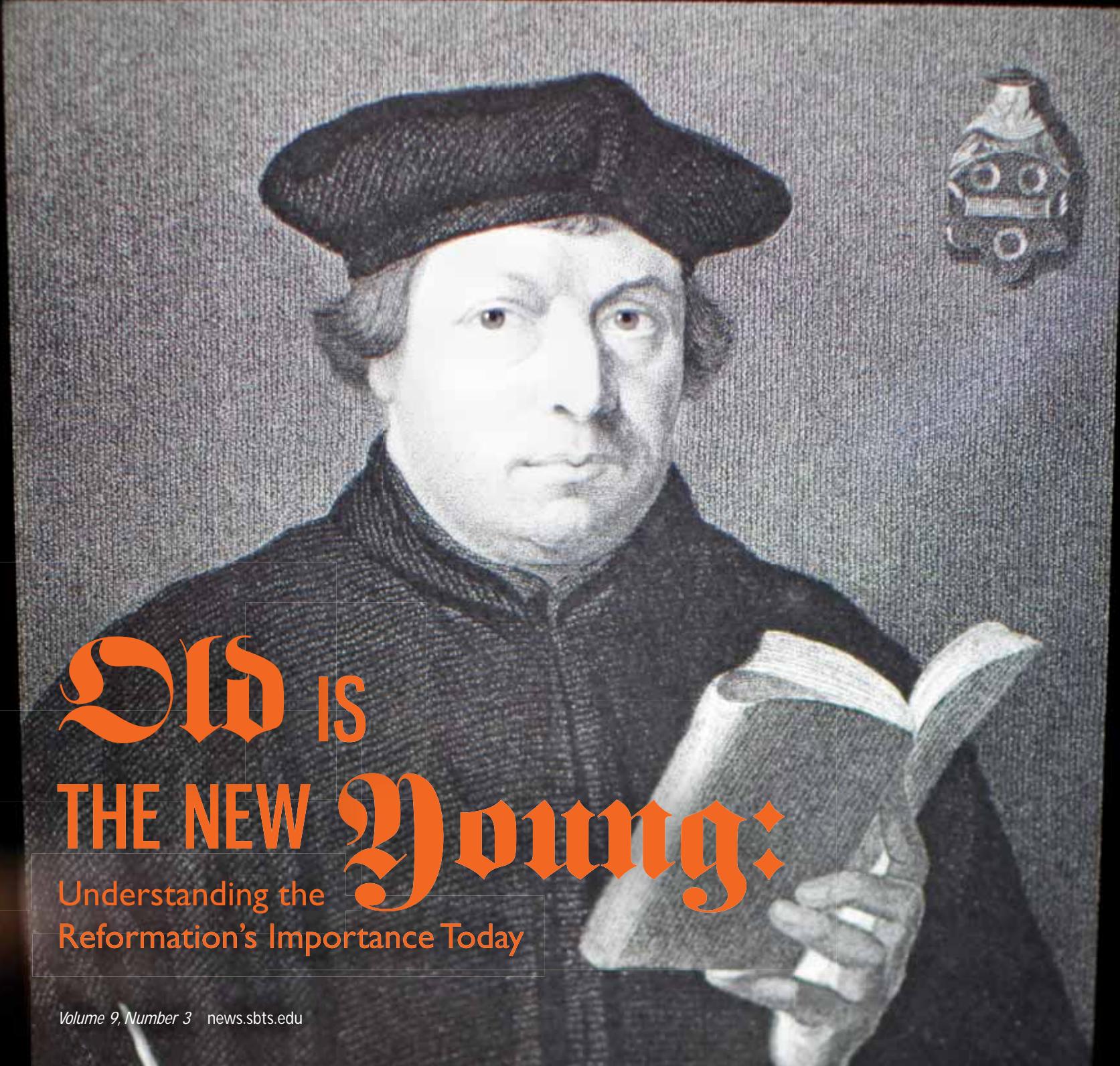


Towers



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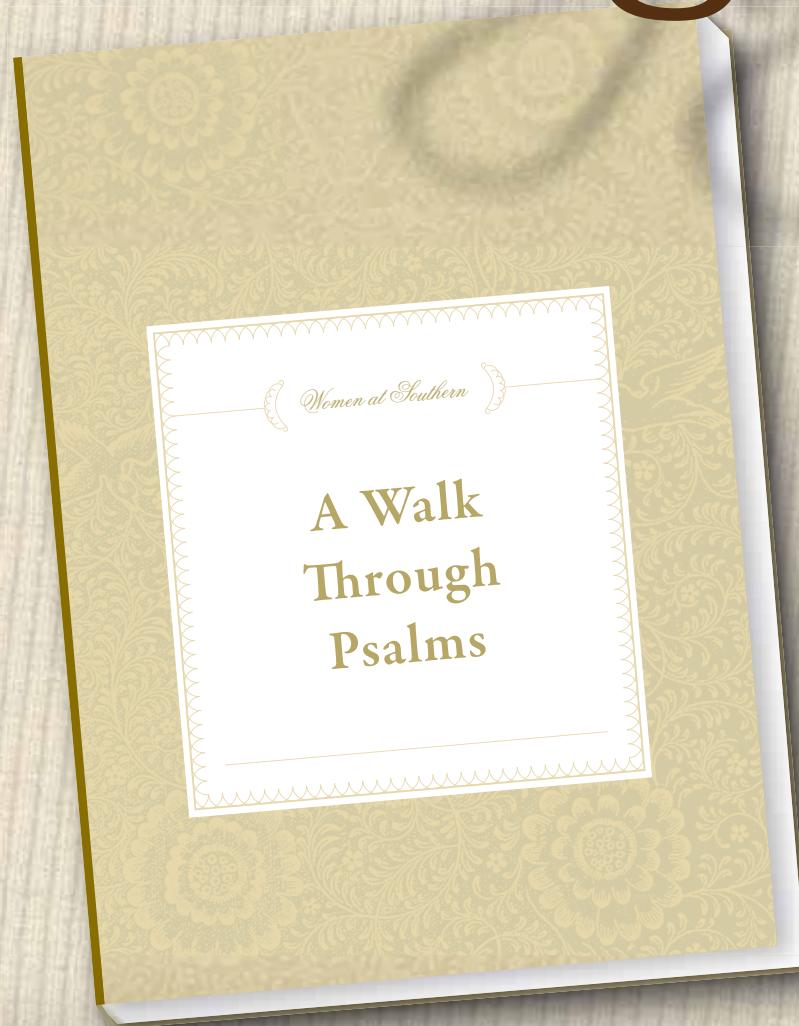
A NEWS PUBLICATION OF THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY

A black and white portrait of Martin Luther, a central figure of the Protestant Reformation. He is depicted from the chest up, wearing a dark, textured cap and a high-collared, dark robe. He has a serious expression and is looking slightly to the right. In his left hand, he holds an open book, likely a Bible. The background is a dark, textured surface with a small, ornate emblem in the upper right corner.

Old is THE NEW Young:

Understanding the
Reformation's Importance Today

Book Signing



October 14, 5:30-6:30 PM in Heritage Hall

The Women at Southern: A Walk Through Psalms devotional is available! Buy it and get it signed by the contributors to the devotional on October 14, 5:30-6:30 pm in Heritage Hall on Southern's campus. Light refreshments will be served. You also can order a copy through Southern Seminary's LifeWay campus store, 502-897-4506. Proceeds go toward scholarships for women!

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Old is the new young: Refo500 celebrating the Reformation's influence today

By: AARON CLINE HANBURY

Ask the average person if he or she would enjoy owning an old car and the response will greatly vary based on the meaning of *old*. Asking someone in 1975 if he or she dreams about driving a 1963 Chevrolet Chevelle, and the answer would most likely be “no.” But then ask if someone in 2010 would enjoy a 1963 Chevelle, and he or she just might accept.

Walk into any almost any antique store and you'll see dozens, if not hundreds of items once considered too old and outdated that are now being sold for often exorbitant amounts of money. At some point, someone sold his or her old junk, but then over time that junk assumed new life.

Christianity's own experience illustrates well that time can both subtract and add value to the same object. Some of the most valuable and significant discoveries in Christian history have been grocery lists and broken pottery, which have helped people understand old time-periods' language and culture. Grocery lists and broken pottery? We can easily imagine people discarding completed lists and broken pots; we regularly do the same. But then add 1500-2000 years to those objects, and then their importance rises exponentially. In a sense, old artifacts are new.

The familiar story cycles through history: things become too old and dingy to keep and then become too valuable and important to let go. Old becomes new.

Sept. 27-28, The Southern Baptist Theological Seminary will host a Refo500 conference, the first to take place in North America. Refo500 is an international project celebrating the continuing relevance and new influence of the old Protestant Reformation.

“Our goal is to bring a wide recognition about the Reformation, its contributions, ethos and its binding influence on us today. We do that through conferences and production of media that will be used by various groups, school and churches,” David L. Hall, North American director of Refo500 and senior pastor at Midway Presbyterian Church outside Atlanta, Ga., said.

“We have a strong commitment to advertising the Reformation and speaking of its benefits.”

Hall previously directed a similar effort to commemorate John Calvin's 500th birthday, Calvin500. This project received much support and participation.

2017 will mark the 500th anniversary of Martin Luther posting his 95 theses on Wit-

tenberg castle's chapel door. Recognizing the significance of this event, Refo500 launched a project in November 2009 that will produce information about the history and influence of the Reformation for seven years, culminating at the anniversary of Luther's theses.

“Refo500 looks to continue its work through 2017, until the commemoration of Luther's 95 theses,” Hall said.

“Each year we will focus on certain things. For example, in 2013 our focal point will be to encourage Christians all around the world, and non-Christians if they will, to focus on the contribution of the Heidelberg Catechism; that will be the 450th anniversary of the catechism,” Hall said. “We'll be having international conferences about that. And then in 2014, we'll probably focus on Calvin, that's the anniversary of his death;

2012, we'll focus on one of the Reformers and his contributions to politics. So each year will have a designated sub-theme.

Refo500 views the Reformation as a movement of “renewal and change.” The movement

is relevant for the past, present and future. Expounding this idea, Refo500 centers its mission around three “key words:” renewal, change and relevance. The organization recognizes the Reformation's influence in six primary areas: historical, theological, religious, political, social and cultural.

Attempting to draw connections between the Reformation and today, Refo500 provides various resources and opportunities including travel, seminars and conferences, books and curriculum, and exhibits and concerts. According to the organization, nine themes

“Our goal is to bring a wide recognition about the Reformation, its contributions, ethos and its binding influence on us today. We do that through conferences and production of media that will be used by various groups, school and churches.”

(Continued on page 6)



Sept. 27-28, 2010
a global project celebrating 500 years of Reformation
www.sbts.edu/events

TOWERS

The Office of Communications of The Southern Baptist Theological Seminary publishes 16 issues of "Towers" per year.

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September 20, 2010, Vol. 9, No. 3.
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Postage paid at Louisville, KY.

Postmaster: Send address changes to Towers, 2825 Lexington Road, Louisville, KY 40280.

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Love him or hate him, Calvin is a giant figure in modern cultural landscape

By JEFF ROBINSON

Jeff Robinson (M.Div., Ph.D. Southern Seminary) is currently co-writing a book with Michael A.G. Haykin about Calvin's Great Commission vision, scheduled for publication in 2011 by Crossway.

At 500, John Calvin has not aged well in the popular modern mind.

Stefan Zweig, an Austrian writer, in the late-1930s said Calvin was



interchangeable with Adolph Hitler. Henri Daniel-Rops, a Roman Catholic historian, who apparently read Calvin's assessment of

the Roman Church, wrote of the great reformer:

"Calvin was one of those terribly pure men who ruthlessly enforced his principles ... a theological dictator of a town where there were too many policemen, too many pliable judges, too many prisons, and too many scaffolds (for hanging)."

Less scholarly voices have provided a more foreboding assessment. Televangelist Jimmy Swaggart blamed the Genevan giant for increasing the citizenry of hell: "Calvin was responsible for causing untold millions to be lost — or seriously hindered — in their spiritual walk and relationship with God." At the very least, Calvin might well benefit from a savvy public relations guru. Calvinism is cool among some young evangelicals today, but the prevailing popular assessment remains ice cold.

The acidity and slanderous tone of the aforementioned comments notwithstanding, the popular caricature of Calvin betrays a profound historical naivete; Calvin played a formative role in the traditions of virtually every sector of American life from government to law, ethics and welfare.

Borrowing from David W. Hall's fine introductory volume on Calvin's influence on the modern world, *The Legacy of John Calvin* (P&R), here are 10 major areas in which Calvin's

thought has shaped 21st century Western civilization:

Education. Previously, the Catholic church viewed education existing as for the aristocratic elite alone. Calvin changed that by founding the Geneva Academy which included two levels of education: one for children and another for ministers. It was tuition-free, open to the public and stands as a precursor to modern public education. It was academically rigorous and taught students at the highest levels and became the standard bearer for education in all fields, with departments of law and medicine.

Welfare reform. Social Calvinism said we must teach men to fish and avoid alms giving without requisite accountability. Roosevelt's New Deal and the resulting welfare system has argued precisely the opposite and has bloated government and national debt to astronomical levels. Calvin developed the Bourse (literally "purse"), expressing compassion to the poor through the church and its deaconate office.

Ethics and moral law. Not only did Calvin argue that the law of God as summarized in the Decalogue exposed man's deep sinfulness and his need for a redeemer, but it also showed the need for a restraining presence in societies. Thus, countries need laws and a constitution to govern the people.

Freedom of conscience. The establishment and free exercise clauses in the First Amendment of the U.S. Constitution arise from Calvin's doctrine of liberty of conscience. Though Geneva was inconsistent in its practice, Calvin held that the government's domain was wielding the sword of steel and the church's was brandishing the sword of the Spirit. The two

should remain separate, for Christians are made by Gospel preaching and not governmental coercion.

Limited and representative government. When Calvin read texts such as 1 Samuel 8, he saw a divine limit on government. God is sovereign over man but humanity is sinful and thus there is a place for human kingships. These, however, must be limited and must not be tyrannical. Kings must govern justly and in a limited way. For Calvin, Moses' father-in-law, Jethro, suggested a republican-type government that included senators who represented the populace. Geneva was governed by a council elected by the people.

Decentralized politics. Calvin argued that, given human depravity, various branches of the government could not act unilaterally; there should be at least two bodies or councils that approved measures before they were ratified — separation of powers which the U.S. enjoys in its three branches of government exemplifies this, which also tends toward a limited government.

The doctrine of vocation or calling. Calvin saw parity among professions and viewed all callings as sacred as a result of God's good providence. Thus, work should be done to the glory of God. This doctrine fueled the Protestant work ethic, as developed more fully by the Puritans in America.

Economic development. Wherever Calvinism spread, so did a love

for free markets and capitalism. Calvin saw that the Eighth Commandment condemned stealing, but it also presumed that the holding and protecting of personal property was normal.

The Psalter-music in the language of the people. Calvin believed that worship should teach the people the Bible, so hymns should be sung in the vernacular and not in Latin, in order that they could be understood by the masses. Calvin developed the *Genevan Psalter* to have Psalms rhythmically sung during corporate worship.

The printing press and the power of the media. The rise of the Gutenberg Press allowed men to publish sermons and other works, and no one seized that monumental moment quite like Calvin. His printed works flooded Europe and allowed the fires of reform to spread. 📖

For further reading: *John Calvin's American Legacy* (Oxford), edited by Thomas J. Davis; *The Legacy of John Calvin: His Influence on the Modern World* (P&R) by David W. Hall; *Calvin in the Public Square: Liberal Democracies, Rights, and Civil Liberties* (P&R) by David W. Hall; *Calvin and Culture: Exploring a Worldview* (P&R) edited by David W. Hall and Marvin Padgett; *Lectures on Calvinism* by Abraham Kuyper (Eerdmans).



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Reformers lay foundation for expositional preaching

By DAVID L. PUCKETT

David L. Puckett (Ph.D. University of Chicago) is professor of church history and associate vice president for doctoral studies at Southern Seminary

It is not unusual for students of theology to think about the Reformation in terms of its doctrinal content and to describe this content through three Latin terms: *sola gratia*, *sola fide* and *sola scriptura*. Sometimes, a fourth and fifth are added: *solus Christus* and *solus Deo Gloria*. Rightly understood, these capture much of the content of the Reformers' teaching. They do not, however, tell us how these great truths were planted in the minds and hearts of the people of that day.

Although the Reformers used many tools, including catechesis, pastoral counseling and church discipline, their primary tool was preaching. They knew they were addressing congregations that were largely ignorant of God's Word and stunted in their spiritual

growth. Accordingly, they invested their lives in preaching. A very important, and sometimes overlooked, feature of this preaching ministry is known by its Latin name: *lectio continua*.

The *lectio continua* approach refers to the practice of reading, teaching and preaching directly through books of the Bible, without omitting any sections. Many of the Reformers adopted it. German pastor and theologian Martin Luther used it as one of his favored approaches.

Theologian Ulrich Zwingli was the first to use it almost exclusively. He picked it up from the Church Fathers, especially from the renowned preacher John Chrysostom. Zwingli announced that, from day one of his new ministry in Zurich, he intended to preach through Matthew in its entirety for the glory of God and the edification of the people. He followed the same approach for Acts, 1 Timothy, 1 and 2 Peter, Hebrews and Paul's remaining letters. He then moved on to the Old Testament.

Following Zwingli's lead, those in the

Reformed tradition exhibited a deep commitment to this approach. Genevan reformer John Calvin is a good example. At the height of his ministry, he typically preached twice on Sunday and every weekday on alternating weeks. This enormous effort was devoted to verse-by-verse exposition of books of the Bible – *lectio continua*. Most of his sermons treated fairly short portions of the text (around four verses per sermon for his 28 sermons on Micah). His sermon series could be quite long: 110 sermons on 1 Corinthians; 159 sermons on Job; and 200 sermons on Deuteronomy.

My first encounter with a *lectio continua* approach came long before I learned of the Latin term. As a college freshman, I visited a church pastored by a young New Orleans seminary graduate and was immediately aware that his preaching was unlike anything I had experienced in the Southern Baptist churches in which I had been raised. He spent months preaching through books of the Bible, verse by verse, from beginning to end. He preached through much of the New Testament and much

of the Old Testament.

When, four years later, I sat in my first seminary class, it was evident that I knew the Bible as well as classmates who had spent four years in Bible college. I had never taken an exam on its content, but I had heard much of the Bible explained and applied from the pulpit.

Would congregations today be willing to listen to a 200-sermon series on one book of the Bible? Probably not. Nor would they patiently listen to one-hour sermons such as Calvin preached. But if a *lectio continua* approach were adopted, with appropriate modifications for today, perhaps the ignorance of the Bible in our churches would not be so great and perhaps the level of spiritual maturity would be greater.

If you want to know more about this approach, read volume four of Hughes Oliphant Olds' magisterial *The Reading and Preaching of the Scriptures in the Worship of the Christian Church*. 📖

Pastor helps drive away porn retailer from community

By JOSH HAYES

Pornography lingers as a constant and imminent threat to our communities and churches. Those entering Gospel ministry must take strides to remove its influence upon those around them. Jon Pearce, doctor of ministry student at The Southern Baptist Theological Seminary, has taken such strides by leading members of his congregation help remove pornography's influence upon their community.

After five years of public protest and outreach, Pearce, who is also pastor of First Baptist Church in Crothersville, Ind., and others from his community witnessed the closing of the Lion's Den, a store located near the Uniontown exit on Interstate 65 that sold sexually explicit materials, in mid-August. The closing came as a result of a local court ruling that the pornography retailer was in violation of county licensing laws.

"I've been really proud of my congregation. They've done much more than I have," Pearce stated. "We just made sure as leadership that we supported all of this. We made our church [facility] available for prayer times and for meetings."

Pearce said the experience helped his congregation mature by responding to those who expressed antagonism toward their stance against pornography with "gentleness and

respect," alluding to 1 Peter 3:15. The volunteers, many from First Baptist in Crothersville along with other area churches, sought to be "wise as serpents and innocent as doves" (Matt 10:16) throughout the ordeal, he said.

"We talked to atheists, agnostics and some wild people — some extraordinary worldviews. It has made us a lot stronger in the sense that no one [from a rural, conservative community] was used to being flipped off or cursed out. The people who volunteered became much stronger Christians. We're used to being in a Christian environment where people don't have much conflict. They don't have an opposing worldview, so [here] we met a lot of opposing worldviews. There was a lot of ministry going on.

"I think the impetus for us getting involved was that we had a little girl who was raped and murdered years earlier," Pearce explained. "We found out that the person who had raped and murdered her had been heavily involved in porn. It gave us the impetus to fight this thing. It began a '24-7' vigil over five years."

The girl to whom Pearce is referring is Katie Collman. She was 10 years old at the time of her abduction, rape and murder, which took place shortly before the store opened.

Since the opening of the Lion's Den in 2005, volunteers from the group Jackson County Watchdog established a permanent, round-the-clock presence near the Lion's Den to show their opposition to the store, in time setting

up a small wooden building to help volunteers endure the more difficult weather conditions.

According to Ralph Sweany, treasurer for the Watchdog group and a retired deacon from Pearce's congregation, the presence of the volunteers aided in discouraging potential customers from visiting the store.

"We thought it was going to be a confrontation with evil, and many times that was the case. But most of the time it was a ministry opportunity," Sweany said.

"Many people were prodded by the Holy Spirit to come and pray with us. And many people who were addicted to porn were set free as a result of praying with the group."

The group deterred visitation to the store by placing a sign near the store's parking lot entrance warning customers that Watchdog volunteers would take photographs of parked vehicles to place online. For commercial truck drivers, the Watchdog group contacted the drivers' representative companies with the vehicle information for each driver.

According to Sweany, who is a retired mechanical engineer, the Watchdog group's building and signs were in accordance with county zoning laws since the group's activities took place on county property adjacent to the store's location.

Volunteers not only spent their time discouraging customers from frequenting the Lion's Den, but made themselves available for

personal ministry.

As a result of the group's presence, Sweany said, volunteers were able to pray with some people who visited the store and give away 2,000 copies of the Bible. In addition, he noted that the group saw several people come to faith in Christ and others throw away their pornographic materials.

Representatives of the Lion's Den appealed the court's decision on the last possible day. However, Pearce noted the store has already shipped away its inventory from the building, making the closing seem final.

Nevertheless, Pearce mentioned his biggest concern is the threat that establishments like the Lion's Den bring to small communities such as Uniontown and Crothersville.

"One of my concerns is that a lot of small towns that are near interstate [highways] have no legislation — they have no ordinances to protect themselves from this kind of thing," Pearce said. "These sexually oriented businesses come in and they check to see what's on the books [for the county], and if there's no protection, they move right in. And I know with all their lawyers and the threat of [lawsuits], most people are not going to stand up to them. We need people from our communities, especially our churches, looking into what our ordinances say to keep these companies out of our counties and out of our cities, especially those near the interstate." 📖

Refo500 promotes old Reformation with young relevance

(Continued from page 3)

guide Refo500's seven-year celebration, each developing the key words:

- Education and learning
- Confession and conflict
- Money and power
- Doctrine and church
- Living and dying
- Art and culture
- Freedom and preaching
- Renewal and piety
- Bible and language

Refo500 desires to promote the Reformation's influence in diverse and creative ways, especially the arts.

"One of the things we'd like to do is have some exhibits in major art museums in large cities around the U.S. And there are some fine exhibits of Reformation relics," Hall said.

"We'd like to inspire and encourage the artistic community to help us spread the message."

In North America, Refo500 looks to bring the same information and appreciation about the Reformation in Central and Western Europe to the diverse churches represented in United States, Canada and Mexico.

"We also hope to bring both to America and other places certain exhibits that will be in museums," Hall said. "And so we range from cultural events, to academic colloquia; and then we also hope to spawn a number of

publishings; we have some excellent publishers who will be our partners."

"We don't want people to think that Refo500 is only a ramp-up to celebrate the 95 theses; it's much more than that," Hall said.

Featuring speakers R. Albert Mohler Jr., Timothy George, Joel Beeke, Peter Lillback, Herman Selderhuis, David Hall and others, the September conference at Southern Seminary will introduce Refo500 to the North American public. Beyond its national and international importance, this conference will provide students at SBTS with a rare and unique opportunity to interact with the world's foremost Reformation scholars in an intimate setting.

"Students at Southern Seminary should attend the conference first, because they can have some very good face-time with international leaders in the Reformation community," Hall said. "You won't always have the opportunity to interact with Herman Selderhuis; he'll be right there on the campus.

In an intimate setting, students can be in contact with some leading Reformation scholars.

"As students training for lives of ministry, they will be given resources on how to intelligently travel or to take a group along, ways

to work ecumenically with others and they'll be given some very practical tips on how to help promote the Reformation in their local context," Hall said. "We will also have seminars to help orient [students] toward travels, tours and maximizing their Ph.D. programs.

Southern Seminary's Baptist commitments represent a distinct branch of the Reforma-

tion. Refo500 chose SBTS partly to promote a diverse coalition of scholars, students and pastors celebrating the influence and relevance of the Reformation.

"The September conference in Louisville was chosen particularly to be hosted by a group that was more associated with the radical reformation, and not a Presbyterian

or Lutheran group," Hall said. "So we want to send a message that we're a broad coalition that welcomes all who would like to walk with us and explore the riches of the fountain to which we're going back. So this conference helps us announce that.

"It helps us acquaint an interested public with who our leaders are; it's really quite a good panel [speaking at Southern's conference]," Hall said. "It's quite a collection of talent, and we're thankful to bring together that group.

"We are so thankful for the early support and participation Southern Seminary has lent to us, without that encouragement we'd have a hard time launching," Hall said. "We're very indebted to our friends at The Southern Baptist Theological Seminary."

Refo500, and the Refo500 conference at Southern Seminary, will advertise the importance of the Protestant Reformation even hundreds of years after it occurred. Such an old movement with new meaning and a young audience emphasizes that sometimes old becomes new again. The Reformation is old, but a 2010-2017 movement is quite young. At least with the Refo500 and the continuing significance of the Reformation, old is the new young. 📖

Wisdom with an African accent

Ry ROBERT SAGERS

Short-term mission trips rarely seem to go as planned. And that's not always a bad thing.

My church recently sent a team to minister to the Tonga people of Zimbabwe, a team of 11 equipped to do some preaching, teaching and hut-to-hut evangelism. One of the main tasks for the men on the trip was to invest in the local "leadership team," believers from area villages with a heart for the evangelism of their people and a desire to plant churches.

A few of us had topics on which we planned to teach — though we weren't really all that sure what to expect. The second day of this leadership training, one of our guys began teaching through material on the question, "What is the Gospel?" — content that he had been preparing for weeks — and halted not even a quarter of the way through.

"I want to stop there and ask you: what are some of the hindrances to the Gospel that you are seeing here?" he said.

What happened from there was not what we planned. And that wasn't a bad thing.

Each of these men — all of whom had forsaken an old way of life to follow after, to believe in, to love a man they had never seen — began in turn to discuss impediments to Christ that existed among their kinsmen, a people whom a mission board might label "unreached."

As I sat there on a carved wooden stool that kept me just inches above the sand and livestock feces at our feet, beneath a winter sun hotter than perhaps some, perhaps most, summer days in the States, I looked in the faces of these men and listened to them speak and realized: this is wisdom. And this is power.

This is the way of Christ.

The Scriptures teach that Jesus is the wisdom and power of God (1 Cor. 1:24). Countless times I've heard this taught in sermons and lectures — I've even preached it myself!

But rarely have I seen wisdom and power as evident, as real, as I did that day, when the leadership team began discussing the Gospel, its implications and overcoming potential fears, hesitations and obstacles.

The village in which we ministered has no

library — at least, no library that I could see — no collection of commentaries, no systematic theology textbooks, no church manuals. These men have the Scriptures, and they have the Spirit. They want the Bible; to the Word of God they seek to submit.

And yet, many of the issues these Tonga believers deal with are almost identical to some of the issues we face in the States. Can women be ordained to the ministry? Can someone be "re-baptized"? Do Christians today still speak in tongues? The kinds of questions the men in Zimbabwe were asking required — demand — not responses of (rotten) milk, but meat.

In other words, theological education is important, is useful, and is at times even necessary. As a friend of mine seemed to indicate, these Tonga believers are likely just as susceptible to theological fads — perhaps even heresies — as we are. One of the men on the leadership team recently earned a seminary degree in a big city, and it's our hope that he will invest that knowledge into the men around them.

But no amount of books, blogs or classroom lectures, apart from the Gospel, can bring the

wisdom and power that comes with Jesus, and knowing him.

Coming back to the States after a few days away, I am just as concerned for good solid education. But I am even more concerned for good, solid, biblical education. The men with whom we worked were discerning, thoughtful, passionate believers. They were so Christ-conditioned that they seemed satisfied only with the truth of the Word.

After all, knowledge is not what turns the world upside down; it's the Gospel, the Gospel of the one good King, the Gospel of Jesus, the wisdom and power of God. True wisdom, true power, may not always come from behind a lectern or pulpit. Sometimes it comes from the hearts and minds of those in remote Zimbabwean villages, from farmers, from fishermen, from a carpenter.

It may not be what we expected. And that's neither a bad thing, nor a good thing. That's good news. And that's Jesus. 📖

Seminary contributes to disaster relief ministry

By JOSH HAYES

We are reminded we live in a sin-cursed world on a constant basis. From hangnails to monsoons, the world both whispers and screams that something is wrong. With that being the case, Christian institutions can never contribute too much to disaster relief.

For this reason, The Southern Baptist Theological Seminary recently made a large donation of bags to Kentucky Baptist Disaster Relief. The plastic and canvas bags will likely be used to distribute training materials to volunteers in addition to distributing items to disaster victims.

"This is an example of the wonderful partnership that continues to grow between South-

ern Seminary and Kentucky Baptist Disaster Relief. This partnership has enabled us to work closely together in two recent ministry projects—'Buckets of Hope' for Haiti and 'Home Care Kits' for Africa that released needed food and medical supplies to earthquake-devastated Haiti and AIDS victims in Africa," Coy Webb, director of Kentucky Baptist Disaster Relief said.

"Both opportunities are helping us to fulfill the Great Commission as these humanitarian efforts will open countless doors to the Gospel."

In addition, as result of the partnership, two seminary teams were deployed to Haiti to assist with disaster relief.

"We are thankful for the great relationship between Disaster Relief and Southern Semi-

nary," Webb said in noting that Bob Perkins, chief of safety and security at Southern Seminary, serves as a disaster relief unit coordinator for the Kentucky Baptist organization.

The partnership between the two brought further opportunities for cooperative ministry when Disaster Relief was making efforts to assist in Haiti. During this period, the Legacy Center donated rooms for relief volunteers who were staying in Louisville, both when volunteers were leaving for Haiti and when returning to Kentucky.

The relationship between Southern Seminary and Disaster Relief will also provide students with the chance to receive training in disaster relief and response.

"Through this connection we are also plan-

ning to have a disaster relief training course offered at Southern Seminary each semester to instill the ministry into students to carry with them as they may serve here in Kentucky while in school, but also wherever they end up serving in ministry in the future. We pray that the trainings in October will begin an ongoing opportunity to offer disaster relief training on campus each semester in relation with the Billy Graham School of Missions and Evangelism," Webb said.

For more information on the Kentucky Baptist Convention and Kentucky Baptist Disaster relief, see the organization's Web site at <http://www.kybaptist.org/dr> 

NAMB elects Southern alum as new president

By JOSH HAYES AND
AARON CLINE HANBURY

The North American Mission Board elected Kevin Ezell, alumnus and adjunct professor of The Southern Baptist Theological Seminary, as its new president, Sept. 14.

"Ezell's [election as] president of the North American Mission Board is one of the most encouraging things for the future of the SBC that I have ever seen," Russell D. Moore, senior vice president for academic administration,

"I'm most excited about building relationships and implementing strategies that will lead our convention to not just vote for, but experience a Great Commission Resurgence."

dean of the School of Theology and professor of Christian theology and ethics at Southern Seminary, said. "This is tremendously good news for Southern Baptists, and for our mission together to reach North America and the world."

In his new position, Ezell will seek to focus NAMB more on planting Gospel-centered churches around the country.

"Our primary focus will be transitioning NAMB to focus on church planting. We will strive to build the greatest church planting network in the world," Ezell said. "Our vision is to lead Southern Baptists into a golden age of church planting — and to more efficiently

and effectively use our resources to reach North America with the Gospel."

Ezell looks forward to the opportunity of taking part in an effort to flesh out the Great Commission throughout North America.

"I'm most excited about building relationships and implementing strategies that will lead

our convention to not just vote for, but experience a Great Commission Resurgence," Ezell said.

"[Ezell] knows how to map out a vision, to execute the vision and to the spur the people around him to

godliness and to the full use of their gifts," Moore said. "Kevin has been a tireless and joyous catalyst for global missions, North American church planting, adoption and orphan care, and the mentoring of young pastors and church planters."

Since June 1996, Ezell has been the pastor of Highview Baptist Church in Louisville, Ky. In his time there, Ezell saw the church grow into six campuses in two states and three counties. In addition to his excitement about his opportunity with NAMB, Ezell feels a great deal of gratitude for his time at Highview.

"It is the hardest thing about leaving —



Photo by John Gill

because we love serving this church. Some of the finest people in all the world worship and serve at Highview," Ezell said. "Highview is one of the finest churches in the SBC. They have faithfully stepped out in creative ways to reach people.

Ezell earned his undergraduate degree from

Union University in Jackson, Tenn., his master of divinity from Southwestern Baptist Theological Seminary in Fort Worth, Texas, and a doctorate of ministry from Southern Seminary. He currently serves on the Advisory Council for Boyce College. 

THE SOUTHERN BAPTIST  THEOLOGICAL SEMINARY

DR. PETER J. GENTRY

Professor of Old Testament Interpretation

Presents his faculty address

*"No one holy
like the LORD"*

Wednesday, September 29th
10:00 A.M.

Broadus Chapel

pieces to the story

"Congratulations to NAMB President Kevin Ezell. What a great day for all Southern Baptists. Very thankful." **R. Albert Mohler Jr.**, tweeted celebrating Ezell's election as NAMB president.

"The word tolerance once meant we all have the right to argue rationally for our deepest convictions in the public arena. Now it means those convictions are not even subject to rational debate." **Nancy Pearcey**, posted in an article at the PearceyReport.com.

"No sinner is more lost than the religious sinner. If you have ever done much personal evangelism, or if you have unbelieving family members who are in bondage to some religious tradition, you know what I am talking about. There is no salvation for the person who thinks his religion can earn him a righteous standing before God. Jesus said in Mark 2:17, 'They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.' False religion lures people into a sense of self-righteousness where they see no need for salvation. That's why it is so wicked." **Phil Johnson**, Pyromaniacs blog

"What we need is for politicians and candidates to tell us what they believe, and how this will be translated into a governing philosophy and moral/political decision-making." **R. Albert Mohler Jr.**, commenting on J.F. Kennedy's positions that a politician's religion does not affect his or her profession.

"Rather than cultivating a Christian vision of justice and the common good (which would have, by necessity, been nuanced enough to put us sometimes at odds with our political allies), we've relied on populist God-and-country sloganeering and outrage-generating talking heads. We've tolerated heresy and buffoonery in our leadership as long as with it there is sufficient political 'conservatism' and a sufficient commercial venue to sell our books and products." **Russell D. Moore**, commenting about evangelicals' tendency to find identity in American conservatism trends.

"Hell is about God keeping his word. That God sends the wicked to hell shows God to be faithful and just. If God does not enforce the terms he has set, he does not keep his word and he is unfaithful. If he does not send the wicked to hell, he has not upheld his own righteous standard and he has not been just. If he does not punish rebels in hell, the righteous are not vindicated. In fact, if there is no hell, we might conclude that the righteous were wrong for having trusted God." **Jim Hamilton** writing about how hell glorifies God.

"As sanctification is pursued, Christians should not ignore the important biblical teaching that their body is part and parcel of this process of becoming more like Jesus Christ." **Gregg Allison** on a theology of the body.

LECTURES ON MUSLIM ETHICS AND CHURCH- STATE RELATIONS

- Dr. Mark Durie will lecture in Mark Coppenger's Survey of Christian Ethics and Church State Relations classes on September 28-29. Interested students are welcome to attend.
 - **"Muslim Ethics"** – Tuesday, September 28, from 7:00-9:50 pm in Norton 102.
 - **"The Muslim View of Church and State"** – Wednesday, September 29, from 11:30 am-2:20 pm in Norton 105.
- Dr. Durie (Ph.D., Australian National University) is Vicar of St. Mary's Anglican Church in Melbourne (Australia) and author of *The Third Choice: Islam, Dhimmitude, and Freedom*.

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Southern Story: T. Vaughn Walker

By: AARON CLINE HANBURY

God's call on a person's life is often surprising and unexpected. That person may happily have his or her life planned out, but then God turns everything upside down.

Ten years before recognizing God's call, T. Vaughn Walker, WMU Professor of Christian Ministries and professor of black church studies at The Southern Baptist Theological Seminary, was steadfastly headed toward a career coaching basketball, and his goal was to work his way into coaching at the collegiate level. During this time, Walker would never have suspected that he would spend his life in ministry.

Growing up in Heathsville, Va., a small

rural fishing village 75 miles east of Richmond, Walker was a high school-letter athlete in football, baseball, basketball and even track. So coaching seemed like a natural career choice.

"I am so delighted that the seminary allows several professors to pastor and teach because I think I have the best job in the world. It's the best of both worlds. I've been able to practice what I'm teaching; it's been a joy to do that."



Photo by Devin Maddox

"I really wanted to be a college basketball coach; that's who I wanted to be in life. I was a high school coach and teacher for a while before I recognized my call," Walker said. "I really enjoy sports, but I realized early in my 20s, that basketball could not be my god, that the Lord will only let you have one God."

So ministry is where Walker indeed landed. After a stint teaching in the sports physiology and motor learning field at the University of Missouri at Columbia, Walker enrolled as a student at Southern Seminary in 1984. Two short years later, he began teaching courses about the black church and family. Although other black men previously taught courses at the seminary, Walker became the first African-American to receive a regular faculty appointment to a Southern Baptist seminary.

Walker is also the senior pastor at First Gethsemane Baptist Church in Louisville. He enjoys both teaching and pastoring full-time.

"I am so delighted that the seminary allows several professors to pastor and teach because I think I have the best job in the world," Walker said. "It's the best of both worlds. I've been able to practice what I'm teaching; it's been a joy to do that."

Walker recognizes America contains many different sub-cultures, and that the Christian mandate to bring the Gospel to the whole world requires the church to present the truth in such a way that it reaches diverse contexts.

"Even though I believe there is only one church, and that's the church of the Lord Jesus Christ; there truly is no white church or black church. The reality is that churches operate in certain cultural communities, and until the world changes even more, the realistic thing is that if we're going to reach lost people, we have to go into the community and reach them where they are," Walker said.

In his post as professor of black church studies and church ministries, Walker teaches students about urban church pastoral care, aspects of African-American worship and "historical perspectives" of the black church.

"Because I was raised in a very rural community and I pastor in an urban setting, I hope my experience brings something to the table that [is] helpful," Walker said.

Walker appreciates Southern Seminary's tradition of being the SBC seminary that best reaches minorities, especially African-Americans. But he is also adamant that reaching black communities and church planting and "church revitalization" in urban contexts is vital for all students.

"Every class I'm teaching this semester has more whites than blacks, and that's important; I'm not just a black students'

professor," Walker said.

Now 24 years into his teaching ministry, Walker is looking to draw on his experience at Southern and ministry at First Gethsemane to publish two books aimed at helping the local church faithfully fulfill its Gospel call.

"Because I've worked two full-time jobs for the past 24 years, what I have not accomplished in that time is to do the writing I need to as a professional," Walker said. "I've written a lot of articles. But I haven't written books; I've written chapters, but not books. And so I have two books I'm working on, and so one of my professional goals in the next two years is to finish those."

One book will discuss leadership in black and urban cultural contexts. The second book Walker wants to publish in the next two years is a more practical pastoral care book, in which he will apply his 30-year experience in local church pastoring.

"As a pastor, I'm burdened by the divorce rate in the church. I know how bad it is outside the church, but also in the church, among church leaders," Walker cited as a motivator for writing his books.

Concerning his own favorite books, Walker names a book that quite literally "hits home" with him.

"Dr. Rainer made the *Breakout Church* book one of my favorites, because our church was one of the churches selected as a breakout church," Walker said. "So for some very obvious reasons that became a favorite book."

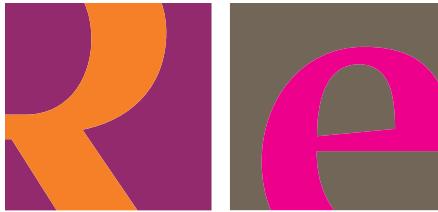
Walker's wife, Cheryl, holds an earned doctorate from Spalding University. Cheryl is an administrator for Jefferson County Public Schools, as the director of compliance and investigations. The couple has three children: David (married to Deeanna with four newly adopted children), Mary and Eryn. Walker said he and his wife are loving having grandchildren. ✚

FACTS...

EDUCATION: B.S., Hampton University; M.S., Eastern Illinois University; M.Div./C.E., The Southern Baptist Theological Seminary; Ph.D., Oregon State University

POSITION: WMU Professor of Christian Ministries and professor of black church studies

CHURCH HOME: First Gethsemane Baptist Church, Senior Pastor



Literature

The Reformation: a beginner's library

By Jeff Robinson

Jeff Robinson (M.Div., Ph.D. Southern Seminary) is currently co-writing a book with Michael A.G. Haykin about Calvin's Great Commission vision, scheduled for publication in 2011 by Crossway.

Asking the question "How important was the Protestant Reformation?" is a little like wondering if perhaps the printing press revolutionized communication. William Cunningham opened his massive work on the theology of the Reformers by calling the Reformation "the greatest event, or series of events, that has occurred since the close of the canon of Scripture." Indeed, nearly 500 years later many conservative Protestants concur.

Thus, since the Reformation stands as one of the most important events since the birth, life, death and resurrection of Christ, it is one that deserves careful attention by all Christians. There is abundant evidence that we have had nearly 500 years to ruminate on the meaning of the events; for, like other gargantuan historical events along the timeline of human history, the Protestant Reformation has been analyzed, summarized, commented on and historicized in enough books to fill an endless warehouse. But for those wanting to begin studying the Reformation, a few books exist as essential "must reads" that suffice to orient the historical compass and feed the theological appetite. Below are five basic works I recommend as a starting point.



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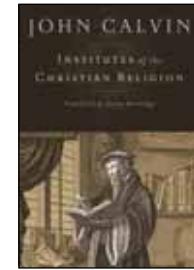


Here I Stand: A Life of Martin Luther

Author: Roland Bainton
(Hendrickson, \$19.95)

That it remains in print today despite being published in 1950 speaks volumes about Bainton's volume on Luther. Many historians still view the great Yale Reformation scholar's biography as the best ever written about Luther and it is not difficult to understand why. Not only does Bainton's work offer a robust picture of the great reformer's life, thought and times, it is also delivered in lively prose befitting the colorful nature of the subject.

The author begins with Luther's famous encounter with a lightning bolt on a road outside a Saxon village in 1505 that led to his calling upon St. Anne and vowing to become a monk. Bainton sets up Luther's story memorably in the opening sentences: "The man who thus called upon a saint was later to repudiate the cult of the saints. He who vowed to become a monk was later to renounce monasticism. A loyal son of the Catholic Church, he was later to shatter the structure of medieval Catholicism." Indeed, Bainton's volume is one that readers may not be able to put down until he has learned all the details about this monk who took up a mallet and, by God's grace, pounded the Gospel out of eclipse. At 300 pages, interested readers will not find a more concise but compelling biography.



Institutes of the Christian Religion

Author: John Calvin
Editor: John T. McNeill
Translator: Ford Lewis Battles
(Westminster John Knox, \$79.95)

It is impossible to underestimate the importance of Calvin's monumental systematic theology. As the first work of its kind, the final (1559) edition of Calvin's *Institutes* not only set the standard for the field of systematic theology, it invented the discipline. Calvin established the doctrinal categories that would serve as the paradigm for every systematic theology that followed in its wake.

Every serious student of Christian theology must come to grips with Calvin and his theology. To do so, one must read the *Institutes*. On the level of edification, Calvin's seminal work is second to none; it is a pleasurable read, for Calvin wrote his theology for churchmen and it is utterly God-centered, making it deeply satisfying for the Christian heart. If two volumes and 1800 pages are intimidating at this juncture of your pilgrimage, there is a much briefer version edited by Anthony Lane that includes excerpts from the larger work. Lane also assembled a theological guide to the *Institutes*. David W. Hall and Peter A. Lillback recently edited a new theological guide to the *Institutes* that is part of P&R's Calvin 500 Series. These volumes offer excellent road maps to Calvin's *magnum opus*.



CHAPEL SCHEDULE

Tuesday & Thursday
at 10 a.m.

Tue., Sept 21

ROBERT VOGEL
*Carl E. Bates Professor of
Christian Preaching
Southern Seminary*

Thu., Sept. 23

KEVIN SMITH
*Assistant Professor of
Church History
Southern Seminary*

Tue., Sept. 28

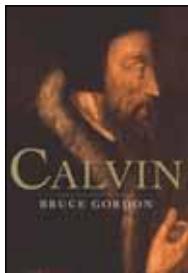
TIMOTHY GEORGE
*Dean and Professor of Divinity
Beeson Divinity School
Birmingham, Al.*

Thu., Sept. 30

HERSHAEL YORK
*Victor and Louise Lester
Professor of Christian Preaching
Southern Seminary*

Oct. 4-8
Fall Break

Previous chapel messages available at www.sbts.edu/resources/.



John Calvin

Author: Bruce Gordon
(Yale University Press, \$35)

As evangelicals marked the 500th anniversary of the birth of John Calvin in 2009, a truckload of books on the great reformer have issued forth from a wide variety of presses. There have been biographies both scholarly and popular, examinations of his theology and helpful reminders of his too-often overlooked role in the development of Western culture.

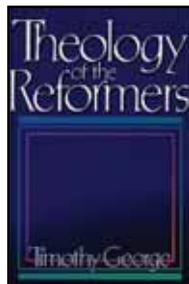
Perhaps no new biography is more compelling than that of Bruce Gordon, professor of Reformation history at Yale Divinity School. Gordon paints a rich picture of Calvin, showing him as a brilliant pastor-theologian who viewed himself as a prophet of reformation in the mold of the apostle Paul, a devoted husband, loving father and indefatigable friend to his inner circle, but also a deeply flawed man: impetuous, peevish, egotistical, defensive and almost maniacally self-aware. In a delightfully readable manner, Gordon shows all three dimensions of the great reformer — the good, the bad and the ugly in proper proportion — and provides abundant rationale for why he remains a theological hero to many.

One of the many strengths of Gordon's biography is that he brings to life, with no subtle vividness, Calvin's deep friendships and his interaction with myriad enemies. The work also sheds much light on several controversies that roiled the final two decades of the Geneva reformer's life. Of perhaps best "take-home value" for today's minister and believer is Gordon's portrayal of the high personal cost of the pursuit of biblical reformation; while Calvin had many deep friendships, his enemies — many of them heretics — went to great lengths to discredit Calvin and overturn his work.

Among Calvin's contemporaries there seemed to be no middle ground: some loved him, others reviled him. Gordon shows Calvin to be at his peak intellectually in the midst of conflict while simultaneously showing his flaws as a communicator and builder of relationships; Calvin was often clear-headed on the theological issues and their implications, but was less often gracious in his treatment of those with whom he disagreed.

Gordon devotes nearly an entire chapter to the Servetus affair. While Calvin is often blamed for being the one who single-handedly served as judge, jury and executioner of Servetus, Gordon argues forcefully that Calvin, while not without guilt in Servetus' death, was not primarily responsible for the ignoble event and its final outcome.

In all, Gordon provides a strikingly even-handed portrayal of Calvin, one that is a pleasurable read. He proves his thesis that Calvin viewed himself as a "Paul-type" figure in Geneva and in Europe and paints him as a man who is worthy of continued admiration, but, a mere man whose heart clearly operated out of the Romans 7 tension of attempting to live a Godward life in a fallen world.

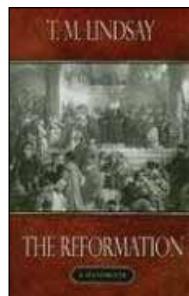


Theology of the Reformers

Author: Timothy George
(B&H: \$24.99)

For an overview of the fundamental theological issues at stake and major personalities involved in the Reformation, George's excellent one-volume study has few peers. There is plenty of meat here as George builds his survey of Reformation theology around four major figures whose lives and work birthed four distinct theological streams within the context of the great revival: Luther, Calvin, Huldrych Zwingli and Anabaptist leader Menno Simons.

George profiles the lives and major theological contributions of each of the four figures and along the way places them solidly within the 16th century context in which they existed. Each chapter concludes with a bibliography that points readers to key works for further study and investigation. Best of all, the work is impeccably researched and clearly written. A much older volume that probes more deeply into the theology of the reformers by William Cunningham, *The Reformers & the Theology of the Reformation*, remains in print through Banner of Truth. First published in 1862, Cunningham's 600-page work provides significant depth, but is not nearly as readable as the George volume. Still, for the advanced theology student, Cunningham offers an excellent overview of Reformation thought and the issues at stake.



The Reformation: A Handbook

Author: T.M. Lindsay
(Banner of Truth: \$16)

The value in this work lies in its relative brevity (275 pages) and its contents as a skeleton of the events and issues that fired the Reformation.

Lindsay surveys the Reformation according to both chronology and geography beginning in Germany with Luther and Lutheranism, moving to Switzerland with Calvin and Zwingli,

then (in order) to France, the Netherlands, Scotland, England, concluding with chapters dealing with the theology of the Reformers, the intersection of Reformation thought and 16th century politics in Europe as well as the catholicity of the Reformers.

One of the most helpful features of this volume is an appendix that provides a detailed chronological summary of each separate branch of the Reformation. Though it was first published in 1882, Lindsay's book is an excellent overview of the Reformation.

A PARENT PRIVILEGE

A Parenting Conference for Youth Ministers & Parents
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October 8: Friday Night Roundtable for Youth Ministers, 7 p.m.
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Ashland Avenue Baptist Church
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Admission is **FREE**

Southern professor to preach at Campbellsville University's pastors' and church leaders' conference

By SBTS AND CU COMMUNICATIONS

The 2010 Pastors and Church Leaders Conference at Campbellsville University will feature Hershael W. York, Victor and Louise Lester professor of Christian preaching and the associate dean of ministry and proclamation in the School of Theology at The Southern Baptist Theological Seminary, Sept. 23-24. York also serves as senior pastor of Buck Run Baptist Church in Frankfort, Ky.

"We read and hear a lot about leadership, but often we miss a needed emphasis on some basics," John Chowning, vice president for church and external relations and executive assistant to the president of Campbellsville University, said. "Family, integrity, transparency and loving the people are basic characteristics, but vitally important and absolutely essential, in effective church leaders — both for those who are ordained and for the laity.

"Our 2010 Pastors and Church Leaders Conference promises to be our best ever with two of the very finest preachers in America today - Dr. Hershael York and Rev. Fred Luter," *Preaching Today* has included [York] among North America's most effective preachers."

Conference breakout sessions will emphasize family, integrity, transparency and loving people. The conference, aiming at both church leaders and laypersons, will take place at Ransdell Chapel, Campbellsville, Ky.

Campbellsville University is a widely acclaimed Kentucky-based Christian university with over 3,000 students offering 44 undergraduate programs, 16 master's degrees and four postgraduate areas.

For more information about the Characteristics of Effective Church Leaders conference, or information about future events at Campbellsville University, contact CU communications by phone at 270-789-5520 or online at www.campbellsville.edu

For laypersons as well as pastors and other church staff. All are encouraged to attend!



PASTORS AND CHURCH LEADERS CONFERENCE

Characteristics of Effective Church Leaders

September 23 & 24, 2010

Breakout Sessions will focus on the theme with emphasis on: *family, integrity, transparency, and loving the people*

Featured speakers: Rev. Fred Luter, Jr., senior pastor of Franklin Avenue Baptist Church in New Orleans which has grown from 65 members to its current membership of 7,000 plus, and Dr. Hershael W. York, senior pastor of Buck Run Baptist Church in Frankfort, Ky., who *Preaching Today* has included among North America's most effective preachers.

Dr. Alcingstone Cunha, associate dean and assistant professor of music in the CU School of Music, will serve as worship leader for all three sessions.

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sddouglas@campbellsville.edu



For more information: www.campbellsville.edu/pastors-conference

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Newsbriefs

SEBTS receives Schaeffer materials

Southeastern Baptist Theological Seminary has announced the addition of a large collection of papers and correspondence of the late Francis A. Schaeffer, one of evangelical Christianity's most prominent 20th-century voices.

The Francis A. Schaeffer Foundation is putting the collection in the care of the L. Russ Bush Center for Faith and Culture at the seminary's Wake Forest, N.C., campus.

The collection includes select unpublished papers and correspondence, source materials, notes and recorded discussions of Schaeffer, a Christian thinker and apologist who authored 27 books. (BP)

2010: Could it become the year of the pro-life woman?

Many political observers already call this the "year of the pro-life woman," but recent primary results added two more pro-life female nominees to a record pro-life lineup that could dramatically reshape the nation's abortion debate this November.

Although no pro-life women currently are in the Senate, the primaries now have produced four pro-life female nominees. The Senate has not had a pro-life female since former Elizabeth Dole. All 17 current female senators are pro-choice, including all four Republicans.

Experts say the nation has never seen so many pro-life women in so many prominent races. (BP)

Rainer initiates new LifeWay leadership roles, signals opportunities

LifeWay Christian Resources President Thom S. Rainer introduced several recommendations and initiatives in his "state of LifeWay" report to trustees to position the Southern Baptist entity to better accomplish its mission.

Executive leadership changes and reorganization were a key part of Rainer's recommendations, which received trustee approval during their Sept. 13-15 semiannual meeting at LifeWay Glorieta Conference Center in New Mexico.

Significant challenges stand before LifeWay, Rainer said, but the organization is well-positioned to meet those challenges as it seeks to be the world's top provider of Christian resources. (BP)

HISTORY HIGHLIGHT

Southern then and now

By JASON FOWLER

Oct. 1 will mark the 151st anniversary of the first day of class at The Southern Baptist Theological Seminary. Much has changed for the seminary during the intervening years. It is instructive to compare what life was like at SBTS then to what it is now.

The social setting in which the Southern Baptist Convention's fledgling seminary originally existed differs vastly from that of today. When Southern Seminary began in 1859, it was located in Greenville, S. C. rather than Louisville, Ky. While both Louisville and Greenville sit on a river, the similarities between the two locales, given the intervening years, seem to end there. At that time, Greenville was a small, agrarian southern town with approximately 3000 residents, located in a county with approximately 14,000 white residents and 7000 slaves.¹ By contrast, today's SBTS operates in a large, culturally diverse metropolitan area that has more than 1.2 million free residents.²

The student enrollment during the first session in 1859 was substantially smaller than today's Southern. The first session, at what was then the only Southern Baptist seminary, boasted 26 total students, all of whom were white males from southern states. The students paid no matriculation or tuition fees, and typi-

cally lived in a private residence with a family in Greenville for "twelve dollars a month, which [included] everything except lights and washing."³ Today, the Southern Baptist Convention has six seminaries, a fact that makes the tremendous growth in attendance at SBTS since 1859 even more remarkable. The seminary now trains men and women from all fifty states and forty different countries from a variety of ethnic backgrounds. Currently, there are more than 2600 students in the seminary alone, not to mention more than 500 undergraduate students at Boyce College.

In 1859 the seminary lacked the semester system common to seminary life today; rather, the seminary divided into eight different schools that each lasted from October to May. These schools were akin to what are known as classes today. They consisted of biblical introduction, old testament interpretation, new testament interpretation, systematic theology, polemic theology and apologetics, homiletics, ecclesiastical history and church government and pastoral duties. The faculty consisted of four members. Although the seminary



Norton Hall. Photo by Devin Maddox

designed courses to train students with an English-only background, as well as those who possessed the advantages of classical education, to graduate from all schools, students also had to take courses in Hebrew, Greek and Latin respectively. To graduate from the seminary, a student had to complete the courses and examinations in all eight classes, including the foreign languages.

By contrast, Southern Seminary now consists of three academic schools and a college, offering courses ranging from the undergraduate to the doctoral level. The standard master of divinity degree at SBTS is now available in 26 different concentrations, and in the current semester alone, SBTS offers 181 on-campus master's level courses.

The campus of SBTS available to its first students also differed greatly from today's. The campus in 1859 was a one-story building measuring approximately 1100 square feet, including two lecture rooms and a library.⁴ The library collection contained only about 2000 volumes, although the catalog from that year indicates that the number of books that faculty members owned numbered more than 10,000; presumably, these also were available to students.⁵ Today, however, the wealth of physical and academic resources available to students would have been unimaginable to those first students and faculty. The current SBTS campus rests on 70 acres and is composed of 26 buildings with a spacious 1.2 million indoor square

feet. Likewise, the current library itself comprises 70,000 square feet and has more than 310,000 books, not to mention the numerous journals, databases and e-books now available to the seminary community.

To learn more about the history of the growth at Southern Seminary, or to discover available archival resources, please visit the Archives in the Billy Graham Room on the second floor of the James P. Boyce Centennial Library or our Web site at www.archives.sbts.edu 

ENDNOTES

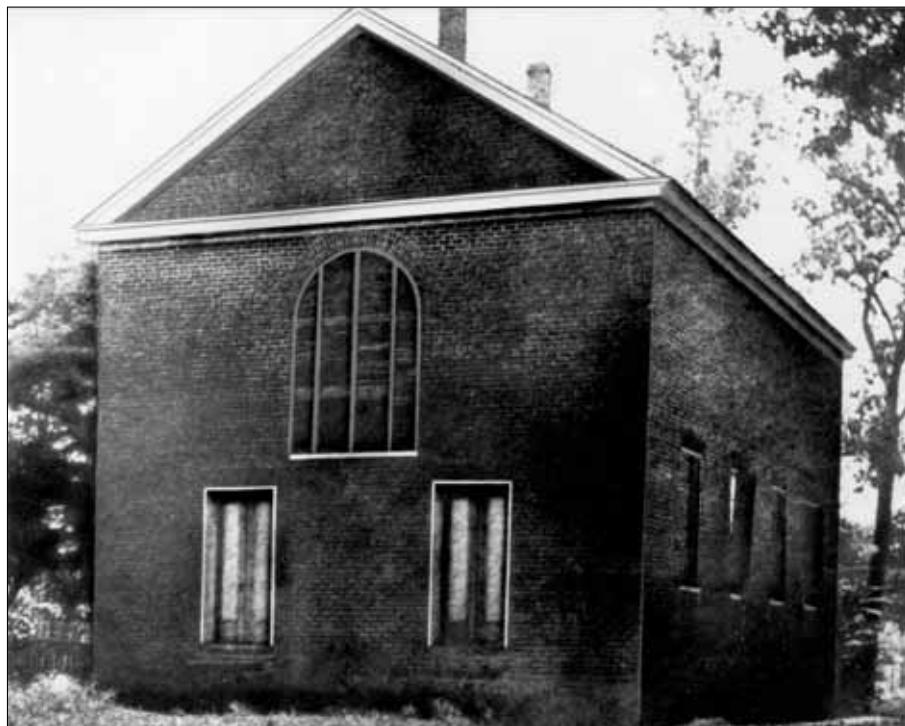
¹Kennedy, J. C. G. (1864). "The United States in 1860; Compiled from the Original Returns of The Eighth Census under the Direction of the Secretary of the Interior." Retrieved September 10, 2010, from <http://www2.census.gov/prod2/decennial/documents/1860a-12.pdf>, and Broadus, J. A. (1893). *Memoir of James Petigru Boyce, D. D., LL.D.*, late president of the Southern Baptist theological seminary, Louisville, Ky. New York, A.C. Armstrong and son, 166.

²Bureau, U. S. C. (2008). "Louisville-Jefferson County, KY-IN Metropolitan Statistical Area". Retrieved September 10, 2010, from <http://factfinder.census.gov/search>

³Southern Baptist Theological Seminary Catalog, 1860, 53.

⁴Crismon, L. T. (1960). "The Southern Baptist Theological Seminary Library: Making an Ideal Live." *Review and Expositor*: Library Supplement 57(2): 7.

⁵Southern Baptist Theological Seminary Catalog, 1860, 51.



The first home of Southern Seminary in Greenville, SC, this building was a given to the seminary by the Greenville First Baptist Church.

Fall Festival 2010



Announcements

New podcast from Dr. Mohler



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

Free sewing class

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

Childcare Needed

In home babysitter needed for two children, two days a week. Sitter should pick up children from school, and then feed and play with them until parents return home around 5:30 p.m. If you are interested, email David.Cebalo@brightpoint.com to schedule an interview.

Special Class on Disaster Relief and Community Development

Pat Melancon, who serves internationally as an expert in disaster relief and community development, is teaching a course on this topic this semester (33477). The class meets on Wednesday mornings from 7 a.m.-9:50 a.m. All SBTS students are welcome to take this course.

Doxology Ensemble Auditions

Doxology Vocal Ensemble will have auditions by appointment only. This select acappella vocal group represents the seminary in concerts on and off-campus during the year. Email assistant director, Will Gerrald for more information about auditions, will.gerrald@gmail.com.

Chapel Choir

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

All Students: International Mission Board Opportunities

IMB candidate consultant Jim Riddell will be on campus Sept. 27-30 to interview students

interested in missions opportunities with the IMB. To schedule an interview, call Joan Ivey at 1-800-765-0011.

All Students: IMB Appointments

Students interested in IMB appointments are invited to participate in a conference that explains the IMB application process. Hosted by Jim Riddell, IMB Personnel Consultant and Jon Clauson, the Associate Personnel Consultant for the IMB in Louisville, the conference will be Tuesday, Sept. 28 from 7 p.m. - 8:30 p.m. in the North Gallery Room of the Honeycutt Student Center. To participate, please send an email to jivey@imb.org. You will receive a confirmation notice and instructions.

All Students: Lectures on Muslim Ethics and Church-State Relations

Mark Durie will lecture in Mark Coppenger's classes Sept. 28-29. Interested students are welcome to attend. Durie is vicar of St. Mary's Anglican Church in Melbourne (Australia) and author of *The Third Choice: Islam, Dhimmitude, and Freedom*. Durie will speak on "Muslim Ethics" in Coppenger's Survey of Christian Ethics class on Tuesday, Sept. 28, from 7 p.m.-9:50 p.m. in Norton 102, and he will speak on "The Muslim View of Church and State" in Coppenger's Church-State Relations class on Wed., Sept. 29, from 11:30 a.m. - 2:20 p.m. in Norton 105.

All Graduating Students: Composite Photos

Photographs for the graduation composite will be taken in the Office of Enrollment Management and Student Life (Norton 154). Please contact Whitney Alexander at graduation@sbts.edu or 502.897-4205 to schedule a five-minute appointment. Men should dress in a suit and tie, and women should wear Sunday dress.

Fall Photo Schedule:

- Tues., Sept. 21, 8 a.m. - 9:45 a.m.; 1-4 p.m.
- Wed., Sept. 22, 10 a.m. - 1:00 p.m.

Photo Make Up Dates:

- Mon., Oct. 18, 11 p.m. - 2:00 p.m.
- Tues., Oct. 19, 11 p.m. - 2:00 p.m.

Ministry Resources

Could Your Future be in New England?

Wes Pastor, president of the NETS Institute for Church Planting, will be on campus on Monday, Sept. 13 to host a free informational luncheon at noon in HCC 222 and to interview prospective candidates for the two-year NETS Residency Program to mentor church planters

in New England. To schedule an interview, call NETS at (802) 878-9922

IMB Missions Information Conference

IMB candidate consultant Dr. Jim Riddell will lead a Missions Information Conference on Tuesday, Sept. 28 from 7 p.m. - 8:30 p.m. in the Honeycutt North Gallery.

Ministry Position Postings

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

Résumé Service

Start or update your résumé file with Ministry Resources by submitting our on-line candidate form. Visit the Church Resources quick link on www.sbts.edu for the simple instructions. The office is also eager to counsel you over your resume and ministry preferences. Visit Norton 150 or call ext. 4208

Health and Rec

The Health and Recreation Center (HRC) is open: M-F — 6 a.m.-10 p.m. Sat. — 9 a.m.-9 p.m. The swimming pool always closes 30 minutes before the rest of the HRC. The swimming pool closes at 6:00 p.m. Wednesdays.

Aerobics schedule

- The Gauntlet T & F 7-7:50 a.m. Men ONLY.
- Fitness Boot Camp M, W & F 8:00-8:45 a.m.
- Mommy and Me Power Walking M, W & F 10-11 a.m.
- Practical Pilates M, T & R 4:45-5:45 p.m.
- Aqua Alive T & R 5-5:45 p.m.
- Fast Blast Aerobics T & R 6:00-6:45 p.m.
- Body Sculpt T & R 9:00-9:45 p.m.

Intramural Volleyball

Co-ed Volleyball takes place every Monday at 6:30 p.m. in the Main Gym of the HRC.

Intramural Basketball

5:45 p.m., Tuesdays and Thursdays, Aug. 24-Nov. 11
Games will take place in the Main Gym of the HRC.

Intramural Football

10:00 a.m., Saturday, Aug. 28-Oct. 16
Games will take place on the Seminary Lawn.

Group Swim Lesson #2 Registration

Monday, Sept. 27
\$20 per child
Register at the HRC Front Desk. This session of group lessons will take place Oct.13-29.

* Call the HRC at 897-4720 with questions about scheduling and events.

*Visit the Weekly Calendar on the Health and Recreation Center page of the SBTS website to see what is happening at the HRC.

*Become a fan of the HRC on Facebook and follow us on Twitter (SBTSHealth_Rec).



3 Questions WITH

Daniel Harman
*Director of Campus Crusade
for Christ at University of Louisville,
Louisville, Ky.*

1 *What are some of the daily tasks that go into directing a chapter of Campus Crusade for Christ, and how do those tasks contribute to the overall goal of Campus Crusade?*

I TRY TO spend the bulk of my time in my office — the University of Louisville campus! I meet with my student leader guys for discipleship and try to help them as best I can to grow as ministers of the Gospel. We go together to meet with other students. We share the Gospel together. I wear a lot of hats. I'm busy setting things up for our big meeting on Thursday nights, coaching some of our ministry teams, staying in touch with Bible study leaders and resourcing them ... trying to keep simple evangelism and discipleship the main thing so that we are producing disciple-makers

2 *How can pastors and church leaders best reach secular college campuses from a local church perspective?*

IT'S HARD. EVER try chasing freshmen? It

will take lots of face-time — being on campus, hanging out, having those conversations. But I think inviting them into your world, as well. Hospitality. Have students over for dinner. Inevitably I think it will mean partnering with an already established group like Campus Crusade that loves the local church. One practical thing I think pastors could do is find out what's happening on campus — what are the issues? What's the spiritual climate? What events are coming up? There're always debates, panel discussions - times on campus to connect with unbelievers and publicly ask the questions that aren't being asked. Try and spear-head evangelistic opportunities like that with your college group.

3 *What is one talent you wish you possessed, but (sadly?) don't?*
CARPENTRY. THEN I could build my wife anything she wanted. That would be awesome. 🛠️

Towers

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