and scientifically planted in the middle of one's back.

from *The Defendant*



The way to LOVE anything is to realise that it might be lost.

from *Tremendous Trifles*

A cosmic philosophy is not constructed to fit a man; a cosmic philosophy is constructed to fit a cosmos. A man can no more possess a private religion than he can possess a sun and moon.

from the G.K.C. calendar

The art of hymnody

KEITH GETTY ON ART AND HYMNODY

EDITOR'S NOTE: In what follows, "Towers" editors Steve Watters and Aaron Cline Hanbury talk with modern hymn writer Keith Getty about the nature and artistry of hymns and the role of an artist in church life.

Editors: What are your goals as an artist and hymn writer?

KG: I've spent my life with twin goals. One is to try and let the word of Christ dwell richly when people meet together and sing. What we sing is as important, if not more important than, what we speak. And secondly, to try and craft a musical style that someone can carry for a lifetime. The Lord is Lord of every form of art — pop art, high art, songs that last for a day, songs that you sing to your children, hymns sung around the world for 500 years. But I do believe the Bible places such a value on life and the extension of art that it's important we strive to write and learn music that can be passed on for generations. Most people tend to have a passion for songs with rich theology or classical hymnody with high artistic contours.

Editors: What is the role of the artist in the church?

KG: An artist and a pastor tend to think about things in slightly different ways that complement each other, and so I think that can help shake up a pastor and keep him energized, but it also breathes into and informs a church musician. On the flip side they're both control freaks, but a huge amount of honesty and strong communication can allow any two people to work together.

Editors: How does art inform hymn writing?

KG: Hymn writing is neither theological propaganda nor is it a teaching tool; it's an art form. In every form of art, one person shapes something in a way that makes all of us breathe deeper and want to live better. That's why the artistic side of hymn writing is utterly crucial, otherwise you can take anyone's sermon and make it rhyme in couplets and sing it to "Mary Had A Little Lamb."

The modern interpretation of worship music is, for the most part, pithy reflections of what God is doing. If we go back

to the Psalms as the biblical songbook and look at the characteristics of the God of the Bible, I doubt if even 20 percent of the Psalms even mention that aspect as opposed to the modern canon of worship songs in the churches — which is a frightening thing.

What has happened is, by very slight change of vocabulary, having encountered God has become synonymous with a quiver of your liver when you sit in a worship service. The flip side of that is if for some reason people don't get that feeling, then they didn't meet with God. In a sense, the worship leader has become the modern priest who brings people into the presence of God. Music, rather than accompanying the congregation in singing to the Creator of the Universe, has become level-one marketing. This "dodgy" or vulnerable generation is walking away from Christianity because they think it's manipulative. And frankly, if people have been told that a quivering liver equates to the presence of God, they deserve to think Christianity is manipulative.

Editors: What is the most important aspect of a hymn?

KG: I don't think that God is necessarily concerned with the shape or stanza of a song, but I think if he is to be worshiped he should be worshiped for all the beauty in which the Bible paints him. If you go back to Deuteronomy in the Song of Moses (Deut 31-32), the command is to teach people so that that teaching would be a testimony against them if they walk away.

Throughout Scripture when you see God's people singing, they sing to God, and they sing together. At a pragmatic level, we need to write songs that are rich in vibrant truth, and write songs in which every musician accompanies the artist who called the congregation to worship. Every piece of artistry a worship leader has is given to lead the congregation in singing.

On a wider level, I think there's a calling to a higher view of art in all things. If art is an extension of life, we need a generation of serious musicians with serious thoughts who commit their lives to artistry and take that as their service to God and his church.





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History Highlight

BILLY GRAHAM COLLECTION OPENED IN SBTS ARCHIVES

| By Trey Moss and Cole Harper |

In 1956, Southern Seminary president Duke K. McCall played golf with evangelist Billy Graham at Audobon Country Club in Louisville, Ky. Somewhere between the first and 18th holes, Graham casually mentioned that Harvard University wanted to acquire the records of his ministry. McCall looked at Graham, his long-time friend, and asked, “Don’t you want them at Southern Seminary?”¹ In the outworking of the ensuing five-minute conversation, Graham agreed to house the records at SBTS, as well as allow the seminary to name a chair of evangelism in his honor. In 1960, the seminary dedicated the Billy Graham Reading Room on the second floor of the newly constructed James P. Boyce Centennial Library, where it would serve as the central repository for the Billy Graham Evangelistic Association for more than 20 years.

When the Billy Graham Center opened at Wheaton College in the early 1980s, it inherited much of the content previously housed at SBTS. However, the SBTS Archives and Special Collections still contains items from the original Billy Graham Collection. These include crusade books, publications, newspaper clippings, sermons, memorabilia and other items of research interest. Particularly interesting are the crusade scrapbooks from 1954 to the late 1980s and the large collection of “decision cards” from the 1956 Louisville crusade.

These Graham materials have been properly arranged by SBTS Archives and Special Collections to provide easy and open access for the seminary community. The Graham Collection, recording approximately thirty years of the Billy Graham Evangelistic Association’s crusade efforts around the world, contains information not readily found in books and other resources on one of the twentieth century’s most influential evangelists. Graham’s ministry left a large footprint that stretched from its dramatic beginnings in the 1949 Los Angeles crusade to a much publicized 1957 revival at Madison Square Garden, and consistently filled stadiums across the world.

Notable items include some of Graham’s contentious dealings with the international news media. While planning for his second London crusade in March of 1954, Graham faced a press debacle when a calendar distributed by the BGEA soliciting prayers for the crusade stated, “What Hitler’s bombs could not do, Socialism, with its accompanying evils, shortly accomplished.”² The gaffe stemmed from the fact that BGEA intended to use the word “secularism” but printed “socialism” by mistake. Political tempers boiled as those of the Christian Labor party in Parliament felt betrayed, and the mishap brought a slew of confusion and criticism from the British press against Graham’s motivations. Accused of McCarthyism, Graham clarified himself via a midnight telegram forwarded to the editor of London’s *Daily Herald*:

I HAVE HAD MY ATTENTION CALLED TO ARTICLE IN SATURDAY’S HERALD STOP I DEEPLY REGRET THE SITUATION WHICH PROMPTED IT ONE WHICH WAS WITHOUT MY KNOWLEDGE OR AUTHORIZATION STOP BY NOW I BELIEVE A FULL EXPLANATION IS IN YOUR HANDS BUT IF IN ADDITION TO THE EXPLANATION YOU FEEL AN APOLOGY TO LABOR PARTY IS NEEDED YOU CERTAINLY HAVE THAT SIR STOP³

Graham was quoted later in a *Daily Herald* article stating, “I am not visiting Britain for political discussion. I am going on a matter of religion. Nor am I going as an American. I am trying to help you as a minister of the Gospel.”⁴ Numerous newspaper articles and editorials concerning this incident are available for research.

Gems like these only scratch the surface of the collection’s depth and breadth, which contains information on every Graham crusade from 1949 to 1976.

The Billy Graham Collection preserves significant records of the 1956 Louisville crusade, which ran from Sept. 30 through Oct. 28. The BGEA documentation and statistics book indicates nearly 500,000

attended and 6,870 professed faith during the four-week period. Follow-up procedures were extensive and show that the BGEA crusades were not solely concerned with boasting of responses but also with personal follow-up of the decision makers. Those who responded would meet after the crusade with a local minister for further counseling. The BGEA’s discipleship training materials emphasized personal Bible study, involvement in a local church and sharing the gospel with others.⁵ Adding to the diversity of the collection’s material, the ministers’ follow-up cards often contained honest and insightful comments regarding the perceived validity of the decisions made during the Louisville crusade.

The Graham Collection presents a window into the world of evangelicalism in the mid to late 20th century. Those interested in Billy Graham’s theology, evangelism methodology or the interrelation of evangelism and media will benefit from the resources contained in this collection.

Anyone interested in learning more about the persons and resources mentioned in this article is welcome to visit the SBTS Archives and Special Collections on the second floor of the James P. Boyce Centennial Library⁶ or consult its website at archives.sbts.edu

ENDNOTES

¹Duke McCall and A. Ronald Tonks, *Duke McCall: An Oral History* (Nashville: Baptist History and Heritage Society, 2001), 242.

²Billy Graham, *Just As I Am: The Autobiography of Billy Graham* (San Francisco: HarperSanFrancisco/Zondervan, 1997), 214.

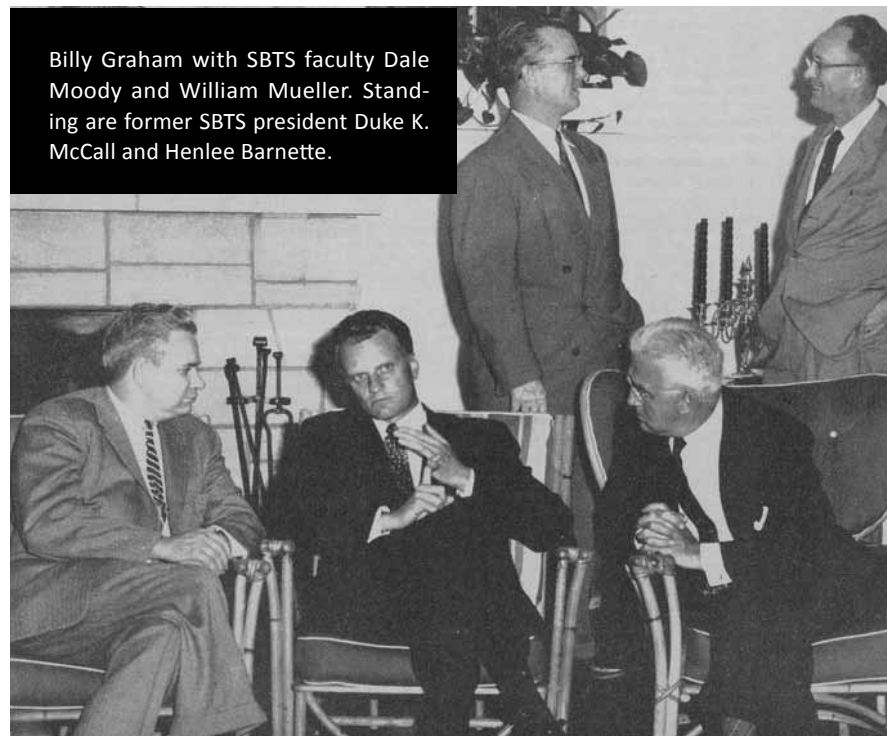
³Telegram to Jerry Beavan from Billy Graham, series 1, box 1, folder 9, Billy Graham Collection, Archives and Special Collections, The Southern Baptist Theological Seminary.

⁴“Hot-Gospeller Billy Admits He Used a Wrong Word,” *Daily Herald*, undated, series 1, box 1, folder 9, Billy Graham Collection.

⁵“1956 Louisville Crusade Materials,” series 2, box 33, Billy Graham Collection.

⁶Finding Aid for the Billy Graham Collection accessible at: <http://archon.sbts.edu/index.php?p=collections/controlcard&id=130>

Billy Graham with SBTS faculty Dale Moody and William Mueller. Standing are former SBTS president Duke K. McCall and Henlee Barnette.



David Prince: pastor, teacher, baseballer

SOUTHERN STORY

| By Matt Damico |

Some people see a dichotomy between many issues – the church and academy, Jesus and the Old Testament, practical ministry and theology, Jesus and the church, sports and the Christian life.

David Prince doesn't.

After becoming a Christian, Prince realized that his first love – baseball, and sports in general – had to be put in its proper place, but he never felt compelled to leave sports altogether.

"It didn't change my love for athletics," Prince said, who played left field for the baseball team at Huntingdon College. "Sports can be a little theater for life, where you find out what people are made of."

"The game has so much to teach us in terms of managing failure and the way character can be developed in it," he said.

This passion for sports led Prince to become a high school baseball coach, but he soon sensed God calling him to influence people from the pulpit rather than the dugout.

Prince initially resisted the call, but once he came around and told his wife, Judi, that he felt called to preach, she wasn't surprised.

"She told me, 'I've just been waiting on you.'"

He knew that if he was going to preach, he needed to be trained. One small obstacle was that Prince didn't know what "seminary" meant.

"I knew there were places people went to be trained, but I didn't know what they were called," Prince said. After solving that dilemma, Prince enrolled at Southwestern Baptist Theological Seminary in Fort Worth, Texas, where he earned his master of divinity and began serving as youth pastor at a local church.

It was also during this time that he met Southern's Russell D. Moore, in whom he found a kindred spirit concerning a myriad of issues and whom he cites as an "influence on my thinking about everything."

Both Prince and Moore came to Southern to pursue a doctorate, but when Prince wasn't able to find a church where he could serve, he decided he wasn't willing to do the

Ph.D. if it meant he couldn't do ministry.

The solution was to become pastor of a church in Birmingham, Ala., where he was "pastoring and happy," and able to work on a doctor of ministry at Southern from a distance.

When a couple of Prince's D.Min. professors recommended him to Ashland Avenue Baptist Church in Lexington, Ky., he wasn't interested.

"I was happy where I was. But God started to give me the sense that this was what he had for me," he said.

The opportunity at Ashland Avenue allowed Prince to pursue a Ph.D. in preaching – which he completed in 2011 – and put him in a college town, where he would have abundant opportunity to fulfill a passion of his: mentoring young men. So, in 2003, he made the difficult decision to come to Ashland Avenue, where he continues to serve as pastor of preaching and vision.

"It's been absolutely amazing to be a part of what God's doing at Ashland," he said.

As the preaching pastor at Ashland, Prince has given a lot of thought to what comprises faithful, biblical preaching.

"I'm committed to Christ-centered, expository preaching," he said. "In my mind, the meaning of the text is understood in light not only of its immediate context but in light of the whole canon of Scripture, which is oriented toward Christ and his kingdom."

Prince's vision of preaching is the product of several influences, from Edmund P. Clowney's *Biblical Theology and Preaching* to George Eldon Ladd's *A Theology of the New Testament* to Greg Belser, who provided Prince with his first example of expository preaching.

In addition to putting his vision of preaching to work in the pulpit every week, Prince now trains students who are at Southern to prepare for a preaching ministry as assistant professor of Christian preaching. This combination of doing ministry and teaching the next generation of pastors is "a dream come true" for Prince.

Prince not only teaches preaching, but also pastoral ministry courses, in which he instructs students how to apply their theology to the practical side of ministry.



"Practical ministry has been severed from theological commitments, which has wounded the church," said Prince. "Nothing you do is a-theological; everything you do says something about what you believe."

"Every pastor is a theologian, the only question is, 'What kind?'" he said.

There's no question what kind of pastor and theologian Prince strives to be.

"I want to be known as a man who loves and serves the church," he said. "My love for Jesus has to express itself in love for his body, the church. I can't ever separate those two from one another. I want to be known as a man who gave his life to that glorious cause."

This commitment to Christ and his church "begins with being a faithful husband and a faithful father," said Prince, who refused to neglect his wife and chil-

dren while he completed his Ph.D, coaching little league teams and staying involved in any way he could.

The family to which Prince is so committed has grown considerably since he first began ministry. He and Judi have eight children: Luke (16), Will (14), Jonathan (12), Lydia Grace (10), Susannah Faith (8), Sarah Hope (5), Phoebe Joy (3) and Anna-Beth Mercy (1).

Prince couldn't help but laugh when he recalled how, after his first date with Judi, she told her roommate that it wouldn't amount to anything.

"But it's amounted to 19 years and eight children," he said.

To those eight children, Prince looks forward to imparting his love for Christ and the church, and a little baseball along the way, too.

Better ingredients, better marriages

SCOTTS COACH MARRIAGES ON CAMPUS

| By RuthAnne Irvin |

Robyn and Tom Scott arrived at Southern Seminary this spring as marriage “coaches” from FamilyLife Ministries. An important aspect of their coaching strategy is allowing couples who they mentor to observe their family life.

A typical weekend for the Scott family often includes homemade pizza and a movie on Friday nights with pancakes to follow Saturday mornings. And sometimes young married couples join in.

After attending a Weekend to Remember marriage conference — a conference sponsored by FamilyLife — in 2005 and meeting members of the FamilyLife team, the Scotts sensed a desire for a change in their ministry, which, for the last nine years, had been to youth in Ohio.

“We went to FamilyLife out of obedience, not knowing where it may lead and in the process our hearts continued to bleed out

for our pastor friends who were struggling in their marriages,” Robyn Scott said.

Southern entered the picture after the Scotts met Southern dean Randy Stinson when he visited FamilyLife headquarters in Little Rock, Ark. The couple shared their passion for ministry with Stinson which led to their talking to FamilyLife about the possibility of serving as marriage counselors on a seminary campus.

After discussing this prospect, Tom Scott drafted a proposal and sent it to Stinson and the position fell into place for Tom, Robyn and their daughters Brooklyn, Kylie and Jady to move to Louisville, Ky., and begin coaching couples at Southern Seminary.

“As FamilyLife marriage coaches at Southern, our desire is to come alongside couples on campus and counsel them proactively and reactively,” Tom Scott said.

The Scotts desire to strengthen seminary marriages or counsel singles pursuing marriage by providing marital skills to help

keep the relationship healthy when ministry becomes difficult. The Scotts counsel, mentor and integrate couples into their own lives in order to see this vision come alive and succeed. Monthly date nights feature short seminars about conversation, conflict resolution and finances. The Scotts offer these events to anyone struggling in marriage or seeking guidance before entering full-time ministry.

“People have such an influence on others when in ministry,” Robyn Scott said. This is the reason the Scotts are eager to coach couples in displaying the gospel in marriage before ministry.

So whether it’s through a homemade pizza and movie night at their house or a one-on-one mentoring relationship, Robyn and Tom Scott are available and excited to minister to Southern students as long as the Lord allows.

If you are interested in meeting with Robyn or Tom, email Tom at tscott@sbts.edu



C.J. Mahaney takes Southern

SOVEREIGN GRACE LEADER ENJOYS SEMINARY LIFE

| By Chad Mahaney |

Some of you may have wondered about the older, bald guy sitting in your class. Well, yes, there are probably several. But one of them is C.J. Mahaney, the leader of Sovereign Grace Ministries, who is auditing classes at Southern Seminary.



It only took him 40 years to get here. But today, he sits under the teaching of the professors at Southern, even though he only has a high school diploma, and he claims that even that should be investigated.

For Mahaney, education was not always at the forefront of his priorities. After barely attending high school, he dropped out of college following only two semesters.

“Sadly, I wasted my educational opportunities prior to conversion. And after my conversion — for different reasons — I was unable to pursue formal education” he said. “Tears have come to my eyes at different times in class, because now I can take advantage of what I should have 40 years ago.”

So, why would Mahaney take classes at this point in his life, when he is already a seasoned pastor and leader? He says it’s because he doesn’t want to waste the opportunities provided by the seminary.

“I would be an idiot not to take classes here when I have the opportunity to do so,” he said. “I want to grow in the grace and knowledge of our Lord and Savior Jesus Christ. I am taking classes because the SBTS faculty consists of world-class professors committed to serving those called to pastoral ministry with gospel-centered sound doctrine.”

Mahaney also enjoys the chance to meet many of the students.

“Getting to know these students has been a blast,” he said. “I enjoy discussing theological topics, developing friendships, talking sports and occasionally trash talking about my Redskins and Maryland basketball.”

Fellow student Bobby Jamieson has been a friend of Mahaney’s for a while, but he had no idea Mahaney would be in one of his classes until he saw him there:

“In addition to being very glad to see C.J., two thoughts ran through my mind simultaneously: first, what is C.J. doing in a classroom? Isn’t he a pastor-athlete or something? And second, I hope he behaves himself.”

Mahaney also turned up at a house full of seminary students for the annual The Duck and Goose cookout.

“They could not have been more warm and welcoming,” Mahaney recalled. The students from the cookout introduced Mahaney to the game corn-hole, which Mahaney describes as “a game for un-athletic people.”

Still, Mahaney is most excited about his experience in the classroom at Southern, and how it will serve him in ministry.

“The guys who teach here transfer this understanding of biblical leadership to their students in content and tone. Now I am numbered among the many students benefiting from their teaching.”

Hey, what was that tower thing?

Faculty, alumni and students weigh in on that mysterious feature of Southern Seminary's recent campus past.

"It was a landmark ... the smokestack, the steeple on Alumni Chapel and the copula on Norton Hall gave me the anchors that taught me how to find everything."

Charles Draper

associate professor of biblical studies at Boyce College

"I just assumed it was part of the old boiler heating system. Back then we had one switch that controlled everything, and we'd have Indian summers because of it."

T. Vaughn Walker

W.M.U. professor of christian ministries and professor of black church studies

"I assumed it was an incendiary device where they burned boxes and trash years ago."

David Ocier

M.Div. student

"I thought [the smokestack] was an iron factory where they produced metals and stuff like that."

Joseph Yu

Boyce student

"Great balls of fire, I never thought much about it back then, just that it was part of the boiler heating system. What do you heat the school with now?"

Walter Price

alumnus class of 1953



November 2012

The end of the semester is near at Southern Seminary and Boyce College — “crunch time” has arrived. Prepare for the all-nighters of studying and stock up on Founder’s coffee. Boyce ends its fall semester classes Nov. 9, and administers finals Nov. 12-16. Southern ends its fall semester Nov. 16, with finals approaching Nov. 26-30. Boyce students arrive back on campus for the winter term, Nov. 26. Shortly after their return, An Irish Christmas with Keith and Kristyn Getty ushers in the holiday season on campus, Nov. 29.

Announcements

Pastor job opening
Cedar Creek Baptist Church is looking for a full-time associate pastor for adult family ministries and administration. Qualified candidates should possess a master's degree from a Baptist seminary. The job description and requirements may be viewed at www.cedarcreekbaptist.com. Apply by sending your resume and cover letter to Cedar Creek Baptist Church, 7709 Bardstown Road, Louisville, KY 40291 or electronically to cedarcreekbcc@gmail.com to be received no later than Sept. 15, 2012.

Ministers to the military
Here at Southern, the Ministers to the Military student organization focuses on meeting the needs of soldiers and equipping those who would like to minister to them. We continue to have fellowship meals and a lecture every semester, and we are a link to the NAMB for endorsement as a Military Chaplain and U.S. Army recruiters. If you are interested, then you can contact 1LT Kevin Eisel at keisel394@students.sbts.edu or by voice or text at 931-220-9926.

Aplus Edits
Aplus Edits is a full service — grammar, format, clarity, style — proofreading business. It exists to take the stress out of conforming papers to style manuals and to improve the overall quality of one's writing. Aplus consists of a team of qualified editors equipped to edit book reviews, dissertations and everything in between. Check us out at www.aplusedits.com or e-mail Chris at cbosson@aplusedits.com

Free sewing class
The free sewing class led by Mrs. Barbara Gentry meets from 6-7:30 p.m., Mondays in Fuller Room 34. 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

Food collection for The Attic
The Attic now accepts food items between 2 p.m. and 5 p.m., Monday through Saturday. Donors should bring the items during these hours so that a volunteer may store them to keep for seminary families in need. Limited refrigerator and freezer space is now available on site so please consider donating luncheon meats, dairy items as well as frozen entrees. Canned food is also accepted and may be left in the donation bins. Families in need who would benefit from these donations must contact The Attic at theattic@sbts.edu and arrange an appointment for picking up food items.

Health and Rec
The Health & Recreation Center (HRC) hours of operation: M, T, Th, F - 6 a.m. - 10 p.m.; W - 6 a.m. - 6 p.m.; S - 9 a.m. - 9 p.m.; closed Sunday. (The swimming pool closes 30 minutes before the rest of the HRC.)

Holiday Hours
Closed Thanksgiving Day.
Open Fri., Nov. 23 & Sat., Nov. 24., 9 a.m. – 9 p.m.
Regular hours Nov. 26 – Sat., Dec 22.

Boyce Basketball (Home)
Mid-Continent University vs. Boyce (opener) — Tues., Nov. 13, 7 p.m.
Heritage Baptist College vs. Boyce — Fri., Nov, 16, 7 p.m.

Pool Limitations for the Winter
Lap lanes will be slightly limited during afternoon high school swim practices. M and W 3:30-5:30 p.m., only 1 lap lane open. No lanes open Tuesdays 4:45-5:45 p.m.

SUNDAY	MONDAY
4	5
11	12 Boyce Final Exams
18	19 Fall Reading Days
25	26 Boyce Winter Term Begins SBTS Final Exams

NOVEMBER 2012				
TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
		1 Chapel 10 A.M., ALUMNI CHAPEL Alistair Begg	2	3
6 Chapel 10 A.M., ALUMNI CHAPEL Mark Coppenger	7	8 Chapel 10 A.M., ALUMNI CHAPEL David Landrith	9 Parents Night Out 6:30-9:30 P.M. Boyce Classes End	10
13 7 p.m., Boyce Basketball Game	14	15	16 7 p.m., Boyce Basketball Game SBTS Classes End	17
20	21	22 Thanksgiving	23 Health and Rec Center Open 9 A.M.-9 P.M.	24
27	28	29 7 p.m., An Irish Christmas: Getty Concert	30	

Recreational/Family swim will not be available M, T, W 4:45-5:45 p.m.

Special Events

Dodge-Ball for on-campus residents: Sat., Nov. 10

Fall Fitness Class Schedule 2012

Total Toning M, T, Th, 4:45 – 5:45 p.m. (Lauren Maine)
Aqua Alive T, Th, 5 – 5:45 p.m. (Linda Blincoe)
Edge Martial Arts M, Th, 6 – 8

p.m., S, 9 – 11 a.m. (Joe Maupin)
ZUMBA T, 7 – 8 p.m., \$2 fee or 10 classes for \$15 (Ashley Gardner)
Cardio Jamz T, 5:45 – 6:45 p.m. (Tristan Mapp)
Circuit Citay! Th, 5:45 – 6:30 p.m. (Tristan Mapp)
ABSolutely Ripped in 20! Th, 6:30 – 6:50 p.m. (Tristan Mapp)
Mommy and Me W, F 10 – 11 a.m. (Laurel Rhyne)
Core Essentials M, 7 – 8 p.m. and S, 9:15 – 10:15 a.m.

(Kaycee Owens)
Body Blitz M, W, F 7:15 – 8 a.m. (Clara Stam Flores)
Classes offered through Dec. 7; pick up schedules at the front desk.

Parents’ Night Out

Enjoy a night without the kids, Nov. 9, 6:30-9:30 p.m. Register in person the Sat. prior; registration ends the Wed. before. Childcare available: \$5 for one child; \$10 for two or more.

Children’s Programs

Afternoon childcare T, Th 4 - 7 p.m. \$3 per child. Parents are free to work out, run errands or do homework during this time.
Motor skills T 4:30 - 5:30 p.m. through Nov. 6 for ages three to five. \$20 for first child, \$10 for each additional child.
Kids fit M, Th 4:30 - 5:30 p.m. through Nov. 8 for ages 7 to 12. \$20 for first child, \$10 for each additional child.

Intramurals

Men’s and Women’s Basketball Leagues: T, Th through Nov 8. Game times at 5:45, 6:30 and 7:15 p.m. Men in Main Gym, Women in Levering Gym.
Men’s Flag Football S at 9, 10, 11 a.m., and noon through Nov. 3. Contact Ben Woodard with questions at bwoodard858@students.sbts.edu, or come to the HRC.

New Early Morning Aerobics Class for Women

Body Blitz M-W-F 7:15 – 8am in Levering Gym. A perfect way to start the day before work or school! Upbeat music and an always-changing repertoire of aerobics, free weights, circuit training and core strengthening. This class is for everyone! Whether you are feeling in or out of shape, this class is tailored to be challenging and fun for all fitness levels. Expect new exercises each class-there's never a dull moment! Come check us out, we'd love to have you join us.

Seminary clinic

Staff, students and their immediate family members are provided a limited health maintenance program through the clinic, located on the second floor campus center, Honeycutt 213. Conditions that require regular or extensive medical treatment must be addressed through private arrangements with primary care physician. It is recommended that every patient have a primary care provider that may be called upon in cases of emergency. The clinic can help with referral to a primary care provider or a medical specialist if needed.

Clinic Hours

M-F 11 a.m. - 5 p.m.
More information and price listings are found on the clinic website, www.sbts.edu/clinic

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Questions WITH

Paul David Tripp

Author, counselor and executive director
of the Center for Pastoral Life and Care
in Fort Worth, Tx.



Nº 1 AS A VANTILLIAN, HOW DO YOU BRING
YOUR THEOLOGICAL FRAMEWORK TO
BEAR ON THE COUNSELING PROCESS?

Everyone who breathes is a theologian. Everyone is a philosopher. Everyone is an archaeologist digging through the mountains of their existence to try and make sense of their lives. Part of the image of God is that I’m a meaning-maker; I want life to make sense. Somehow, some way I will organize my life so that it makes sense to me. Everyone does.

So when I’m listening to the details of someone’s life, I’m pushing those details through the grid of my understanding of who people are and what life’s about. It’s impossible not to do that.

Nº 2 HOW CAN CHRISTIANS WHO SERVE
IN LAY MINISTRY BE SUSCEPTIBLE
TO THE DANGERS MINISTERS FACE?

What we’re talking about are ministry dangers. These are dangers for anyone who gives him or herself to regular ministry. The hardest people I’ve had to counsel are lay leaders because they’ve been around for years, they know the church well, they know the Bible well and there’s nothing I can tell them that’s new and fresh to them. So I really think these dangers are ministry dangers in general, though the dangers are higher for vocational pastors.

Nº 3 WHAT’S THE INSPIRATION FOR YOUR
WALRUS-STACHE?

It’s not actually a mustache. It’s a mutation; I have three of them on my back.