

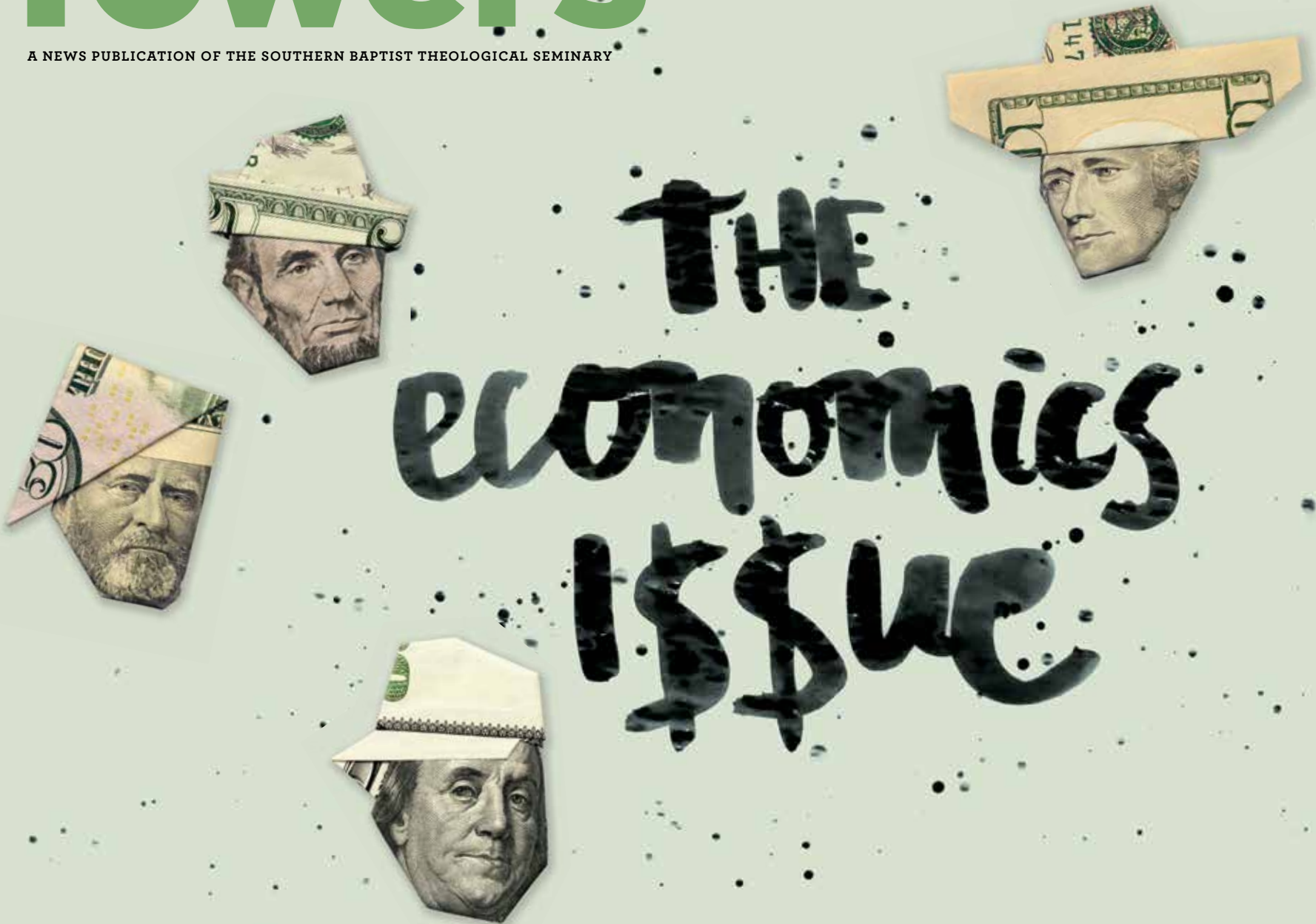


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VOLUME 12  
APRIL  
2014

# Towers

A NEWS PUBLICATION OF THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY



DeWitt's tale of two worldviews

Barry Asmus on economics

Profits and the creation mandate



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## 14 Seven questions about economics and the economy with Barry Asmus

Economist Barry Asmus, a senior economist with the National Center for Policy Analysis, answers questions about a Christian view of economics and the current financial crisis.



**From the editor:**

In many ways, we talk about the economy all the time. Just about every issue of every newspaper includes several articles about economic successes or losses — iPhone’s notification center even

automatically gives us stock market updates. Of course, our political rhetoric largely centers around the economy. And pop culture, like Puff Daddy said — apparently he’s now “Puff Daddy” again — is all about the Benjamins, too.

But, despite all this cultural money-talk, many of us don’t understand much about economics or our own economy, particularly as they relate to the Christian faith. Thankfully, several new books, conferences and initiatives are beginning to promote a vision of work and economics

rooted in the Scriptures.

And in that vein, here’s this economics issue of *Towers*.

Inside, economist Barry Asmus describes a Christian perspective of the economy — and why we should encourage an economic system that promotes health and prosperity. And, a senior fellow from the Institute for Faith, Work and Economics describes how growth in global population and wealth requires Christians to reassess how we think about the Creation Mandate (Gen 1:28).

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**An imaginative apologetic: *Jesus or Nothing***  
Boyce College dean Dan DeWitt talks about his new book, *Jesus or Nothing*, including a fictional character who feels vaguely familiar.

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At the recent Gospel at Work conference, R. Albert Mohler Jr. described how good work leads to worship.

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**Following God from Juilliard to seminary**

Maurice Hinson’s work on Franz Liszt earned him two medals of honor, still he’s spent the last half-century at a theological seminary.

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**Three questions with Warren Cole Smith**

*WORLD’s* Warren Cole Smith talks about the state of Christian journalism.

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.

# Newslog



## Southern Seminary hosts historic Spanish-language conference

By RuthAnne Irvin and Jairo Namnun

Southern Seminary's 9Marks at Southern conference looked and sounded different this year, as the seminary hosted its first-ever conference entirely in Spanish. A Feb. 27 Hispanic pastors' conference was held in conjunction with the annual two-day 9Marks conference for pastors. Miguel Núñez, Dominican pastor, author and a popular TV show host, broadcast in 20 countries, spoke at the conference, along with other pastors.

9Marks, a ministry of Capitol Hill Baptist Church based in Washington, D.C., helps educate and train pastors to minister in local churches. The organization emphasizes "nine marks" of a healthy church — preaching, biblical theology, the gospel, conversion, evangelism, membership, discipline, discipleship and leadership — through resources and events like the 9Marks at Southern conference.

The Hispanic pastors' conference coincided with this year's 9Marks at Southern conference. The event focused on pastors and their understanding of biblical theology. Pastors need to understand the different parts of Scripture in order to know the whole of Scripture and to know God accurately, according to speakers at the Feb. 28-March 1 event.

Speakers included 9Marks founder and senior pastor

of Capitol Hill Baptist Church, Mark Dever; Southern Seminary president R. Albert Mohler Jr.; G.K. Beale, professor of New Testament and biblical theology at Westminster Theological Seminary in Philadelphia; David Helm, lead pastor of the Hyde Park congregation of Holy Trinity Church in Chicago, Ill.; Christian hip-hop artist Shai Linne; and Michael Lawrence, senior pastor at Hinson Baptist Church in Portland, Ore.

More than 130 participants from across the U.S. attended the Hispanic pastors' conference, which featured several prominent Hispanic pastors, including Núñez and Juan Sánchez.

The seminary streamed the conference live online, which was viewed by people around the world. This included more than 800 online viewers from various countries.

The event also featured several other speakers and panel discussions, including Southern Seminary missions professor M. David Sills. Attendees received a copy of the newly released Spanish language edition of *A Guide to Expository Ministry*, published by SBTS Press.

Audio and video from both the Spanish-language conference and the English-language conference are available online at [sbts.edu/resources](http://sbts.edu/resources).

## Mohler to BYU: religious freedom threat growing

By James A. Smith Sr.

Speaking for the second time in less than 100 days at Brigham Young University, Southern Baptist leader R. Albert Mohler Jr. told students and faculty at the school, "We may go to jail sooner even than we thought," recalling his concern about the threat to religious liberty raised in an October appearance at the Mormon-owned school.

Delivering the Feb. 25 Forum Lecture about human dignity, human rights and human flourishing at the Marriott Arena on the BYU campus, Mohler revisited the concerns of his October speech in which he called on Mormons and evangelicals to work together in defense of religious freedom, while recognizing serious theological differences between the faiths.

Since the October address, "so much has changed," Mohler said, noting federal courts have ruled against Utah's prohibitions against polygamy and gay marriage and the president of the LDS church has been "summoned to appear in a secular court in London."

Like the October address, Mohler frankly outlined theological differences between evangelicals and Mormons, while also calling for collaboration for the sake of religious freedom in America.

Mohler noted he was invited and came to the BYU lecture as president of a Southern Baptist seminary and evangelical Christian "committed to the gospel of Jesus Christ and to the trinitarian beliefs of the historic Christian faith. I come as one who does not share your theology and who has long been involved in urgent discussions about the distinctions between the faith of the Latter Day Saints and the faith of the historic Christian church."

Citing Jesus' admonishment to the church at Sardis in Revelation 3:2, Mohler said, "Without hesitation, we do our best to strengthen the things that allow and provide for human flourishing, that bear witness to human dignity and that undergird human rights."

According to *Deseret News*, Mohler addressed 2,731 faculty and students at the BYU forum.

The manuscript of Mohler's address is available at his website, [www.AlbertMohler.com](http://www.AlbertMohler.com).





## SWI hosts annual Seminar Saturday

By RuthAnne Irvin

From raising healthy children to gracious communication skills to discipline issues in parenting to the power of prayer, Southern Seminary's recent women's event, Seminar Saturday, encouraged women in diverse areas for more fruitful ministries.

Seminar Saturday is an opportunity for women to gather for a one day event for fellowship and to hear from professors and their wives about various ministry topics.

The March 8 event hosted more than 200 women from the seminary community who participate in women's events throughout the year on campus, specifically Seminary Wives Institute, a semester-by-semester program for seminary wives who desire to receive further ministry training by professors and faculty wives. SWI, established in 1997, trains women for ministry alongside their husband in areas such as spiritual disciplines, homemaking, theology and many other topics each semester.

The event featured 12 sessions, including "Running the Race with Patient Endurance — not Perpetual Busyness," by Seminary Wives Institute founder and wife of Southern Seminary president, Mary Mohler; "Bearing Fruit throughout the Seasons of a Woman's Life," taught by Candice Watters; "Woman to Woman: Developing Gracious Communication Skills," led by Jodi Ware and her daughter, Bethany Strachan, both wives to seminary and Boyce College professors; "Discipline Issues in Parenting," led by Danna Stinson, wife to the seminary's senior vice president for academic administration, Randy Stinson, and several more sessions led by faculty, staff and wives.

More information about Seminary Wives Institute, Seminar Saturday or to request audio from the event is available at [sbts.edu/women](http://sbts.edu/women)

## KBC urges participation in Cooperative Program during 'CP Sunday'

By RuthAnne Irvin

Kentucky Baptist churches will focus on the Cooperative Program (CP) of the the Southern Baptist Convention, Sunday, April 13. Churches across the state will promote and educate their members about the convention's missions funding mechanism.

The CP, through the giving of convention churches, supports the efforts of the International Mission Board and the North American Mission Board, as well as convention entities such as Southern Seminary.

The Kentucky Baptist Convention website offers free

resource material for the Cooperative Program Sunday, offering resources such as videos, children's curriculum and other resources for the event. Churches can request a guest speaker for the April 13 event or for other purposes on the KBC website, [kybaptist.org](http://kybaptist.org).

Pastors and churches can find more information about the Cooperative Program at [www.cpmiissions.net](http://www.cpmiissions.net). More information about the Kentucky Baptist Convention is available at [kybaptist.org](http://kybaptist.org).

## 1937 Project: seminary community will serve Louisville in second annual service project

By SBTS Communications

From Southern Seminary's campus to the streets of Louisville, Ky., students, faculty, administration and families from the seminary community will serve the City of Louisville during the second annual 1937 Project, April 26.

Back in 1937, the rains came down and the floods came up in Louisville. The now-famous flood caused much damage and cost even more money. During the disaster, Southern Seminary responded by allowing the city's mayor, Neville Miller, to relocate to the seminary's administrative offices, the mayor himself using the seminary president's office. The aid of the seminary community and the generosity of president John R. Sampey were welcomed by the city and still stand as a model of the seminary's service to its community.

In that same spirit, Southern Seminary will continue reaching out and serving Louisville through Project 1937, an annual initiative to help the city, share the gospel and build up local churches through strategic projects.

During the Great Flood of 1937, no seminary student "missed an opportunity" to share the gospel with those they helped. Likewise, Project 1937 aims to further the seminary's gospel-witness in Louisville. Groups will participate in various service projects at local parks and entities and ministries including a Seneca Park, Kentucky Refugee Ministries, Jefferson Street Baptist Center, Exploited Children's Help Organization, St. Benedict Center, PTA clothing assistance program, Sojourn Urban Experience.

If a church or organization wants to submit a potential project, they can submit it online at [sbts.edu/1937](http://sbts.edu/1937). The 1937 Project will begin with registration at 7:30 a.m. and free Chick-fil-A and the projects beginning at 8:30 a.m.

Register online for the event by March 29 at [sbts.edu/1937](http://sbts.edu/1937). Students can contact Grant Castleberry in the Student Life office at 502-897-4226 with questions or for more information.





## At Renown Conference, McDowell plays the atheist as speakers equip students in apologetics

By RuthAnne Irvin

Apologetics — the practice of defense of the Christian faith — is important for Christians to understand, particularly in today’s culture, according to the speakers at Southern Seminary’s annual Renown Conference, March 14-15, which featured apologist Sean McDowell.

In his first of two plenary sessions, McDowell, a popular author and speaker, led an unconventional plenary session, posing as an atheist as he answered questions from the audience. He emphasized several things, including the way in which Christians treat those who hold different beliefs, the importance of a growing knowledge of Scripture and how the study of apologetics can serve as a means to love people well.

“When we study apologetics, when we study Scripture, it’s not to win an argument, it’s not to prove somebody wrong. It’s for God to break our own hearts so we can speak truth in a loving, compassionate, thoughtful manner,” he said after answering questions about ethics, morality, genocide, the human soul and more, all from an atheistic view point.

Later at the conference, Southern Seminary president R. Albert Mohler Jr. preached a plenary session from Ecclesiastes 12. In this passage, Solomon exhorts his son to “remember [his] creator in the days of [his]

youth.” Mohler encouraged the students to remember their creator in their youth because “having a creator makes all the difference in the world,” Mohler said, noting that mere existentialism leaves people with no hope as opposed to Christianity, which provides answers for life’s difficult and deep questions.

Youth is the time to be thankful for and realize that life is meaningful because of what Christ accomplishes in the gospel, Mohler said. He reminded the students that what they do now is important to set a trajectory for the future.

Speakers Mohler, McDowell and Boyce College dean Dan DeWitt, each discussed apologetic issues in their sessions. The two day event also offered students breakout sessions focused on topics about gender, the rationality of Jesus, the apologetics of C.S. Lewis, the exclusivity of Jesus and more, each led by Southern Seminary faculty members.

Boyce College band, Lexington Road, led worship and students also heard a concert from Grammy-nominated hip-hop artist, Flame.

Audio and video from Renown is available online at [sbts.edu/resources](http://sbts.edu/resources). More information about events at Southern is available at [sbts.edu/events](http://sbts.edu/events).

## Andrew Fuller Center hosts lecture about 19th-century missionary Adinoram Judson

By Alex Duke

Christians are given two options in response to missions: either go, preach and establish churches or support those who go, according to Jason Duesing who lectured at Southern Seminary’s Andrew Fuller Center for Baptist Studies mini-conference about Adoniram Judson, March 5.

The lecture focused on the ministry and legacy of Judson, 19th century missionary to Burmese people. Judson pioneered American missions, setting a precedent for the stateside-supported, agency-based sending that is so common today.

Duesing, vice president for strategic initiatives and assistant professor of historical theology at Southwestern Baptist Theological Seminary, delivered the two-part lecture, “Throwing Our Hats Over the Wall: Adoniram Judson and the Global Gospel Call.” His first lecture introduced Judson’s role in the American missions movement. Duesing discussed Judson’s conversion, consecration and commission. His second lecture discussed Judson’s dedication to Baptist convictions, the Burmese people, and, ultimately, the Bible.

Duesing noted potential responses to the world’s “tsunami of lostness” whose tide pushed Judson and his wife out to the Burmese unreached more than two centuries ago. He argued the Christian may respond one of two ways: go, preach and establish churches where Christ has not yet been named or stay, pray and support this globally necessary endeavor.

More than anything else, though, what compelled Judson and his new wife to the ends of the earth was his belief that the gospel of Jesus Christ is one of power and grace, that it contains a command whose completion is sure due to the promised plan of a faithful God, said Duesing.

“Judson believed (the gospel) is the truth the nations of the world needed to hear,” Duesing said. “It truly was” — and remains — “the hope of the nations, the only thing that would save these unreached people.”

## Planters in Catholic regions, Christians need biblical discernment regarding the new pope

By Alex Duke

International church planter Leonardo de Chirico lectured at Southern Seminary about how the new pope affects church planting in Roman Catholic contexts, Feb. 20. Christians, according to de Chirico, need to use “biblical discernment” when interpreting the new pope’s words.

de Chirico, who presented “Pope Francis, Developments in Contemporary Roman Catholicism, and the Impact of Church Planting,” is vice-chairman of the Italian Evangelical Alliance and pastor of Breccia di Roma, a Reformed Baptist church in Rome, Italy.

The Bevin Center-sponsored event focused on Pope Francis’ place within Roman Catholicism and whether or not his intended initiatives coincide with the Christian call to evangelism, church planting and discipleship.

*TIME Magazine* chose Jorge Mario Bergoglio — also known as the “bishop of Rome,” the vicar of Christ and the head of the world’s 1.2 billion Roman Catholics — as the 2013 Person of the Year.

“(To Francis), the gospel appears not to be the message of salvation from God’s judgment,” he said. “Instead, it is access to a fuller measure of a salvation that is already given to all mankind at different levels (extending) the fullness of grace to a world already under grace.”

de Chirico noted the Protestant dilemma, and his assessment, if true, requires one to pursue three import-

ant postures regarding the modern Protestant-Catholic relationship: theological awareness, historical alertness and spiritual vigilance.

“Our task is to exegete the language of the pope,” de Chirico said, “going beyond mere linguistic similarity and using biblical discernment without being impressed by superficial similarities.”

According to de Chirico, this discernment should then lead to a biblical rendering of the gospel and, concurrently, a renewed urgency for church planting in deeply Roman Catholic contexts where many claim to be religious, even “Christian,” with no notion of personal faith Jesus Christ.

“If we stay close to the gospel, if we stay faithful to the gospel, we may continue to hope for the expansion of the church, the furthering of the gospel of the kingdom of God.”

de Chirico’s work and study regarding the Catholic-Protestant relationship is thorough and well-regarded. Southern Seminary theology professor, Gregg R. Allison, called de Chirico, who also participates in the dialogue between the World Evangelical Alliance and the Pontifical Council for the Promotion of Christian Unity, “one of evangelicalism’s foremost scholars on Roman Catholic theology.”

Audio from Deusing’s lecture is available online at [sbts.edu/resources](http://sbts.edu/resources).



## SBTS students given opportunity to support mission teams

By SBTS Communications

Southern Seminary, through its Bevin Center for Missions Mobilization, will send 11 teams of students and faculty around the world for mission trips this year. Trips — to various countries, including Africa and Asia, and domestic trips here in the United States — run during spring and summer breaks.

“Your prayers and financial investments are critical to helping fellow students advance the gospel overseas,” said Jim Stitzinger, director of the Bevin Center. “Instead of indulging in creature comforts, consider investing in gospel missions today.”

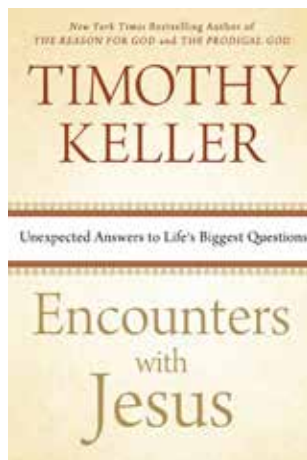
Friends, family members and other seminary students can support the teams in two ways. First, they can support financially through the Bevin Center for as few as \$25. And, second, they can support the teams through prayer for team unity, those who will hear the gospel and the host missionaries for each team.

More information about donating financially is available at the Bevin Center, located in Honeycutt 218.



# Book Reviews

by Aaron Cline Hanbury



(Dutton 2013, \$19.95)

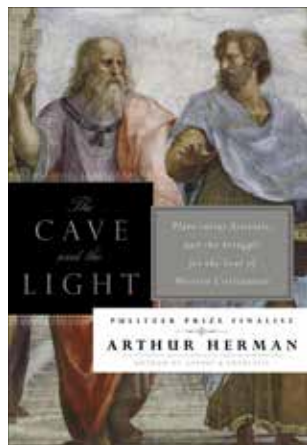
## *Encounters with Jesus: Unexpected Answers to Life's Biggest Questions*

Timothy Keller

New York City pastor and author Timothy Keller presents Jesus' answers to "life's biggest questions" in one of his latest books, *Encounters with Jesus*.

Keller looks, in the first half of this new book, at "encounters that individuals had with Jesus Christ," describing how "these encounters reveal the core teachings and personality of Jesus in a particularly compelling way." Keller writes that in each encounter, Jesus addresses the "big, universal, 'meaning of life' questions."

In the second half of *Encounters with Jesus*, Keller shows not only how Jesus provides answers to life's big questions, but how he himself is the answer. Studying events in the life of Jesus, Keller explains how Jesus overcomes evil for us, intercedes for us, obeys perfectly for us, leaves earth to reign for us, and leaves heaven to die for us."



(Random House 2013, \$35)

## *The Cave and the Light: Plato Versus Aristotle, and the Struggle for the Soul of Western Civilization*

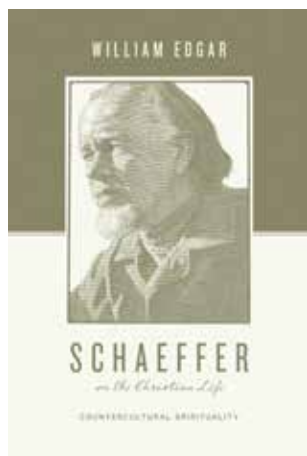
Arthur Herman

Compellingly, Arthur Herman argues in *The Cave and the Light* that "everything we say, do, and see has been shaped in one way or another by two classical Greek thinkers, Plato and Aristotle."

In the book, he traces the influence of the two great thinkers from their own time through the subsequent 2000 years of intellectual history.

"Aristotle would become the father of modern science, logic, and technology. Plato, by contrast, is the spokesman for the theologian, the mystic, the poet, and the artist," he writes.

Throughout this well-paced and intriguing study, Herman constantly points to the enduring relevance of these two larger-than-life philosophers and the right brain-left brain dichotomy that proceeds from their ideas.



(Crossway 2013, \$17.99)

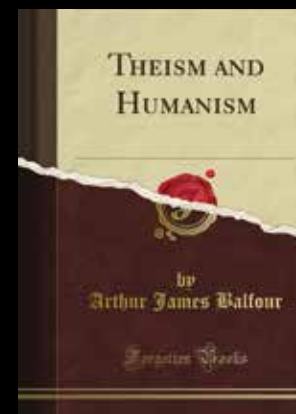
## *Schaeffer on the Christian Life: Countercultural Spirituality*

William Edgar

In his new book, *Schaeffer on the Christian Life*, William Edgar unfolds his study in three parts: "The man and his times"; "True spirituality"; and "Trusting God for all of life."

In the middle section, which discusses the foundations of Schaeffer's thought, Edgar describes what makes Schaeffer both familiar and rooted as well as inventive and unique.

"Francis Schaeffer strongly believed in the gospel message. But he places it within the larger view of the world and of life that the Bible articulates. All in all, Francis Schaeffer was a Reformed eclectic. While he stood squarely in the Reformation tradition and presumably studied the Protestant classics in seminary, his views and expressions were shaped by many sources, including his own reflection and the things he learned in conversation. It is no surprise, then, that he set forth the great fundamentals in an established, orthodox manner, but yet with considerable creativity," writes Edgar.



## *Theism and Humanism*

by Arthur James Balfour

(Forgotten Books 2012, \$9.49)

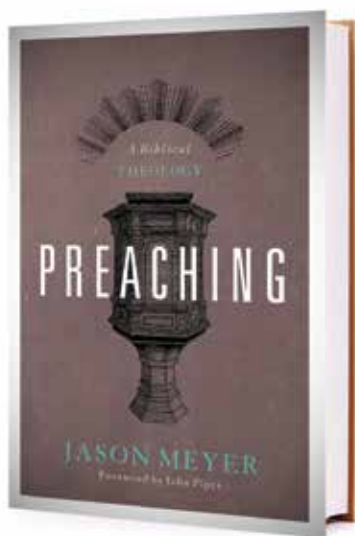
*"I recommend the Gifford lectures from 1914 delivered by Arthur James Balfour, former prime minister of the United Kingdom. It is considered by many to be the first lengthy explanation of what has become advanced by Christian philosophers like Alvin Plantinga as the evolutionary argument against naturalism. C.S. Lewis said it is a book that is too little read. If you spend some time on Ebay, you can find an antiquarian version of the lectures in book form as Theism and Humanism, published in 1915. You can also get a recent paperback edition through Amazon."*

**Dan DeWitt**

Dean of Boyce College







### *Preaching: A Biblical Theology*

Jason C. Meyer

Review by Matt Damico

Jason C. Meyer continues to prove himself a worthy voice in the preaching conversation with his recent book, *Preaching: A Biblical Theology*.

The book aims to answer the question, “What is preaching?” Or, more broadly, “What is the ministry of the Word?” He answers this question with three categories that “best sum up the ministry of the word in Scripture: stewarding, heralding, and encountering.”

“My thesis is that the ministry of the word in Scripture is stewarding and heralding God’s word in such a way that people encounter God through his word,” Meyer writes [emphasis original].

The book has five parts. The first gives an overview of what Scripture says about the ministry of the Word, providing “the essential introductory framework for the rest of the book,” he writes. Part two consists of 11 chapters tracing the ministry of the Word throughout the Bible. This part — which Meyer tells readers they can skip if they like — attempts “to buttress the condensed biblical theology of part one,” providing “details for readers who like details.”

Part three looks at the what, how and why of expository preaching today. Part four considers the impact of systematic theological categories on preaching, and the role of topical preaching. The final part is a call for the ministry of the Word to have primacy of place in the local church.

Readers will find in this book a philosophy and methodology of expository preaching that Meyer derives directly from Scripture. Meyer offers a number of helpful insights not only into the nature and practice of preaching, but into the storyline of Scripture and the role of the Word in the lives of God’s people. (Crossway 2013, \$22.99)

### *Jesus or Nothing*

Dan DeWitt

Review by Aaron Cline Hanbury

At first, Dan DeWitt’s book, *Jesus or Nothing*, seems like another stick in a bonfire of (welcome) discussion of the biblical gospel over everything else, like Tullian Tchividjian’s math equation or even Fernando Ortega’s “Give Me Jesus.” A fitting synonym might be “Nothing else but Jesus.”

But that assumption doesn’t make it past the book’s introduction. It turns out, “Nothing” is actually a something — a story, in fact.

“The Nothing is a worldview that accepts the earth as an end in itself,” writes DeWitt, who is the dean of Southern Seminary’s Boyce College. “This outlook is free from all religious beliefs and explanations.

Conversely, the gospel offers “a worldview that allows us to consistently and logically live above the line of despair,” he writes, referencing Francis Schaeffer’s “line of despair,” which illustrates how faith narratives apart from Christianity lead either (consistently) to despair or (inconsistently) to a life a baseless, ungrounded value-keeping.

DeWitt explains in the book that “believers and unbelievers alike feel the draw of the gospel and the allure of the Nothing.” And ultimately, everyone must decide between the two narratives. This decision, he writes, is between “which story line accounts for the human experience.”

DeWitt develops these two narratives throughout *Jesus or Nothing*. If atheism — the story of Nothing — is true, human life and existence loses objective and intrinsic worth. He describes a world without God that, despite the lifelong attempts of

will understand *our* story,” writes DeWitt (emphasis original).

“Apart from Christ there are no objective explanations, no certainty, no grace, and no ultimate meaning. He alone possesses the words of eternal life. For the first-century disciples, and for us today, it is simply Jesus or Nothing.”

DeWitt shapes *Jesus or Nothing* around five “offers” of the gospel, which he calls the “anti-Nothing.”

He writes that the gospel of Jesus Christ offers “explanation for our existence, clarity for our confusion, grace for our guilt, meaning for our mortality, and answers for our adversaries. The gospel makes sense of the world while filling life with meaning and purpose.”

Each of these five offers forms the structure of the book. An example is DeWitt’s suggestion that the gospel provides meaning. In this chapter, he points to attempts by secularists to seek true meaning in lives they simultaneously think will lead to nothing.

“We are inclined to seek significance in our acquaintances, our assets, and our accomplishments. Give it enough time, accumulate enough stuff, exert enough influence, and we will fill the emptiness our hearts experience in the quiet moments when our thoughts become reflective,” he writes. “And yet our void remains unfilled.”

But Jesus not only “presents meaning and

significance for our short lives on this little planet,” but meaning far beyond. “The grave is not conclusive. Death is not supreme. Nothing will not prevail,” writes DeWitt.

“We have meaning below because there is a God above.”

In *Jesus or Nothing*, DeWitt provides a brief and winsome tour of the Christian worldview, and how it not only makes sense, it paints a vibrant picture of life that Nothing simply can’t. So maybe Fernando Ortega’s “Give Me Jesus” isn’t too far off after all.

(Crossway 2014, \$10.99)

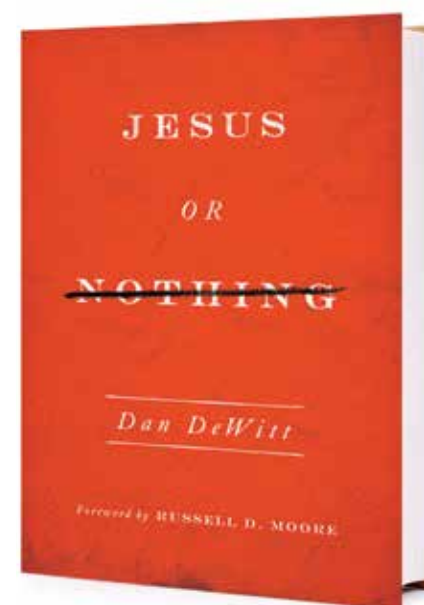
*We are inclined to seek significance in our acquaintances, our assets, and our accomplishments ... and yet our void remains unfilled.*

It is unhindered by divine revelation. It is untainted by church tradition. For many, it represents ultimate emancipation.”

Despite this perception of freedom that Nothing offers, DeWitt argues that its end is “emptiness and despair.”

atheists, skeptics and other non-believers, leads only to despair — functional, if not philosophical, nihilism.

But if the gospel — the story of Jesus — is true, then human existence contains worth and meaning — “in this story we





## An imaginative apologetic: *Jesus or Nothing*

IN NEW BOOK, DEWITT EXPLORES THE PATH OF UNBELIEF AND OF THE GOSPEL

By Aaron Cline Hanbury

*EDITOR'S NOTE: In the following, Boyce College dean Dan DeWitt discusses his new book, *Jesus or Nothing*, with Towers editor Aaron Cline Hanbury. A brief review of the book appears on page 9.*

### ACH: What is this book?

**DD:** Probably the best way to answer that is to unpack the title. Some people have been excited about the book because they think it's kind of like "Jesus or bust," you know, "It's all or nothing," and I can see where they would get that. But really "nothing" represents a worldview that sees the universe as pointing to itself, containing its own answers — Carl Sagan's "the cosmos is all there is or was or ever will be." And so the "nothing" is just a universe that has no transcendent meaning, no objective purpose or intrinsic worth. Either there's a transcendent God who has revealed

himself or we live in a universe that ultimately doesn't care. So that's the title, *Jesus or Nothing*: it's Jesus or an atheistic worldview.

### ACH: What are the two major premises in *Jesus or Nothing*?

**DD:** There are two propositions that I'm working on throughout the book. The first proposition is if atheism is true, there's a loss of objective meaning and intrinsic worth. That's not to say there's not proximate meaning, but it's just not objective; it's not true for all people in all places at all time. And worth is not intrinsic to who we are; it's something extrinsic. That's one proposition I hope readers deal with, and that some of my skeptic friends have been dealing with in a really impressive way.

And the other proposition is, if Christianity is true, it would offer those things, objective values and intrinsic

worth. So I hope readers will deal with that and respond to that, and I look forward — even as painful as it might be at times to read some of the reviews — to seeing how they're doing just that.

### ACH: You write that there are two routes humanity takes apart from God: hedonism and humanism. Can you explain that?

**DD:** In Romans 1, Paul says that God's invisible attributes are clearly seen in what is made and that the wrath of God is revealed from heaven, which is totally different from Psalm 19, where the heavens declare the glory of God. So you see a contrast between, for a believer, the heavens declare glory and, for an unbeliever, they declare wrath. And it's in Romans 1 where you see people who worship creation rather than creator, suppressing the truth of God in unrighteousness: that's a hedo-

nistic worldview, where pleasure becomes the highest virtue. And then, in Romans 2, you see religious leaders who are trying to establish righteousness apart from Christ, trying to use the law to justify themselves. That fits into a religious humanism where we're the measure and the standard for our own goodness and where we can merit worth before God on our own.

Those are the flip sides of the same coin (the coin being our rebellion against God that manifests itself through hedonism and humanism). I think that's a theme throughout Scripture — you see mankind going to one or the other. And I actually think the religious tendencies are the darker side of our depravity.

#### **ACH: Why is Jesus better?**

**DD:** Jesus is only better if the story is true. That's where I think atheists are right: wishful thinking doesn't change reality. But, I think on the other side of the coin, if we really don't believe there's free will and yet we live like there's free will, that's wishful thinking too. But if Christianity is true, we do have objective values and intrinsic worth. So it's a hypothetical postulation: if Christianity is true, then it is better. If it's false, then, as C.S. Lewis said, "Christianity, if true, is of utmost importance, if false is of no importance. The one thing it cannot be is moderately important." And that's why Pascal said his approach to apologetics was to seek to demonstrate that Christianity is plausible and desirable and then to show that it's true. So I think Jesus, what he offers, is plausible and desirable. And in the end we find that those things only matter because the gospel is true.

#### **ACH: You write that the gospel is the "theist's guide to reality" and the "theory of everything." Can you tease out these concepts?**

**DD:** Theism best describes the world we live in. We are personal, rational beings who long for transcendence; we place trust in our cognitive abilities, our minds. I think theism gives a good reason for that. But, if the ultimate reality behind everything is just matter, eternal, non-personal, non-rational matter, then it's

hard to say we have good reason to trust our minds. Even the atheist philosopher Thomas Nagel, at New York University, in his recent, controversial book, says there must be something behind the cosmos other than just matter. Of course he doesn't say what it is. The theism seems to answer that.

But theism only takes us so far, and theism can't make sense out of the fact that we live in a world where children are discarded and where women are raped. And not just moral evil, which is certainly horrific, but natural evil: there are tsunamis in which thousands of people die. Theism has a hard time making sense of that apart from the gospel. So theism best describes reality, the gospel best describes theism.

#### **ACH: Who is Zach?**

**DD:** Zach is a fictional person. And I don't make that clear at the beginning of the book, and I don't feel like I have to because he's a composite personality of all these different people I've met, as I say at the end of the book.

And so Zach, in my mind, is the representation of anyone who has been burned by religion, who has felt like the church offered shallow answers and found a more plausible explanation in a universe that has its own answers without any reference to a supernatural source. So Zach's a bunch of people. Even a little bit of me.

#### **ACH: How much of Zach is autobiographical?**

**DD:** I think one of the reasons there are some strong elements of my own story in Zach is, one, I can relate to some of the doubts that somebody like Zach would have. I think one of the dangerous things we do in church sometimes is to get people to suppress their doubts instead of dealing with them. And I've also seen the ugliness of fundamentalism and a kind of an anti-intellectual ethos and why people like Zach, who've grown up around that, find it intellectually repulsive and have been burned by it. And so I can relate to that and I try to relate that to readers for them. I wanted to be a little bit more empathetic for people who walk away from the faith. It's usual-

ly not because someone wakes up one day and says, "I want to defy all things that are good and pure and noble in society," but some people just find it impossible to believe and part of the reason it's impossible to believe for them at that time — Lord willing, the gospel will breakthrough at some point — is that they haven't been around an appealing presentation of the Christian faith.

#### **ACH: How did your experiences shape the writing of the book?**

**DD:** I mention early on the Campus Church and our ministry at the University of Louisville, which really had an impact on me probably in a deeper way than our ministry had an impact on anyone else. One of the first sermons I preached at the Campus Church was "What I love about the gospel." And that sermon is actually the foundation for the book: three of the main points through the chapters come right out of the sermon that was preached from Colossians.

I remember we had Dr. [R. Albert Mohler Jr.] come in and speak on his book, *Atheism Remix*, and a really sharp, articulate skeptic student asked a fair question and had a winsome response to Dr. Mohler. And I went to him and asked him if we could meet. So we started meeting; we'd meet for coffee and that developed into a friendship and a relationship. He was even a regular part of our ministry. And so some encounters like that, and that one in particular, had a deep impact on me to see that, one, we need to be careful about the ways Christians often caricature atheists and, also, often Christians are slow to listen.

So one of the things I want to do in the book, and hopefully I do well sometimes — I'm sure at other times I would have friends who would push back and say, 'You know, you're being a little preachy here' — is to demonstrate and model a bit more dialogue than just monologue. That's what I experienced on a secular campus, and that's what's I hope to accomplish in the book.

#### **ACH: How do you see believers using the book?**

**DD:** The way I would hope Christians use the book would be to grow in their compassion for people who don't believe. That may sound like a weird goal for this book, but I hope that a Christian parent, for example, who maybe has a college student who has walked away from the faith, can empathize a bit more and understand perhaps what had led to their journey. Of course, every story is completely different, but I really do hope that's accomplished: that believers will read it and be more empathetic and they'll be quick to listen and slow to speak.

*Theism best describes the world we live in. We are personal, rational beings who long for transcendence; we place trust in our cognitive abilities, our minds. I think theism gives a good reason for that. ... But theism only takes us so far, and theism can't make sense out of the fact that we live in a world where children are discarded and where women are raped. ... So theism best describes reality, the gospel best describes theism.*

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# Seven questions about economics and the economy with Barry Asmus

By Aaron Cline Hanbury

**When studying in seminary or serving in a church, students and pastors often find little time for topics such as economics. And yet economics, as a reality, is all around. *Towers* editor Aaron Cline Hanbury asks Barry Asmus, speaker, writer and consultant on political and business issues and a senior economist with the National Center for Policy Analysis, a Washington, D.C., about a Christian view of the economy, the current financial crisis and his new book *The Poverty of Nations*.**



## — 1 — What is a Christian view of economics?

**BA:** Man is created in the image of God and therefore is also a creator, innovator and mover of history. Economic growth is spurred by the entrepreneur: builders, creators, dreamers, doers, inventors and innovators. They are the engine of the economic train — people who turn problems into opportunities by creating goods and services. The market (a conduit for entrepreneurs) then grabs these ideas and places them at the disposal of all mankind.

The free market thrives on voluntary exchange, competition, cooperation and collaboration. It is the conduit of communication and a transmitter of ideas while determining value. There is no system on earth that works as well as the market. Give entrepreneurs the economic freedom to buy and sell, to save and invest, to trade and exchange, to own and operate, and there are no limits. Economic freedom inevitably produces a perpetual motion machine of progress and growth.

## — 2 — Why does economics matter for those in the ministry?

**BA:** If you believe that life is better than death; that health is better than sickness; that education is better than illiteracy; and that prosperity is better than poverty — then you would want to encourage a system that produces such outcomes (a free market) and a culture which facilitates the Judeo-Christian ideas on rule of law, ownership, government and the economy.

Those in ministry have the wonderful privilege of saying, “Trust in the Lord with all your heart, and lean not upon your own understanding. In all your ways acknowledge him, and he will make your paths straight” (Prov 3:5-6). God first. Christ above everything. “Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you (Mat 6:33).

— 3 —

**What role, if any, should the church play in alleviating poverty?**

**BA:** My book with Wayne Grudem, *The Poverty of Nations*, gives 79 factors that can help alleviate poverty. Remember that helping people to become helpless is not an act of kindness, that bottom-up aid, a helping hand of free enterprise and biblical teaching can lead to progress. Each church (and area) is different, with varying priorities, so we say choose, and do what you can through the Holy Spirit.

— 4 —

**What is the relationship between moral virtue and the economy?**

**BA:** Since we are all infected with sin and selfishness, moral virtue is a choice, God's leading in our lives. Economies are whatever a group of people make them to be. If they choose the wrong system — slavery, subsistence farming or communism, for example — they are doomed economically and often morally as well. While the right system can point in a non-coercive and economic freedom direction. Moral outcomes can only emerge from moral decision makers. A person's character is nothing more than the sum of his or her choices. You fine-tune your character every time you decide right from wrong and what you are going personally to do about it.

— 5 —

**What solution does a Christian view of economics offer for the current fiscal crisis in America?**

**BA:** Four words: less government, more growth. If government would reduce spending to match taxation receipts and then reduce taxes and government regulations, the economy, through growth would begin to heal itself. Perhaps the most productive and prosperous decades were the 1980s and 1990s, when taxation rates for the modest earner were about 30 percent and the capital gains tax was about 20 percent. It doesn't mean no government, but it does mean less and limited government. Hong Kong and Singapore are two excellent examples of many, indicating the growth producing aspects of a 15 percent flat tax. Incentives matter.

— 6 —

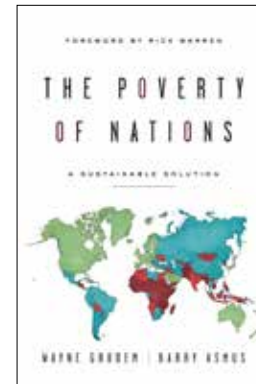
**How should Christians, particularly seminarians, think about debt (such as student loans)?**

**BA:** The sooner one learns that saving is preferable to debt and that spending must be lower than income earned, the better. Debt has been the woe-ful downfall of wanting everything now. It is never how much of my money I give to God, but rather, how much of God's money I spend on myself? Debt has its place, but hopefully it's a small one.

— 7 —

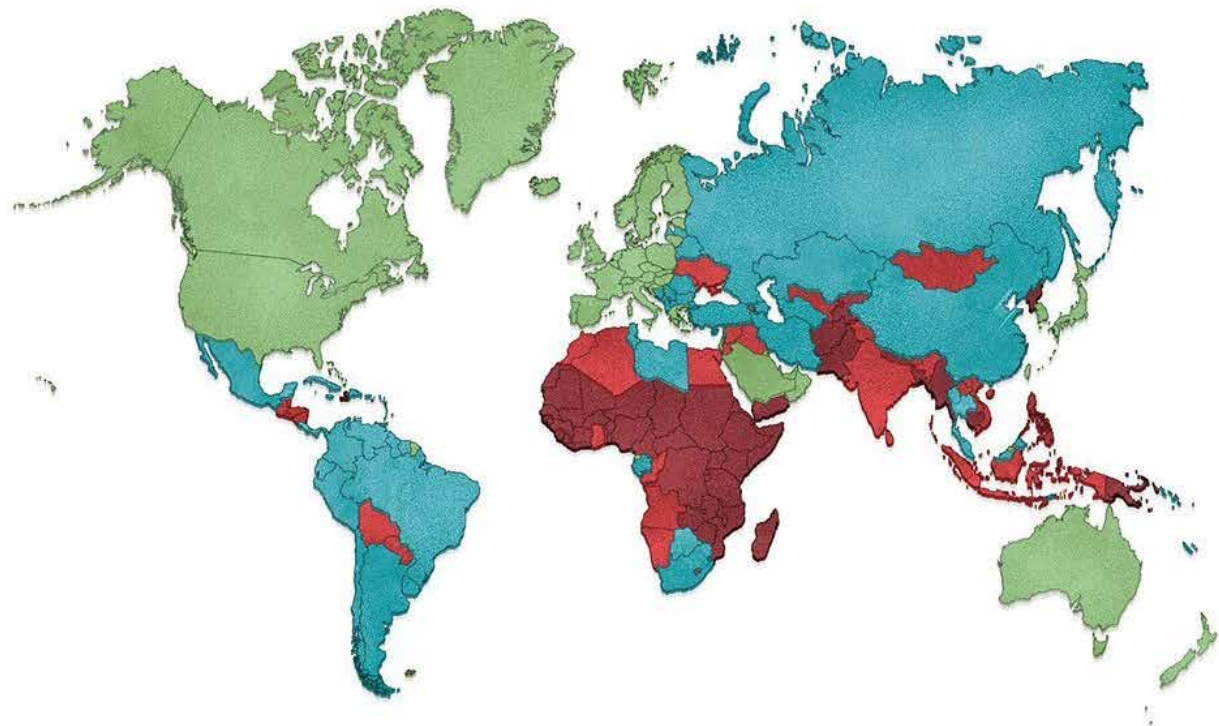
**For those who want to learn more about economics, including its relationship to ministry, where (how) is a good place to start?**

**BA:** David A Noebel, *Understanding the Times: The Collision of Today's Competing Worldviews*  
 Ronald H. Nash, *The Closing of the American Heart*  
 Nancy Pearcey, *The Soul of Science*  
 Charles Colson, *How Now Shall We Live?*  
 Milton Friedman, *Capitalism and Freedom*  
 Wayne Grudem and Barry Asmus, *The Poverty of Nations: A Sustainable Solution*.



***The Poverty of Nations: A Sustainable Solution***

Barry Asmus and Wayne Grudem (Crossway, \$30)





# HOW ECONOMIC PROFITS RELATE TO THE CREATION MANDATE

A MEASUREMENT FOR SUBDUING THE EARTH

By David Kotter

Good theology is of little value unless the church is able to speak eternal truths into ever-changing cultures. This is especially true with respect to the relationship between our faith and the areas of work economics and human flourishing in this age. The population of the earth and the ability to create wealth have exponentially increased since the time of Christ, making it essential to reconsider how to equip ministry workers to apply biblical wisdom to an age of radical change.

This article will first demonstrate how a biblical perspective profoundly affects interpretation of economic data, in particular, how we view the dramatic changes in global population and wealth

which have occurred since the Industrial Revolution. Next will be an evaluation of corporate profits through a biblical lens, addressing the more subtle question of how the Creation Mandate applies to believers in a new economic environment. Specifically, the church should consider the ability to earn an “honest profit” as one way to measure obedience to the command to subdue the earth in Genesis 1:28.

World population began with one man and doubled with the creation of Eve. Millennia passed until one billion people walked the planet around 1810, yet population soared by six billion since that time. More than one billion people have been added to the planet in just the last 12 years. Amazingly,

the wages for the average worker have increased at more than double this rate, as computed by economist Gregory Clark.<sup>1</sup> Though the average person lived more or less at a subsistence level for most of history, economic human flourishing has expanded more than ten-fold over the last two centuries.

Interpreting this unprecedented situation raises questions for the church to address with biblical truth informed by economics. Without an eternal perspective, many fear overpopulation will lead to food shortages and strip the planet of limited resources.<sup>2</sup> Environmental and political activist Alexandra Paul succinctly (and chillingly) proposed, “I believe we must work to lower the world popu-



lation to 2 billion people, which was the human population of this planet only 80 years ago.”<sup>3</sup> Toward that end Paul Ehrlich, author of *The Population Bomb*, proposed that “Governments should all adopt the slogan ‘patriotic citizens stop at two children’ and adjust tax and other policies to discourage over-reproducers and those unethical elements of society that are pronatalist.”<sup>4</sup> China adopted this counsel in 1979 and instituted a brutal one-child policy. This erroneous perspective essentially considers people as problematic mouths to feed rather than creative minds to solve problems.<sup>5</sup>

For this reason, the church needs to speak with a clear voice that the dramatic growth in world population should be celebrated rather than feared. Children are a blessing from God according to Psalm 127:5, and this blessing has been poured out at an increasing rate. In addition, the economic data unmistakably show that food has never been more abundant than the present.<sup>6</sup> In 2013 enough food was produced in the world for everyone to have the nourishment necessary for a healthy and productive life, though wars and sinful oppression left some in hunger.<sup>7</sup> Moreover, this burst of population and income brings wondrous opportunities for the advance of the gospel through evangelism. More pastors need to be trained to serve than ever before in the history of the church.

The spike in income and population illustrates the dramatic new world facing the church and demonstrates the need for renewed theological reflection to interpret biblically the changes of the last two centuries. Economists compile the data tracking such great changes, but ministry workers need to be equipped to understand these developments biblically and to address their spiritual implications. The remainder of this article will present an example of such reflection, including a proposal of “honest profit” as one significant way to measure obedience to the Creation Mandate.

### **The Creation Mandate: economic profits as a measurement for subduing the earth**

When God created the first man and woman, he immediately explained his intentions with five imperatives: “Be fruitful and multiply and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth” (Genesis 1:28). By extension, the five commands of this creation mandate applied to all human beings who would follow. For believers, these obligations are clarified with greater precision by subsequent biblical revelation.

In his kindness, God also implanted in every human heart a strong desire to obey each of these commands. For example, the imperatives “be fruitful and multiply” correspond to the powerful desire to marry and have children that is present in cultures around the world. The imperative to “fill the earth” resonated in human hearts long before Columbus set sail in 1492. Every child who has begged for a pet goldfish or cuddled a puppy demonstrated a heartfelt desire to obey the imperative to have dominion over fish, animals and birds.

The command to “subdue the earth” is translated from the Hebrew word *kabash*, which implies that humans should work to make the creation pay tribute and to make the resources of the earth useful for the benefit and enjoyment of people. This includes cultivating the ground to grow vegetables and other good things.

It was much easier to recognize how people were actively subduing the world when 90 percent of the population was engaged in subsistence agriculture. Rocks were moved out of fields and used to build protective walls. Trees and brush were cleared to maximize sunlight. The earth itself was tilled and planted and the steady growth of crops revealed that a particular piece of land had been made useful.

Since the dramatic changes of the Industrial Revolution, only a tiny percentage of people are engaged in agriculture each year. For this reason, the church needs a clearer understanding of how a radically changing workforce should obey this fundamental command. Deeper reflection is required to distinguish whether a person’s work is consistent with the Creation Mandate.

Providentially, the field of financial accounting provides a helpful guide to measure obedience to this imperative. For example, the people who work together at Ford Motor Company utilize iron ore from deep in the ground to make steel and petroleum to form plastics. Thousands of such parts are assembled into a pickup truck. Such trucks are sold in a free market through a voluntary transaction with a willing buyer. The fact that a buyer is willing to pay money for the vehicle is evidence that the world has been subdued and the resources of the earth have been made useful for his or her purposes. Though it is not as clear as a farmer harvesting crops from a field, purchasing a truck indicates the buyer perceives it as a more useful form of creation. Therefore every productive worker who has a part in this complex operation is participating in subduing creation.

By extension, within a relatively free market, the revenue that a company reports on its annual

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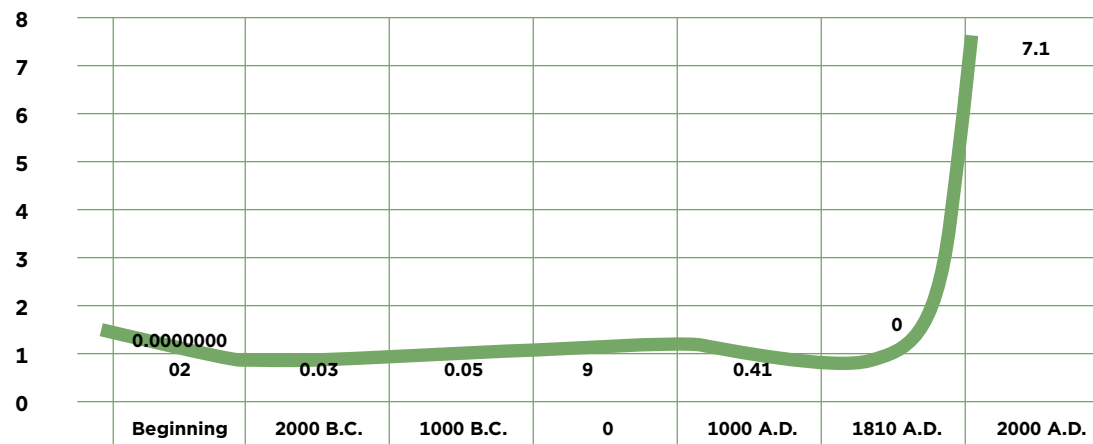
The first event of the Commonweal Project on Faith, Work & Human Flourishing — a new academic initiative at Southern Seminary to foster a theology of work and economics among students and faculty funded by the Kern Family Foundation — featured a lecture from David Kotter, a senior research fellow at the Institute for Faith, Work and Economics in Washington, D.C., and a doctoral candidate at Southern Seminary. Future events include:

**TUESDAY, APRIL 22** from 7 to 8:30 p.m. in Legacy 303, the Commonweal Project will show “The Entrepreneurial Calling” — the first of a series of films called PovertyCure. All are welcome; pizza will be available for about the first 75 people.

**WEDNESDAY, APRIL 30** from 11:30 a.m. to 12:50 p.m. in Legacy 303, the Commonweal Project will host its second “Faith and Work” free lecture luncheon: Jonathan Pennington will present “A Brief Biblical Theology of Human Flourishing.” All are welcome; the first 100 attendees receive a free meal.

**FRIDAY, SEPT. 26** through Saturday, Sept 27, the Commonweal Project will host its first annual “Thrive” conference on faith, work and human flourishing. The theme for this initial conference is “The Hard Work of Human Flourishing.”

## WORLD POPULATION (IN BILLIONS)

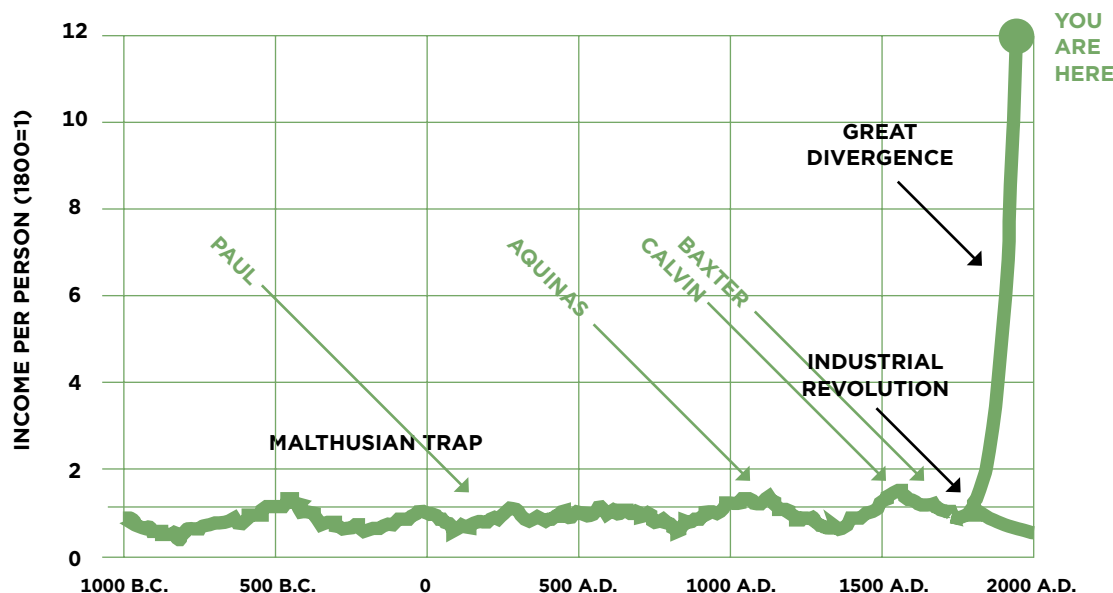


So God created man in his own image, in the image of God he created him; male and female he created them. And God blessed them. And God said to them, “Be fruitful and multiply and fill the earth and subdue it and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth.”

*Genesis 1:27-28*

WORLD POPULATION	YEARS TO REACH
1 billion	4,000+
2 billion	123
3 billion	32
4 billion	15
5 billion	13
6 billion	12
7 billion	12

## TREND OF INCOME PER PERSON



income statement is a broad, quantitative summary of how useful the customers perceived the output of the company to be that year. Higher revenues would generally be associated with more useful products and declining revenues serve as an indication that the creation was not transformed into products of value.

In addition, accountants calculate another extremely useful metric called “cost of goods sold” on an income statement. This includes the costs of all the materials required to manufacture a specific product and represents numerically how much of creation was required in the production. Higher costs mean that more materials were used or wasted. Lower costs are correlated with efficiently using fewer or more common resources. Cost of goods sold also includes the wages paid to workers who directly transformed creation. This measures how much precious human life was dedicated to pleasing customers with a good or service.

On an income statement, accountants subtract costs from revenues to determine the profit of a company. Viewing this through biblical categories, revenue is one measure of how useful the creation has been made and the cost of goods sold measures how much of creation and human life was required for the transformation. If the business is also conducted within the general moral framework revealed in Scripture, the difference between revenue and expenses is an “honest profit.” In this case, earning an honest profit can be viewed as a measure of obedience to the command to subdue the earth.

It must be emphasized that only an “honest” profit is helpful for discerning obedience, not simply the acquisition of money. Any pickpocket or common thief can acquire money. In the same way, a deceptive salesman who inflates his revenue or a merchant who hides shoddy quality to minimize costs cannot be considered to be subduing the earth according to God’s plan. Rather, an honest profit is earned over time by satisfying a voluntary customer who is willing and able to pay for a moral good or service perceived as valuable.

Also, earning an honest profit is only one indication of obedience to the command to subdue the earth. Mowing the grass and maintaining well-trimmed shrubbery is another. For other people, subduing creation means keeping a dorm room tidy, clearing the back seat of a car of accumulated junk or putting toys back in a toy box at the end of the day.

Consistent with the other four imperatives examined above, God kindly instills in the human heart a desire to obey this command to subdue the

earth. The feeling of accomplishment of a small business owner at seeing a profit at the end of the year flows from this desire. In the same way, the satisfied feelings of any worker who has earned an honest paycheck at the end of the week is also consistent with this desire.

### Applications and conclusions

This leads to three points of application. First, an individual or company earning an honest profit should not necessarily be viewed with suspicion, but rather celebrated as one indication of obedience to the Creation Mandate. Along these lines, larger profits are better than smaller profits as this suggests that more people were served and less creation was utilized to accomplish the task. Since the economy has many specialized jobs, as opposed to being 90 percent agrarian, this view of profit is a new understanding with which pastors need to be equipped to serve a local church.

A second application is obvious: more biblical scholarship needs to be directed toward understanding these important issues at the intersection of faith, work and economics. Economists are now providing helpful tools to measure and describe the boggling complexity of human trade since the Industrial Revolution, but the Bible must provide the categories that frame the discussion. Capital-

ism is not fundamentally an abstract system but rather the aggregation of many concrete individual agreements and transactions between people. Each of these exchanges represents a moral choice observed by God. Pastors need to be equipped to counsel believers about how wisely to make moral economic decisions in a fallen world.

A third application would be to contribute to the dialogue sponsored by the Commonweal Project which will address more key topics at the juncture of theology and economics. These include the goodness of work, the stewardship of life and possessions and the care for the poor with gospel-centered generosity, the effect of sin on economic relationships and the church's appropriate response to global trade at the outset of a new millennium.

### ENDNOTES

<sup>1</sup>Gregory Clark, *A Farewell to Alms: A Brief Economic History of the World (The Princeton Economic History of the Western World)* (Oxfordshire: Princeton University Press, 2008).

<sup>2</sup>Weisman, "We Don't Need Another Billion People."

<sup>3</sup>James Eng, "Seven Big Problems for 7 Billion People," *Msnbc.com*, Par. 18, accessed January 13, 2014, [http://www.nbcnews.com/id/44990504/ns/us\\_news-life/t/seven-big-problems-billion-people/](http://www.nbcnews.com/id/44990504/ns/us_news-life/t/seven-big-problems-billion-people/).

<sup>4</sup>Ibid., Par. 12.

<sup>5</sup>Ma Jian, "China's Brutal One-Child Policy," *The New York Times*, May 21, 2013, sec. Opinion, <http://www.nytimes.com/2013/05/22/opinion/chinas-brutal-one-child-policy.html>.

<sup>6</sup>Mark W. Rosegrant et al., *2020 Global Food Outlook: Trends, Alternatives, and Choices* (Intl Food Policy Res Inst, 2001).

<sup>7</sup>"World Food Programme: Definitions of Hunger," accessed January 14, 2014, [http://quiz.wfp.org/wfp\\_quiz\\_widget/136?nophotos=1&widget\\_style=small&noborder=0](http://quiz.wfp.org/wfp_quiz_widget/136?nophotos=1&widget_style=small&noborder=0).



## MOHLER ON WORK AS WORSHIP

R. Albert Mohler Jr. in a talk called "Work and Culture" presented at the 2014 Gospel at Work conference in Raleigh-Durham, N.C., earlier this year.

Mohler's full talk is available at [thegospelatwork.com/resources](http://thegospelatwork.com/resources).

"When you think about work and culture, it comes down to the fact that we want to make a difference in culture; we want to make a contribution to human civilization. We want our work to matter, not just to ourselves, not just to our church, but we want our work to matter to our neighbor; we want lost people to be blessed by what we do. We want civilization to be built up by what we do. We want order to come up out of disorder; we want health to come up out of unhealth; we want subdivisions to appear and skyscrapers to be built; we want organs to be donated; and we want one pile of dirt that means nothing to be moved over here to this pile of dirt that means something; we want raw materials turned into furniture; we want metals turned into plumbing; and we want, to the glory of God, toilets to flush. That's human flourishing. We do not help build civilization and culture by being idolaters, but rather, as God's redeemed people, by making sure our work is worship — because when our work is truly worship, the culture and civilization are truly built."



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# Boyce's lifelong investment

By Adam Winters

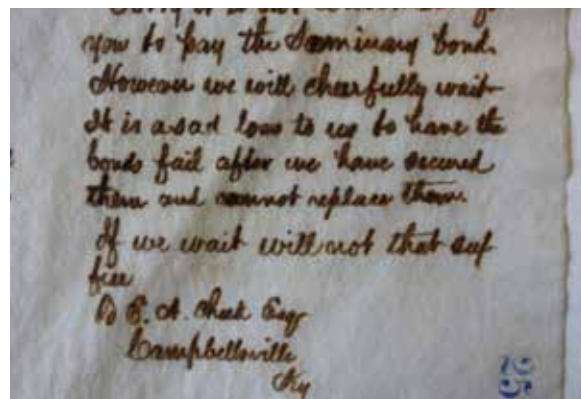
Southern Seminary owes much to its founding faculty for its establishment and sustainment, but the weightiest burden fell to faculty chairman James Petigru Boyce. Boyce conceived the idea for a denominationally funded Baptist seminary in 1856, and he expended the most personal effort to see his dream through to fruition, despite constant encumbrances to its survival. In God's providence, Boyce was not simply an academic with a dream, but a shrewd financial manager and effective fundraiser as well. And Boyce's economic prowess is apparent at various stages in his life which made him the pivotal figure for securing the seminary's future.

## Bred for business

Boyce's father, Ker, established himself as one of South Carolina's leading businessmen in the 19th century. Ker Boyce (1787-1854) amassed much of his fortune through the cotton industry, and he raised his son, James Petigru, to be a wise manager of finances. Though his father taught him much about money management, James owed his spiritual instruction to others including his mother, Basil Manly Sr., W.T. Brantly, Francis Wayland and Richard Fuller (under whose evangelistic preaching, Boyce experienced conversion in 1846).

## A steward over his own home

After the death of his father in 1854, Boyce inherited the daunting task of overseeing the Ker Boyce estate as its chief executive. According to Thomas J. Nettles, this was "a responsibility that could have been a full-time occupation," considering the fact that Ker Boyce's seven children each received a designated cash sum supplemented by annual returns of dividends on his various investments.<sup>1</sup> In spite of such obligations, Boyce maintained a fervent gospel minis-



try and cultivated a dream for a establishing a seminary for the education of Southern Baptist preachers.

## The seminary plan

Decades before Boyce held influence within the denomination, prominent Southern Baptists recognized the need for a denominational seminary. But it was Boyce who persuasively advocated both the instructional and the financial planning necessary to bring the idea to fruition among his Baptist brethren. His home state of South Carolina pledged \$100,000 for an immediate endowment, and an appointed committee proposed that agents raise a matching amount from other states.<sup>2</sup> Furthermore, Boyce was able to convince John A. Broadus — whose remarkable preaching gifts were revered throughout Baptists of America — to join the founding faculty, which strengthened the seminary's credibility.

## Canvassing for contributions

Though Boyce faced an uphill climb in his initial efforts to convince Baptists to pledge financial support for a denominational seminary, he faced an exponentially more difficult task in securing money pledged to the institution in the wake of the Civil War and the financial depression of 1873. Boyce and the other seminary professors knew that suspending the seminary due to financial shortfalls would likely quench any hopes for the school's survival, so they persevered under great personal sacrifice in order to acquire enough money to sustain its endowment. Boyce took the lead in campaigning on the seminary's behalf, soliciting bonds and making public appeals to Baptists through his pen and speech.<sup>3</sup>

## Financial footing in Louisville

Boyce, along with the trustees, realized that a relocation of the campus from Greenville, S.C., to another city would be necessary for the seminary to survive. The trustees settled on Louisville, Ky., as the best location since the city's Baptists promised to raise \$500,000 for an endowment; alas, the actual securement of this promised money proved elusive. The seminary relocated to Louisville in 1877, but Boyce actually made the move five years earlier to devote himself to securing the promised bonds, working without a salary so the other professors could be paid.<sup>4</sup> Even after the move, the school remained on perilous financial footing, and Boyce devoted much of his time entreating upon donors to honor their monetary pledges to the seminary even though the financial depression of that decade had exhausted much of their former wealth. Boyce was empathetic to the plight of these donors, but he would not relent his appeals in service of the seminary.<sup>5</sup>



## Return on the investment

Boyce and Broadus extended their fundraising efforts into the northern states in hopes of attaining the necessary funding to complete the seminary's endowment. Prominent New York businessmen responded favorably to these efforts, resulting in large monetary pledges from John D. Rockefeller and J.A. Bostwick. Meanwhile in Louisville, Boyce won the support of Joseph E. Brown and the brothers George and William Norton. Such prominent gifts gave Southern Baptists a renewed confidence in Southern Seminary's future and consequently increased their own giving.<sup>6</sup> When Boyce finally succumbed to death in 1888, he left his seminary on solid financial footing due to his tireless labors. Thanks to his lifelong investment in its mission, Southern Seminary has been bearing fruit from 1859 until the present day.

The Southern Seminary community owes James P. Boyce a great debt of gratitude for utilizing his economic acumen — impressed upon him in his youth by his father — for the advancement of the kingdom of God through the education of Baptist ministers.

*Those interested in researching the records left behind by Boyce can visit the Archives and Special Collections office at the James P. Boyce Centennial Library.*

## ENDNOTES

<sup>1</sup>Thomas J. Nettles, *James Petigru Boyce: A Southern Baptist Statesman* (Phillipsburg, NJ: P&R, 2009), 103.

<sup>2</sup>Ibid., 137-138. See also, Gregory A. Wills, *Southern Baptist Theological Seminary, 1859-2009* (Oxford University Press, 2009), 17, 23-25.

<sup>3</sup>Wills, 87.

<sup>4</sup>Wills, 81-83, 152.

<sup>5</sup>Ibid., 153. Many of Boyce's appeals are recorded in Southern Seminary's Letterpress Copy Book collection, which are stored in the Archives and Special Collections.

<sup>6</sup>Ibid., 167-170. Nettles, 383-395.

# Following God from Juilliard to Southern Seminary

## SOUTHERN STORY: MAURICE HINSON

By RuthAnne Irvin

**M**aurice Hinson, 83, received two medals of honor in his lifetime, but not from military service. Instead, both honor his musical and scholarship accomplishments involving the music of Franz Liszt, a 19th century Hungarian composer and musician.

Hinson is the founding editor of the *Journal of the American Liszt Society*, an annual journal about Liszt and his music and legacy. Both of Hinson's medals, one from the Hungarian government and one from the American Liszt Society, celebrate his study and dedication to Liszt's music.

During his time as editor, he said the study and interest in Liszt was natural.

"It became very natural for me to investigate Franz Liszt even more," he said. "So it was from that journal where I just got immersed in Liszt's piano music. I became immersed in that composer and spent many, many, many hours going over it."

And, in addition to the editorship, Hinson also holds the title of Southern Seminary senior professor of piano music in the Billy Graham School of Missions, Evangelism and Ministry, a position he has held for 57 years.

Hinson's time at Southern Seminary is something he felt the Lord call him to, but never expected.

"I really felt the Lord called me to come here," he said. "I've had the most fabulous offers to go teach at other schools, but I am just at home here. It was my cup of tea and I didn't even realize it was going to be my cup of tea. Our philosophy here is that to be a good church pianist you must first be a good pianist," he said.

Throughout the years, Hinson has served many churches across Florida and Kentucky as organist or backup pianist. He currently serves at Broadway Baptist Church here in Louisville, Ky.

His journey from young pianist — he began playing at an early age — to long-time seminary professor is something Hinson credits God's hand in completely.

"[Southern] is a unique school and I don't think people realize that until people come here and get involved. I couldn't have done any of this without the Lord's guiding hand, and I feel he brought me here for a purpose and I'm still here, still trying to do what he wants me to do."

A natural at music, Hinson, by age 14, played as the accompanying organist at a local church in Gainesville, Fla., where he grew up.

From those early years, Hinson never imagined where God would lead through the next several decades in his

music career, but he knows God's hand directed every situation and opportunity for his good.

"Anything I've done, the Lord has directed me," he said in a recent interview.

In high school, Hinson participated in the Sherwood correspondence course at the Sherwood Music School at Columbia College in Chicago, Ill., for three summers. While in Chicago, Hinson studied with Leo Podolsky, a musician from Ukraine who, like Hinson's first piano teacher, Claude Murphree, stressed arpeggios, scales and technicalities of piano pieces, and pushed Hinson to improve constantly.

In the summer before Hinson's senior year of high school, Murphree suggested he attend The Juilliard School in New York City for his last year of high school, participating in a dual enrollment program.

Hinson's time in New York City proved another evidence of God's working in his life, because there he met Olga Samaroff, a talented and influential pianist — married to Leopold Stokowski, popular 20th century composer and musician — who taught Hinson to appreciate precision.

His year at Juilliard proved fruitful; he performed a recital at Town Hall and tutored several people during his year in New York. Although successful, Hinson's year in New York also drained him. Leaving New York, he enrolled in the University of Florida for his freshman year

of college. There, he met his future wife, Margaret, who attended Kindergarten with Hinson, and also began two years of the Reserve Officers' Training Corps (ROTC) training, which took him to France when the Korean War began in 1950. While in France as a transportation officer, Hinson continued to study music at the Conservatoire National, a prestigious arts school in Paris.

Like New York, his time in Paris continued to lead Hinson down a path of musical scholarship and success.

Following his time there, the Eastman School of Music in Rochester, New York accepted Hinson as a student. But then the dean of the University of Michigan, Earl Moore, called and offered Hinson a teacher's assistant position if he were to enroll in their master's degree program. Hinson accepted Moore's offer and began working on his degree.

After Hinson finished his master's degree, three different schools offered him jobs — the University of Minnesota, Wichita State University and Southern Seminary. But Hinson turned them all down because, if he wanted to teach at the University of Michigan, which he did, he needed a doctorate. In God's providence, the University of Michigan soon after began a doctorate of musical arts program that Hinson completed.

Southern Seminary offered Hinson the job a second time, and, in 1957, he accepted.



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*The king's heart is in the hand of the LORD, as the rivers of water: he turneth it whithersoever he will. Every way of a man is right in his own eyes: but the LORD pondereth the hearts.*

PROVERBS 21:1

## UKRAINE

God performs miracles! He controls everything and His ways are inconceivable. It is difficult to explain everything that happens in our country if you use just human factors. The only explanation for this is God's answer to prayers and we need to accept everything from His hand as a gift and mercy towards our nation. The succession of events were quick. Changes happened in no time.

It should be noted that the newly elected Speaker of the Parliament is a Christian. He is a member of one of Baptist churches in Kiev. According to the constitution, he acts as prime minister until a cabinet is appointed. Moreover, according to the constitution he acts as president until elections take place. Political prisoners are also being released, including Julia Timoshenko.

These are some of the events that are happening. Everything is plundered. The supporters of the former president are frustrated that their leader betrayed them. A new page of history in our country has started. Please keep praying for us in Ukraine. May God protect His children and help to those who labor for Him in obedience.



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## Seen at Southern

Southern Seminary's March 14-15 Renown Conference, geared toward middle and high school students, stressed the importance apologetics in today's culture. Speakers, including R. Albert Mohler Jr., Sean McDowell and Boyce College dean Dan DeWitt, each emphasized apologetics through their sessions.



# Announcements

## Seminary Wives Institute

Seminary Wives Institute classes began January 23. The last term of the semester starts March 6. Students take one class per six week term for \$10. Some classes are filling up, so those interested should not delay in registering. Seminar Saturday is March 8. Course descriptions and childcare applications are also on the webpage: [sbts.edu/women/seminary-wives-institute](http://sbts.edu/women/seminary-wives-institute). Email SWI at [swi@sbts.edu](mailto:swi@sbts.edu).

## 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. Imperishable food is 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](mailto:theattic@sbts.edu) and arrange an appointment for picking up food items.

## Health and Rec

More information on hours and fitness classes are available at [sbts.edu/hrc](http://sbts.edu/hrc), the front desk or call 897-4720.

## Seminary Clinic hours

Staff, students and their immediate family members are provided a health maintenance program through the clinic, located on the second floor of the campus center, Honeycutt 213.

*Monday-Friday, 11 a.m. - 5 p.m.*

More information and price listings are found on the clinic website, [sbts.edu/clinic](http://sbts.edu/clinic).

## 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. Donna Chancellor. For more information, call Mrs. Gentry locally at 423-8255.

SUNDAY	MONDAY	TUESDAY
<p>Spring break</p> <p>Philadelphia mission trip</p> <p>Detroit mission trip</p>		<p>1</p>
<p>6</p>	<p>7</p> <p>Spring reading days</p> <p>Body Blitz; Zumba; Mommy and Me; The Core Foundry (co-ed); Total Toning; Childcare 9 a.m. - noon</p>	<p>8</p> <p>T4G Conference</p> <p>Fast Feat; The Core Foundry (men only); HIIT; Boot Camp; Total Toning; Aqua Alive; Core Essentials; Zumba; Adult Ballet Childcare 9 a.m. - noon; 3 - 6 p.m.</p>
<p>13</p>	<p>14</p> <p>Women's Auxillary spring meeting and luncheon</p> <p>Intramurals volleyball</p> <p>Body Blitz; Zumba; Mommy and Me; The Core Foundry (co-ed); Total Toning; Childcare 9 a.m. - noon</p>	<p>15</p> <p>Chapel 10 a.m.   Alumni Chapel Todd Fisher</p> <p>Fast Feat; The Core Foundry (men only); HIIT; Boot Camp; Total Toning; Aqua Alive; Core Essentials; Zumba; Adult Ballet Childcare 9 a.m. - noon; 3 - 6 p.m.</p>
<p>20</p> <p>Easter Sunday</p> <p>HRC closed for Easter</p>	<p>21</p> <p>Last intramurals volleyball</p> <p>Body Blitz; Zumba; Mommy and Me; The Core Foundry (co-ed); Total Toning; Childcare 9 a.m. - noon</p>	<p>22</p> <p>Chapel 10 a.m.   Alumni Chapel Mac Brunson</p> <p>Last Motorskills</p> <p>Fast Feat; The Core Foundry (men only); HIIT; Boot Camp; Total Toning; Aqua Alive; Core Essentials; Zumba; Adult Ballet Childcare 9 a.m. - noon; 3 - 6 p.m.</p>
<p>27</p>	<p>28</p> <p>Boyce final exams</p> <p>Body Blitz; Zumba; Mommy and Me; The Core Foundry (co-ed); Total Toning; Childcare 9 a.m. - noon</p>	<p>29</p> <p>Fast Feat; The Core Foundry (men only); HIIT; Boot Camp; Total Toning; Aqua Alive; Core Essentials; Zumba; Adult Ballet Childcare 9 a.m. - noon; 3 - 6 p.m.</p>

APRIL 2014

WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
<p><b>2</b></p>	<p><b>3</b></p>	<p><b>4</b></p>	<p><b>5</b></p>
<p><b>9</b></p> <p>Body Blitz; Mommy and Me; Zumba; The Core Foundry (Co-ed) Childcare 9 a.m. - noon</p>	<p><b>10</b> Seminary Wives Institute 7 p.m.</p> <p>Fast Feat; HIIT; Boot Camp; Total Toning; Aqua Alive; Core Essentials; Zumba; Adult Ballet Childcare 9 a.m. - noon; 3 - 6 p.m.</p>	<p><b>11</b></p> <p>Rethink Mercy Conference</p> <p>The Core Foundry (men only); Body Blitz; Zumba Childcare 9 a.m. - noon</p>	<p><b>12</b></p> <p>Intramurals dodgeball</p>
<p><b>16</b></p> <p>Body Blitz; Mommy and Me; Zumba; The Core Foundry (co-ed) Childcare 9 a.m. - noon</p>	<p><b>17</b> Chapel 10 a.m.   Alumni Chapel Bob Vogel</p> <p>Resurrection Celebration 3 - 6 p.m.</p> <p>Seminary Wives Institute 7 p.m.</p> <p>Fast Feat; HIIT; Boot Camp; Total Toning; Aqua Alive; Core Essentials; Zumba; Adult Ballet Childcare 9 a.m. - noon; 3 - 6 p.m.</p>	<p><b>18</b> Good Friday</p> <p>HRC open 9 a.m. - 9 p.m.</p> <p>The Core Foundry (men only); Body Blitz; Zumba Childcare 9 a.m. - noon</p>	<p><b>19</b></p>
<p><b>23</b></p> <p>Boyce Chapel</p> <p>Body Blitz; Mommy and Me; Zumba; The Core Foundry (co-ed) Childcare 9 a.m. - noon</p>	<p><b>24</b> Chapel 10 a.m.   Alumni Chapel Francisco Preaching Award</p> <p>Seminary Wives Institute 7 p.m.</p> <p>Doxology Spring Concert 7 p.m.</p> <p>Fast Feat; HIIT; Boot Camp; Total Toning; Aqua Alive; Core Essentials; Zumba; Adult Ballet Childcare 9 a.m. - noon; 3 - 6 p.m.</p>	<p><b>25</b> Boyce spring classes end</p> <p>Boyce Preview Day</p> <p>Boyce Student Recital 2 p.m.</p> <p>The Core Foundry (men only); Body Blitz; Zumba Childcare 9 a.m. - noon</p>	<p><b>26</b></p> <p>1937 Project</p> <p>Bella Ballet Recital Heeren Hall</p> <p>Biggest Loser contest ends</p>
<p><b>30</b></p> <p>Body Blitz; Mommy and Me; Zumba; The Core Foundry (co-ed) Childcare 9 a.m. - noon</p>			

# Towers

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# 3

## Questions

WITH

### Warren Cole Smith

Vice president of WORLD News Group and the  
host of the radio program *Listening In*  
Charlotte, N.C.



# -1-

### What is the state of Christian journalism today?

The state of Christian journalism, I believe, is getting better. It's improving. The book Marvin Olasky wrote 25 years ago called *Prodigal Press* has in its title the notion that journalism is prodigal, that it has left its godly heritage. Of course, part of that story is that the prodigal son comes back. And I honestly believe we are seeing some of that right now. *WORLD* Magazine is in a resurgence, we're seeing the rise of technology that allows bloggers and a lot of Christian journalists who are putting up local news websites, so even though it's not great — and there's a lot out there not to like — I think that there is a lot of hope and a lot of opportunity in the world of journalism these days.

# -2-

### What is *WORLD's* place in improving Christian journalism?

*WORLD* is attempting to do a number of things. We have the magazine, we have the website that has over half a million unique visitors and over two million pageviews a month, and we've recently created several radio programs.

In addition, we are also trying to train the next generation of journalists through our World Journalism Institute. Every year we bring mostly young journalists — though we have a mid-career course as well — to Asheville and we train them in some of the key principles that make our brand of journalism unique, and then we send them out in some cases to write for us and in some cases to write for others and some cases to start their own blogs and websites.

# -3-

### What recent movie have you seen that moved you?

I'm sort of a cinephile, so I watch a lot of movies. I watched the Netflix documentary on Mit Romney a couple of nights ago. There's also a series of documentaries called the UP series: 7 up, 14 up, 21 up, 28 up. A British journalist followed these kids starting when they were seven years old and revisits them every seven years.

I watched the movie *Jeremiah Johnson* which was a movie back in the day that had a big impact on me. Not that it's a Christian movie, or has even a Christian worldview, but it had a big impact on me. It wasn't the message of the movie so much as the way it was made and the commitment of the actors and the directors to follow their own vision and making that movie.