

TWENTY-FIRST YEAR

*Bulletin of*

**DALLAS**

*Theological Seminary*

*and Graduate School of Theology*

**DALLAS 4, TEXAS**

"The purpose of the Dallas Theological Seminary is to provide and maintain the highest standard of theological instruction . . . to teach and defend that body of conservative truth which has been held by evangelical Protestantism, believing in the inerrant authority of the Scriptures, which are interpreted according to the premillennial system of doctrine as set forth in the doctrinal statement of the Seminary . . ."

*—From the Constitution of the Seminary.*

**1945 CATALOG**

*Announcements for 1945-1946*

*Annual Catalog*  
of  
THE OFFICERS AND STUDENTS OF  
**DALLAS THEOLOGICAL SEMINARY**  
and Graduate School of Theology  
3901-3931 Swiss Avenue  
DALLAS 4, TEXAS

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**TWENTY-FIRST YEAR**

Register of the Boards, Officers, Faculty and  
Students for 1944-1945

Courses of Instruction and Entrance Requirements  
for 1945-1946

*All degrees offered by the Dallas Theological Seminary are  
accredited by the Regents of the University of the State of  
New York.*

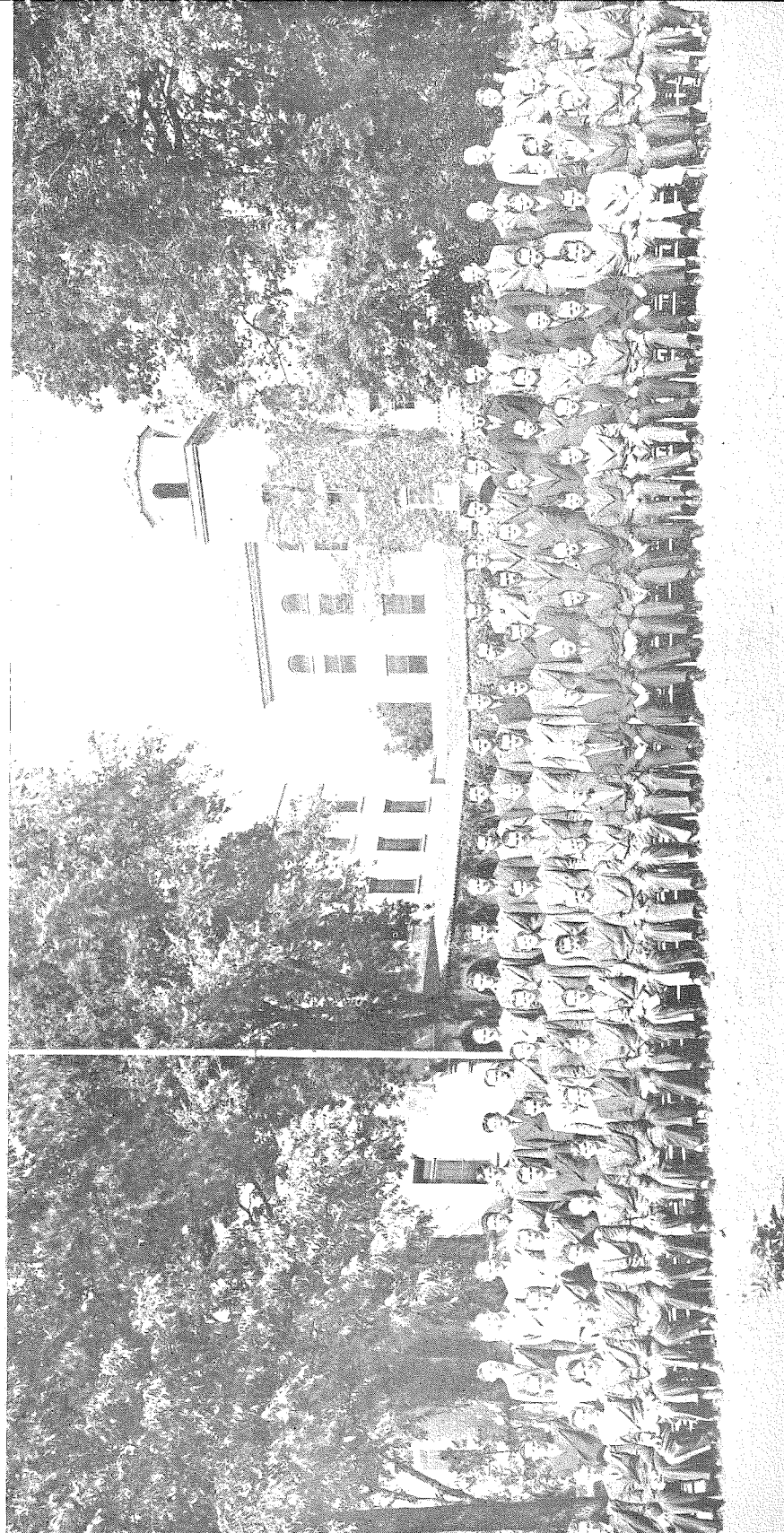
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**THE DALLAS THEOLOGICAL SEMINARY BULLETIN**

**VOLUME 21    JANUARY-MARCH, 1945    NUMBER 1**

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Matter, at the Post Office at Dallas, Texas, under Act of March 3, 1879. John F  
Walvoord, Th.D., Editor.



FACULTY AND STUDENT BODY 1944-1945



## *The Highest Standard*

*By President Lewis Sperry Chafer*

Expository preaching, which alone fulfills the Apostle's injunction to preach the Word, cannot be realized apart from a complete working knowledge of, and great familiarity with, the whole text of the Sacred Scriptures. A student who has had a full introduction to the Bible, who has a right method for its interpretation and who

gives unrelenting study to its text may hope as years pass by to render worthy service as an expositor of God's Word. The responsibility is overwhelming and the most extensive and careful preparation—such as may be gained in a lifetime of effort—will be no more than is required.

This in brief is the ideal toward which all courses of study in the Dallas Theological Seminary are made to converge. It was because such ideals were not even feebly attempted in usual courses of ministerial discipline and because the expository form of preaching is so vitally essential that the Dallas Theological Seminary was founded. It was then believed, as it is now demonstrated by experience, that the ground preparation for true and worthy exposition can be laid in the seminary classroom. It cannot be done in a three-year curriculum. It was discovered early in this experiment that four required years are the minimum of classroom work if the high ideal was to be realized; hence in 1936 the Seminary took this unprecedented step of prescribing four years for the standard seminary training.

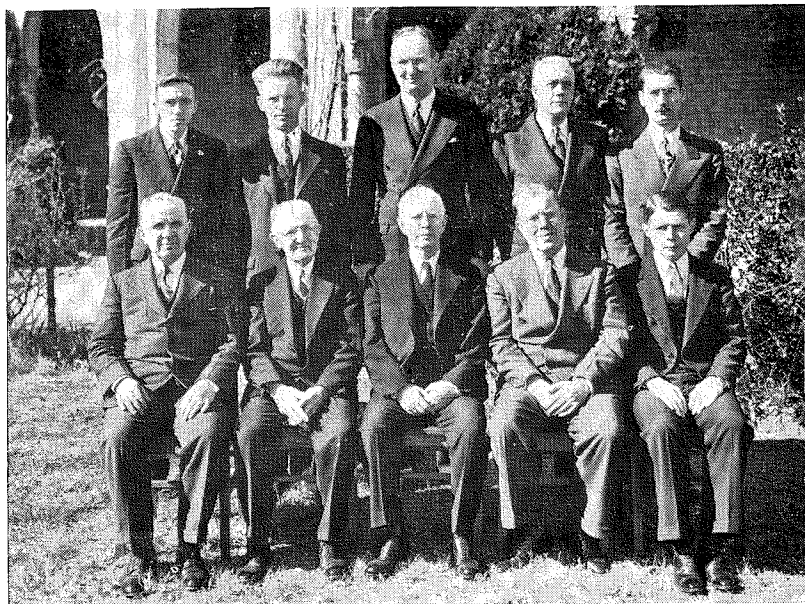
While some men have by tireless study become really great Bible teachers who were deprived of the knowledge of the original languages, it has been determined by all concerned that the full ground

training requires a basic knowledge of Hebrew and Greek which, if pursued through after years, will make the student an exegete in his own right. Careful investigation has demonstrated that no less than five years discipline in New Testament Greek, with the requirement that the whole Greek New Testament be translated, and four years in Hebrew compressed into three school years are necessary if the student is to be fitted to continue a self-directed course of language study. The English Bible must itself be approached both in exegetical study for accuracy and analytically for spiritual values. Both of these lines of study are given large representation in this discipline. All exegetical work is done in the original languages and the entire Bible is analyzed from the English text during the four years.

The equivalent of six years of Systematic Theology is compressed into the four years which theology, that it may account for all the Sacred Text, follows a true dispensational and premillennial interpretation. In this course of study the Scriptures are not merely employed to provide proof texts for theology; theology is so taught as to throw light upon the Scriptures.

No seminary has met its responsibility when commendable courses are offered and executed. It is imperative that the preacher shall be a man of God, a man of faith, a man of prayer, and he shall understand the great Pauline doctrines which enter into a vital spiritual life and power. He should know these both for his own personal spiritual well-being and that he may teach others also.

The Dallas Theological Seminary attempts to meet this high challenge by providing courses in the spiritual life and through a highly stimulated exercise of prayer and faith along with classroom studies. This procedure has resulted in fully sixteen per cent of the alumni going to foreign mission fields and the remainder as definitely in the will of God in taking service at home. Added subjects, common to all standard seminaries, are not neglected—sacred history, homiletics, hermeneutics, a Christian view of philosophy, introduction, apologetics, etc.,—but are given their rightful emphasis. The Seminary is closing its twenty-first year and is long past the experimental stage. The character of the work offered is drawing the finest college men from all parts of the United States, Canada, and foreign countries.



## *The Faculty, 1943-1944*

### CHARLES FRED LINCOLN

A.B., Southern Methodist University, 1936; Th.B., Dallas Theological Seminary, 1937; A.M., Southern Methodist University, 1940; Th.D., Dallas Theological Seminary, 1942. Missionary, Central America, 1911-1926; Business Manager and Treasurer, Dallas Theological Seminary, 1927—; Professor of English Bible, Dallas Theological Seminary, 1936—; member, Sigma Delta Pi, Spanish honor society; Bible conference speaker. Member, Boards of Incorporation and Regents; Secretary, Board of Trustees, Dallas Theological Seminary.

### JAMES THOMAS SPANGLER

A.B., Lebanon Valley College, 1890; B.D., Bonebrake Theological Seminary, 1894; A.M., Lebanon Valley College, 1898; D.D., Findlay College, 1907; D.D., Lebanon Valley College, 1943. Professor of Greek, Lebanon Valley College, 1897-1909 and 1916-1925; Professor of New Testament Literature and Exegesis, Evangelical Theological College, 1925-1930; Professor of Bible, Philosophy, and Greek, Bob Jones College, 1930-1931; Professor of Philosophy and Missions, Dallas Theological Seminary, 1931-1944; Professor Emeritus of Philosophy and Missions, Dallas Theological Seminary, 1944—. Author, pastor, regent of Dallas Theological Seminary.

### LEWIS SPERRY CHAFER

D.D., Wheaton College, 1926; Litt.D., Dallas Theological Seminary, 1942. Traveling evangelist, 1900-1914; internationally known Bible teacher and lecturer, 1914-1924; President and Professor of Systematic Theology, Dallas Theological Seminary, 1924—. Editor, *Bibliotheca Sacra*, 1940—. Author of numerous books and theological articles. Chairman of Board of Regents. Member, Boards of Trustees and Incorporation, Dallas Theological Seminary.

### BERT BLAINE SIEGEL

B.C.S., Tri-State College, 1918; A.B., Southern Methodist University; Th.B., Th.M., Evangelical Theological College, 1934; Th.D., Dallas Theological Seminary, 1936. Missionary, India, 1923-1931. Assistant Professor of Hebrew and Greek, Dallas Theological Seminary, 1936-1941. Associate Professor of Greek, Dallas Theological Seminary, 1941-1943; Professor of Greek Grammar, Dallas Theological Seminary, 1943—.

### JOHN HENRY BENNETCH

A.B., Muhlenberg College, 1934; Th.B., Dallas Theological Seminary, 1937; Th.D., Dallas Theological Seminary, 1940; Fellow in Greek and Apologetics, 1939-1940. Instructor in New Testament Literature and Exegesis, 1940-43; Acting Professor of Greek Exegesis, 1943—; Associate Editor, *Bibliotheca Sacra*, 1941—.

### Second row, left to right

### CULLEN I. K. STORY

A.M., Johns Hopkins University, 1943; Cert., Dallas Theological Seminary, 1940; Th.M., Dallas Theological Seminary, 1944. Instructor in Semitics and Old Testament, Dallas Theological Seminary, 1943—.

### EVERETT FALCONER HARRISON

A.B., University of Washington, 1923; Th.B., Princeton Theological Seminary, 1927; A.M., Princeton University, 1927; Th.D., Dallas Theological Seminary, 1938; Graduate work, University of Pennsylvania, 1940-1944. Teacher, Hunan Bible Institute, Changsha, Hunan, China, 1930-1932; Professor of Semitics and Old Testament, Dallas Theological Seminary (Evangelical Theological College), 1928-1930, 1932-1935; Professor of New Testament Literature and Exegesis, Dallas Theological Seminary, 1935-1942, 1944—. Author, missionary, pastor, Bible conference speaker.

### JOHN F. WALVOORD

A.B., Wheaton College, 1931; Th.B., Th.M., Evangelical Theological College, 1934; Th.D., Dallas Theological Seminary, 1936. Acting Registrar, Evangelical Theological College, 1935; Registrar, Dallas Theological Seminary, 1936—; Associate Professor, Systematic Theology, Dallas Theological Seminary, 1936—; regent of Dallas Theological Seminary, 1940—; Secretary, Boards of Incorporation, Regents, and Faculty, Dallas Theological Seminary, 1940—; pastor, author, Bible conference speaker.

### CHARLES ASHWORTH NASH

A.B., University of Texas; B.D., Austin Presbyterian Seminary, 1932; Th.M., Evangelical Theological College, 1934; Th.D., Dallas Theological Seminary, 1936. Professor of Historical Theology and Homiletics, Dallas Theological Seminary, 1936—. Wide pastoral experience.

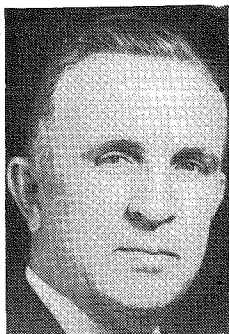
### ARNOLD DOUGLAS EHLERT

A.B., John Fletcher College, 1932; Th.M., Dallas Theological Seminary, 1942. Officer, The Volunteers of America, Rockford and Chicago, Ill., 1932-38, Lieut., 1932, Capt., 1933, Staff Capt., 1935, Adj., 1937. Assistant Librarian, Dallas Theological Seminary, 1942-1943; Librarian, 1943—; Instructor in English Bible, 1944—, Dallas Theological Seminary.

### CHARLES LEE FEINBERG (not in picture)

A.B., University of Pittsburgh, 1929; Th.B., Th.M., Evangelical Theological College, 1934; Th.D., Evangelical Theological College, 1935; A.M., Southern Methodist University, 1943; graduate work, Johns Hopkins University, 1943-1945. Acting Instructor in Church History, Evangelical Theological College, 1934-35. Professor of Semitics and Old Testament, Dallas Theological Seminary (Evangelical Theological College), 1935—. Author, Bible conference speaker.

## English Bible Faculty



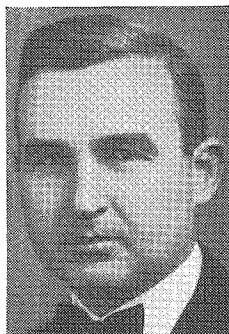
**CHARLES FRED LINCOLN**

Professor of English Bible. For history see preceding page. Associated with the Seminary from its early days. Dr. Lincoln brings to the department of English Bible the rich background of missionary and business experience, years of association with leading Bible expositors of the country, and thorough education in arts and theology. His field of study has been the distinctive character of the pre-millennial interpretation of the Scriptures.



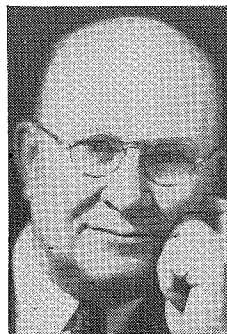
**CARL ARMERDING**

A.B., University of New Mexico; D.D., Evangelical Theological College, 1935; Missionary, Central America, 1915; missionary, New Mexico, 1917-1926; Professor of Homiletics and Missions, Evangelical Theological College, 1929-1931; Bible teacher and lecturer, 1931—; extension staff member, Moody Bible Institute, 1938—; visiting Bible lecturer, Dallas Theological Seminary, 1942—. Widely traveled; internationally known Bible expositor.



**ROY L. ALDRICH**

A.B., Park College, 1924; Th.B., Th.M., Evangelical Theological College, 1927; Th.D., Dallas Theological Seminary, 1942. Pastor, Central Presbyterian Church, Detroit, Mich., 1930—. Visiting Bible lecturer, Dallas Theological Seminary, 1937—; author of numerous pamphlets and doctrinal articles.



**HENRY ALLEN IRONSIDE**

Litt.D., Wheaton College, 1930; D.D., Bob Jones College, 1940. Visiting Bible lecturer, Evangelical Theological College (now Dallas Theological Seminary), 1924—; pastor, Moody Memorial Church, Chicago, 1930—; internationally famous Bible expositor; author of forty-five books and numerous pamphlets; widely traveled; winner first prize award, American Tract Society, 1940.



**JOHN GREENWOOD MITCHELL**

Certificate of graduation, Evangelical Theological College, 1927; D.D., Wheaton College, 1941. Director, Portland Union Bible Classes (now Central Bible Church), Portland, Ore., 1931—; Vice President, Multnomah School of the Bible, 1936—; visiting Bible lecturer, Dallas Theological Seminary (Evangelical Theological College), 1934—; widely known Bible conference speaker.

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## Calendar

### FALL SEMESTER, 1944-1945

Beginning of Classes, Tuesday, 8:00 A. M.	October 17
Special Bible Lectures (Hebrews) Dr. Roy L. Aldrich	October 17-27
Thanksgiving Day Testimony Service, Chapel, Thursday, 1:45 P. M.	November 30
Special Bible Lectures (Revelation) Dr. Carl Armerding	November 21-December 1
Beginning of Christmas Vacation, Saturday, 12:00 P. M.	December 16
Classes Resumed, Tuesday, 8:00 A. M.	January 2
Commencement Prayer Meeting, Chapel, Friday, 8:00 P. M.	February 9
Commencement Reception, Saturday, 4:00 P. M., Stearns Hall	February 10
Baccalaureate Sermon, First Presbyterian Church, Sunday, 4:00 P. M.	February 11
Alumni Dinner and Annual Meeting, Monday, 1:00 P. M.	February 12
Final Examinations, Monday, 2:00 P. M., to Saturday, 12:00 P. M.	February 12-17
Twenty-First Commencement Exercises, East Dallas Christian Church, Tuesday, 8:00 P. M.	February 13

### SPRING SEMESTER, 1945

Opening of Spring Semester, Registration of Students, Saturday, 9:00 A. M.	February 17
Beginning of Classes, Tuesday, 8:00 A. M.	February 20
Special Bible Lectures (Acts) Dr. John G. Mitchell	February 20-March 2
W. H. Griffith Thomas Memorial Lectures Dr. H. A. Ironside	April 10-20
Special Bible Lectures (Ephesians-Colossians) Dr. H. A. Ironside	April 10-20
Final Examinations, Monday, 2:00 P. M., to Saturday, 12:00 P. M.	June 4-9

### FALL SEMESTER, 1945

Opening of Fall Semester, Registration of Students, Saturday, 9:00 A. M.	July 28
Entrance Examination in Greek, Saturday, 9:00 A. M.	July 28
Beginning of Classes, Tuesday, 8:00 A. M.	July 31
Faculty Reception for Students, Stearns Hall, Friday, 8:00 P. M.	August 3
Special Bible Lectures (Genesis)	August 21-31
Special Bible Lectures (I and II Corinthians) Dr. Roy L. Aldrich	October 9-19

## Calendar

Commencement Reception, Saturday, 4:00 P. M., Stearns Hall	November 10
Baccalaureate Sermon, First Presbyterian Church, Sunday, 4:00 P. M.	November 11
Alumni Dinner and Meeting, Monday, 1:00 P. M.	November 12
Commencement Prayer Meeting, Chapel, Monday, 8:00 P. M.	November 12
Final Examinations, Monday, 2:00 P. M., to Saturday, 12:00 P. M.	November 12-17
Twenty-Second Commencement Exercises, East Dallas Christian Church, Tuesday, 8:00 P. M.	November 13

### WINTER SEMESTER, 1945-1946

Opening of Winter Semester, Registration of Students, Saturday, 9:00 A. M.	November 17
Beginning of Classes, Tuesday, 8:00 A. M.	November 20
Thanksgiving Day Testimony Service, Chapel, Thursday, 1:45 P. M.	November 29
Special Bible Lectures (Isaiah) Dr. Carl Armerding	December 4-14
Beginning of Christmas Vacation, Saturday, 12:00 P. M.	December 15
Classes Resumed, Wednesday, 8:00 A. M.	January 2
Special Bible Lectures (Galatians and I Timothy) Dr. John G. Mitchell	February 19-March 1
Final Examinations, Monday, 2:00 P. M., to Saturday, 12:00 P. M.	March 18-23

### SPRING SEMESTER, 1946

Opening of Spring Semester, Registration of Students, Saturday, 9:00 A. M.	March 30
Entrance Examination in Greek, Saturday, 9:00 A. M.	March 30
Beginning of Classes, Tuesday, 8:00 A. M.	April 2
Faculty Reception for Students, Stearns Hall, Friday, 8:00 P. M.	April 5
Special Bible Lectures (Matthew) Dr. H. A. Ironside	April 2-12
W. H. Griffith Thomas Memorial Lectures, Date to be Announced	April
Special Bible Lectures (Daniel)	June 18-28
Commencement Reception, Saturday, 4:00 P. M., Stearns Hall	July 13
Baccalaureate Sermon, First Presbyterian Church, Sunday, 4:00 P. M.	July 14
Alumni Dinner and Annual Meeting, Monday, 1:00 P. M.	July 15
Commencement Prayer Meeting, Chapel, Monday, 8:00 P. M.	July 15
Final Examinations, Monday, 2:00 P. M., to Saturday, 12:00 P. M.	July 15-20
Twenty-Third Commencement Exercises, East Dallas Christian Church, Tuesday, 8:00 P. M.	July 16

*Calendar and program are subject to change without notice*

# *Administration*

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 C. FRED LINCOLN, Th.D. . . . . . Dallas, Texas  
 C. EDWARD LONG . . . . . Dallas, Texas

### Term Ending 1946

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 HERBERT MACKENZIE, D.D. . . . . . Cleveland, Ohio  
 JOHN E. MITCHELL, JR. . . . . . Dallas, Texas  
 IRA T. MOORE . . . . . Dallas, Texas

### Term Ending 1947

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 JOHN F. WALVOORD, Th.D. . . . . . Dallas, Texas

### Term Ending 1949

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 PAUL KIRKPATRICK . . . . . Dallas, Texas  
 SIDNEY T. SMITH . . . . . Winnipeg, Canada

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 H. A. IRONSIDE, D.D., Litt.D. . . . . . Chicago, Ill.  
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 ELMER J. VOORHIS, D.D.S. . . . . . Dallas, Texas

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*Secretary of Board of Incorporate Members and Board of Regents*
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- CHARLES FRED LINCOLN, Th.D.
- JOHN F. WALVOORD, Th.D.

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- CHARLES FRED LINCOLN
- JAMES T. SPANGLER, D.D.
- JOHN F. WALVOORD, Th.D.

**BIBLIOTHECA SACRA**

- LEWIS SPERRY CHAFER, D.D., Litt.D. . . . . *Editor*
- JOHN HENRY BENNETCH, A.B., Th.B., Th.D. . . . . *Associate Editor*

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Term: May, 1944-February, 1945

- JAMES HENRY COMSTOCK, Th. M., '41 . . . . . *President*
- ALAN HERBERT HAMILTON, Th.M., '44 . . . . . *Vice President*
- RAYMOND FORREST KAHLE, Th.M., '41 . . . . . *Secretary and Treasurer*

Term: February-November, 1945

- CHARLES LEE GARRINGER, Th.M., '45 . . . . . *President*
- ARGUS ALLEN BURNETT, Cert., '44 . . . . . *Vice President*
- ARTHUR ISBELL, Th.M., '44 . . . . . *Secretary and Treasurer*

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**PRESIDENT**

- GORDON GIFFORD CEPERLEY, '45 . . . . . *Oneonta, N. Y.*  
A.B., Wheaton College

**VICE PRESIDENT**

- WALLACE STANLEY POLLOCK, '45 . . . . . *Fitchburg, Mass.*  
A.B., Gordon College

**SECRETARY-TREASURER**

- WILLARD GENE MILLER, '45 . . . . . *Seattle, Wash.*  
A.B., University of Washington

**CHRISTIAN SERVICE DIRECTOR**

- ZACH JEREMIAH DEAL, JR., '46 . . . . . *Portsmouth, Va.*  
A.B., Carson-Newman College

**CAMPUS ACTIVITIES DIRECTOR**

- JAMES BASFORD CRICHTON, '45 . . . . . *Alhambra, Calif.*  
A.B., John Brown University



# Faculty

## RESIDENT FACULTY

LEWIS SPERRY CHAFER, D.D., Litt.D.

*Professor of Systematic Theology*

JOHN F. WALVOORD, A.B., Th.B., Th.D.

*Associate Professor Systematic Theology, Secretary of the Faculty, Editor of the BULLETIN*

CHARLES LEE FEINBERG, A.M., Th.B., Th.D.

*Professor of Semitics and Old Testament*

CULLEN I. K. STORY, A.M., Th.M.

*Instructor in Semitics and Old Testament*

EVERETT FALCONER HARRISON, A.M., Th.D.

*Professor of New Testament Literature and Exegesis*

BERT BLAINE SIEGEL, A.B., Th.B., Th.D.

*Professor of Greek Grammar and Missions*

JOHN HENRY BENNETCH, A.B., Th.B., Th.D.

*Assistant Professor of Greek*

CHARLES ASHWORTH NASH, A.B., B.D., Th.D.

*Professor of Historical Theology and Practical Theology*

JAMES THOMAS SPANGLER, A.M., B.D., D.D.

*Professor Emeritus of Practical Theology, Missions, Philosophy, Acting Professor of Philosophy*

CHARLES FRED LINCOLN, A.M., Th.B., Th.D.

*Professor of English Bible*

ARNOLD DOUGLAS EHLERT, A.B., Th.M.

*Librarian; Instructor in English Bible*

## VISITING FACULTY OF SPECIAL BIBLE LECTURERS

ROY L. ALDRICH, A.B., Th.D. . . . . Detroit, Michigan

CARL ARMERDING, D.D. . . . . Wheaton, Ill.

HENRY A. IRONSIDE, D.D., Litt. D. . . . . Chicago, Illinois

JOHN G. MITCHELL, D.D. . . . . Portland, Oregon

## FACULTY ADVISERS

JAMES T. SPANGLER, D.D. . . . . *Fourth-Year Class*

JOHN H. BENNETCH, Th.D. . . . . *Third-Year Class*

CHARLES A. NASH, Th.D. . . . . *Second-Year Class*

BERT B. SIEGEL, Th.D. . . . . *First-Year Class*

## STUDENT ADVISORY COMMITTEE

BERT B. SIEGEL, Th.D., *Chairman*

JOHN H. BENNETCH, Th.D.

JAMES T. SPANGLER, D.D.

## CREDITS COMMITTEE

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CHARLES A. NASH, Th.D.

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ARNOLD D. EHLERT, Th.M.

JOHN F. WALVOORD, Th.D.

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LEWIS SPERRY CHAFER, D.D., Litt.D., *Chairman*

ARNOLD D. EHLERT, Th.M.

BERT B. SIEGEL, Th.D.

## CURRICULUM COMMITTEE

C. FRED LINCOLN, Th.D., *Chairman*

CHARLES A. NASH, Th.D.

CULLEN I. K. STORY, Th.M.

JOHN F. WALVOORD, Th.D.

## General Information

### BRIEF HISTORY OF THE SEMINARY

Before the founding of the Dallas Theological Seminary, the need had been often expressed for a ministerial training which should retain the values of a standard theological course, but should include in addition a thorough training in expository preaching and teaching of the Word of God. Facing the challenge of this need, Dr. Lewis Sperry Chafer, then of New York City, in the winter of 1921 invited Dr. Alex B. Winchester, Pastor Extramuros of Knox Presbyterian Church, Toronto, Canada, and Dr. W. H. Griffith Thomas, a noted Anglican scholar and former professor at Oxford University, England, and Wycliffe College, Toronto, to meet with him at Atlanta, Georgia, to consider the possibility of founding such an institution. After much prayer, it was decided to make known the plan and seek a location.

In 1923, while Dr. Chafer was conducting a Bible conference at the First Presbyterian Church at Dallas, the proposed plan was presented to Dr. William M. Anderson, at that time pastor of this church. Realizing the need of such an institution, Dr. Anderson at once called together a group of interested men to form the first temporary board. Dr. Rollin T. Chafer was engaged in May, 1924, to organize the work, and the institution was formally opened the following fall. The Seminary was incorporated in Texas, February 16, 1925, under the name Evangelical Theological College. The first year of work began in rented quarters at 1521 Hughes Circle, Dallas, with twelve students enrolled. In the years that followed a steady growth was realized, the hand of God being evident in the supply of the faculty, student body, and the temporal support required.

On December 11, 1929, the Seminary was reorganized on a broader basis by amendment of its state charter, the control passing from the original Board of Trustees to a body of wider representation, known as the Board of Incorporate Members which in turn was divided into two smaller boards, the Board of Regents, controlling the faculty and educational interests, and the Board of Trustees, concerned with the finances and physical equipment of the Seminary.

In 1926, the first portion of the present site was purchased by Dallas friends, and the following year the first building was erected with funds provided by Mr. and Mrs. Adam Davidson in memory of Mr. Davidson's mother, the building being known as the Lidie C. Davidson Hall. In 1928, the members of the Bible Classes of Rev. Daniel Miner Stearns of Philadelphia erected a dormitory known as the D. M. Stearns Memorial Hall. In 1929, Mr. George T. Bisel of Philadelphia completed the campus site, adding the full frontage of

the Swiss Avenue block by the purchase of a large apartment house, now used for married students, and two residences.

In 1935 an important step was taken when the Seminary pioneered a standard four-year course for graduation, leading to the degree of Master of Theology. Incorporating all essential theological courses, the new curriculum gave additional emphasis to Systematic Theology, Hebrew and Old Testament Exegesis, Greek and New Testament Exegesis, and English Bible Exposition, these courses being particularly essential to proficient and accurate handling of the Word of God.

In 1936, the name of the Seminary was changed from Evangelical Theological College to its present name, Dallas Theological Seminary and Graduate School of Theology, and its charter was changed accordingly on July 24, 1936.

The history of the Seminary reveals the constant faithfulness of God in sustaining its testimony. Relying entirely on divine supply, the operation of the institution has continued on a faith basis. The doctrinal position of the Seminary as contained in the Doctrinal Statement adopted in 1924 has been rigidly maintained. Faculty and members of the Boards are required to endorse the doctrinal statement annually, and students must evince essential agreement with it. The distinctive features of the Seminary which called it into being have been preserved and improved with the passing years.

### BUILDINGS

The Seminary property is situated in the 3900 block of Swiss Avenue, extending the entire frontage from St. Joseph Street to Apple Street in a residential section of Dallas within a mile and one-half of the downtown business district. Dallas, a city of 350,000 population, affording all the advantages of a large city, is served by nine railroads, all major air lines in the South, and transcontinental U. S. highways.

The center building on the campus is Lidie C. Davidson Hall, containing the chapel, executive and faculty offices on the first floor; four large classrooms on the second floor; and a spacious library on the third and fourth floors including reading rooms, stacks, and all needed library equipment. The Seminary Book Room is located in the office of the Library.

D. M. Stearns Hall is located immediately to the south of Davidson Hall and contains single rooms for fifty students, each equipped with lavatory and modern steel furniture. In addition, there are guest rooms available for visitors, and a large lounge and reception room adequate for all social activities of the Seminary.

An apartment house with twelve apartments is situated across the campus from Stearns Hall. These apartments are furnished rent-free to married students in order of application. On the corner of Swiss and Apple Streets a residence known familiarly as "The White House" is located, being used by members of the staff and as an overflow dormitory. To the north of this building another residence is owned by the Seminary, which is used by a member of the faculty.

A large athletic field is situated back of Davidson Hall, and due to favorable climatic conditions it makes possible many outdoors sports during most of the Seminary year.

The entire property is valued at more than \$250,000, and is free from mortgage. In recent years, because of a growing student body, it has been necessary to place two students to a room in some of the rooms of Stearns Hall, and to require some married students to rent their own quarters outside. In the will of God it is anticipated that provision will be made for an additional dormitory in the space now occupied by the apartment, with new and more adequate quarters for married students.

#### LIBRARY

Students attending the Dallas Theological Seminary have access to a library of over 21,000 volumes carefully selected for their important contribution to theological and Biblical study. The library was begun in 1925 by the purchase of the personal library of W. H. Griffith Thomas, D.D., totalling 6,000 volumes. Through the years, books have been added at the rate of 750 per year, and the rate of increase has been raised to 1,000 annually. The library is fully adequate for its specialized purpose.

A feature of the library is its periodical section. Approximately 120 periodicals are received which are available to the students. Of these, there are forty substantial theological and Biblical journals representing practically all the valuable magazines in these fields. A special periodical department now being organized includes 2,000 volumes of religious periodicals, representing 350 titles.

Some idea of the comprehensive nature of the library may be obtained by a sample examination. A student seeking commentaries on the book of Revelation, for instance, will find well over one hundred volumes. In the field of systematic theology, at least seventy-five sets are available, not counting books on separate aspects of theology. Book purchases are governed somewhat by the departmental needs, but a recent careful inventory of the entire library by an impartial investigator reveals a fully adequate distribution in various aspects of learning.

The Griffith Thomas Sermon Text Index is one of the unique fea-

tures of the library. Dr. Thomas for years had his secretaries index his periodicals. Some work has been done on the index since, and it now contains around 50,000 references to sermons and sermonic outlines. From one to a dozen or more sermons and sermon outlines can be located readily on any text in the Bible that is subject to homiletic treatment.

A microfilm reading machine was purchased for the library by the Class of '44, and a fund has been established for the purchase of micro-filmed material. Practically any material on file in the libraries of the United States becomes available by this process. It has been the policy of the library to purchase books which would constitute a definite contribution to the work of the student, avoiding accumulation of books of little actual value.

The physical property of the library is more than adequate for present and future needs, the entire third and fourth floors of Davidson Hall being used for this purpose. The book stacks, now situated in the main reading room and reference room, cover about 600 square feet of floor space with room for expansion to about double the present size. The library maintains its own bindery for repair and re-binding of books.

The Seminary Book Room, a student supply store, is located in the office of the library. The profits from the sales of textbooks and other supplies are used to purchase books for the library.

#### OPPORTUNITIES FOR CHRISTIAN SERVICE

The Seminary is ideally located for all types of Christian service. In the city of Dallas itself, many opportunities are open for Christian testimony in churches, missions, jails, street meetings, young people's organizations, and radio ministry. Numerous rural preaching points are open to students, affording opportunity for experience and service. All the students have opportunity for a varied practical experience during their period of study. While advanced students are able in some instances to fill pastorates while continuing their study, new students should not expect to secure pastoral appointments, rather giving their time to their studies and other activities.

#### EXPENSES

To enable the student to secure a thorough seminary training as inexpensively as possible, every effort is made to lower the cost to the student. To this end no tuition is charged. Excellent board is furnished at a nominal cost in the Seminary refectory. Charges for board at the refectory include the use of a room in Stearns Hall and laundry service for flat work. The fee for this service for the fall semester, 1945, will be \$120.00; for the winter semester, 1945-46, \$135.00 (including two

weeks' Christmas vacation); for the spring semester, 1946, \$127.50 (including the spring recess). The semester charge is payable in one advance payment on the first Saturday of the semester, or in two equal payments on the first and ninth Saturdays of the semester, or in four equal payments on the first, fourth, ninth, and thirteenth Saturdays of the semester. Students living off the campus can secure meals at the Seminary refectory at reasonable cost if desired. Those desiring to use electric radios in the dormitories are charged a fee of \$3.00 per school year, payable in advance. A key deposit of \$1.00 is required, refundable upon return of the keys.

Students occupying dormitory rooms are required to furnish bed linen, towels, and extra blankets. A pillow and two blankets are furnished with the room.

Twelve rent-free apartments ranging from two to four rooms with private baths are available on the campus for married students. Application can be made upon being accepted as a student or upon being married, whichever occurs last. First-year married students frequently must rent their own quarters until a vacancy occurs. Academically regular students are given first choice of rooms and apartments, others being accommodated only in case of vacancies. A limited amount of student employment is available for accepted regular students, single students being given preference.

Textbooks are sold through the Seminary Book Room at a discount. Cost of books during the first year is less than \$25.00.

The experience of students has indicated that single students can meet all necessary expenses including personal items for approximately \$350.00 a school year. Married students will require from \$90.00 a month up, depending on the size of their families, whether they rent their own quarters or use Seminary apartments, and personal expenditures. Small furnished apartments can be rented for approximately \$40.00 a month and up, depending upon the nature of accommodations.

## *Curriculum*

### **COURSES OF STUDY**

Three principal courses of study are offered in the Dallas Seminary: (1) the basic four-year course leading to the degree of Master of Theology or a Certificate of Graduation; (2) the one-year course leading to the degree of Master of Theology for students previously graduated from a three-year seminary course; (3) the two-year course leading to the degree of Doctor of Theology for those presenting a degree of Master of Theology for entrance. The latter two courses are offered in the Graduate School of the Seminary.

### **DISTINCTIVE PURPOSE**

The Dallas Seminary was founded with the explicit purpose of training expository preachers. To this end, attention is given to the courses which provide material and method for "preaching the word." Extensive courses are offered involving four years of Systematic Theology, four years of Greek, four years of English Bible, and three years of Hebrew. These courses, in addition to the other standard courses of a seminary curriculum, provide a training second to none, in fact, in terms of credit, twice the usual amount offered in seminaries generally.

### **THE CENTRAL PLACE OF THE BIBLE**

In fact as well as theory, the Bible is the central subject of the curriculum. As the very Word of God, the only inspired revelation of truth, the Bible is necessarily central in theological study for the novice as well as the scholar, demanding, in addition to all natural acumen, the illumination of the Holy Spirit. Each of the principal courses has its important place. Theology approaches the Bible as the source of revealed truth, setting forth in systematic doctrinal statement what the Bible teaches. The original languages of Scripture, Hebrew and Greek, provide the door to direct exegesis of the text in the original. The thorough English Bible courses provide study of every book of the Bible and much important collateral material. A staff of special lecturers visit the Seminary each year and give concentrated attention to pivotal books of the Bible. Other courses of study are approached from the standpoint of the Scriptures.

### **EMPHASIS ON THE SPIRITUAL LIFE**

Full recognition is given the important place of the spiritual life in determining the quality of a minister's work. From the beginning, an important part of the required curriculum has been the course in Spiritual Life, taught by President Lewis Sperry Chafer. The need

of a life filled with the Holy Spirit for fruitful service is early impressed upon the student. Daily chapels, frequent student body prayer meetings, missionary prayer bands, and Christian activity generally combine to make the campus a hallowed spot in the spiritual experience of graduates.

#### ACCREDITATION

The constitution of the Seminary establishes the standard that the Seminary shall "provide and maintain the highest standard of theological instruction." Entrance requirements as well as requirements for graduation are designed to limit attendance to those desiring a high standard of instruction. *All degrees offered by the Seminary are accredited by the Regents of the University of New York*, the oldest and largest accrediting agency in America. The representative of the Regents, after a careful three-day inspection of the Seminary, stated in his report: "Taking everything into consideration, I feel this seminary is one of the very strongest seminaries scholastically in the country."

#### GOVERNMENT RECOGNITION

The Seminary is fully recognized by the United States government as qualified to provide seminary training. Students enrolled in the Seminary as regular or irregular students are entitled to deferment under Selective Service regulations. Students accepted for future enrollment are furnished affidavits suitable for filing with their Selective Service boards, and such students, under present regulations, may secure permission to complete pre-seminary college courses of study under deferred classification. The latest information on Selective Service regulations governing deferment of theological or pre-theological students is available upon request addressed to the Registrar of the Seminary. Applicants are urged to fulfill all requirements of the government for deferment in order to prevent interruption of their preparation.

The United States government has made provision for the support of veterans who desire to continue their education. The Dallas Seminary has been fully recognized by the Veterans Administration as an approved institution for such study, and veterans are entitled to all the financial provisions afforded by law. Applicants who are veterans and who qualify for financial support should indicate this fact in making application. The latest information is available upon request addressed to the Registrar.

#### TERMS OF ADMISSION

**General Requirements.** The Dallas Theological Seminary was founded to provide the highest standard of theological instruction, teaching and defending the faith of evangelical Protestantism from the viewpoint of the premillennial system of doctrine as set forth in its doctrinal statement. To attain this end, the student body is limited to

men who show evidence that they are born again, are yielded to the will of God, are endowed with necessary gifts, and who agree essentially with the system of doctrine taught in the Seminary. The courses of study are planned specifically for those who have completed a regular academic course leading to the degree of A.B. or its equivalent from an accredited college or university and including the usual features of a standard four-year course. Exceptions to the scholastic requirements for entrance are necessarily few in number and are subject to limitations placed upon them by the faculty.

**Pre-Seminary College Course of Study.** In requiring an accredited college degree of A.B. or its equivalent for entrance to the Dallas Theological Seminary, the faculty recognizes the importance of a broad training as a foundation for specialized study offered in Seminary courses. Study in college is not an end in itself, but rather a means of providing the student with the discipline and general information which are indispensable to further study and to the work of the ministry. It is generally agreed that the best course of study in preparation for pre-theological training is a broad program including major fields of college instruction with special attention to subjects which are basic to the work of a minister.

In recognition of the need for a definite recommendation and standard to guide college students in their selection of courses, the faculty has adopted the following minimum standard for pre-seminary study in college:

Field	Semester Hours
English (Composition, and Literature) .....	8-12
Philosophy .....	4-6
Distributed in at least two of the following: Introduction to Philosophy, History of Philosophy, Philosophy of Religion, Ethics, Logic.	
Bible, or Religion .....	4-6
History .....	6-10
In the following fields: Ancient History, European History.	
Psychology .....	2-4
Foreign Languages:	
Greek .....	8-12
At least one of the following: Latin, Hebrew, French	
German .....	4-6
Natural Sciences (Physical or Biological) .....	4-6
Social Sciences .....	4-6
At least two of the following: Economic, Government or Political Science, Sociology, Social Psychology, Education.	

All applicants for admission as regular or graduate students shall be expected to meet the minimum requirements of pre-seminary studies or shall make satisfactory arrangement to make up any deficiency under

the direction of the Credits Committee. Some recognition of compensating credit in other fields may be allowed at the discretion of the Credits Committee. Students in college are urged to plan their college program to conform to this recommendation. *The subjects provided in these minimum requirements by no means include all the courses which would be profitable, but are rather a statement of minimum standards.* A certain amount of flexibility in application of the standard is anticipated.

**Admission of Graduates of Unaccredited Colleges.** Students enrolled as candidates for degree are expected to submit an A.B. degree or its equivalent from a college or university accredited by a national accrediting association. It is recognized, however, that some students who are graduates of unaccredited institutions are worthy of special consideration. Such students may be admitted as regular students (candidates for degree) on probation provided they meet the following requirements: (1) The student's college record as indicated in his transcript shall meet the minimum requirements for pre-seminary studies, or satisfactory arrangement must be made to make up the deficiency. (2) The student must graduate with an A.B. degree or its equivalent in the upper half of his class in college.

Students from unaccredited colleges admitted under this regulation shall be eligible for removal of probation and shall be entitled to candidacy for degree provided they qualify under the following requirements: (1) The student shall attain a minimum average grade of B plus, that is, 2½ grade points per semester-hour for at least one academic year of seminary work before reclassification. (2) The deficiencies of college and seminary record shall be removed. (3) Not more than four such students shall be enrolled as candidates for degree in any one class. If more than four qualify, those with the best college and seminary records shall have preference. In any case, the Faculty, through the Credits Committee, reserves the right to determine the eligibility of any applicant for this special consideration. Students who are not declared eligible for degree are entitled to a certificate of graduation upon satisfactory completion of the course leading to graduation, which certificate is exchangeable for a Seminary degree when they are able to present an accredited college degree.

**Greek Requirements.** Students entering the four-year course are expected to have a working knowledge of Greek sufficient to enable them to pass the entrance Greek examination which is required of all regular and irregular students. A special course of study is provided for those who are unable to pass this examination or who have had no previous Greek training. The necessary additional language work to remove the entrance deficiency is not credited toward graduation.

**Application Procedure.** Applicants for all courses of study must

file with the Registrar a formal application on the blank furnished upon request. An official transcript of all college and seminary work or other significant achievement must be filed as a part of the application papers. Early application is advisable in all classifications. There is no registration fee.

Credits from other standard seminaries are accepted at full value to the extent that they can be articulated into the usual requirements. No credit is given on any undergraduate courses completed in college or other institutions below seminary grade. In the event any of these courses are clearly duplicate to prescribed courses of the curriculum, permission may be given to substitute other courses to avoid needless duplication.

**Registration Procedure.** Official registration of courses is required at the beginning of each school year, and students cannot be enrolled in classes without formal registration at the Registrar's office. For a period of thirty days, change in registration may be made without penalty or censure by proper application to the Registrar. Courses begun after thirty days cannot be credited. Courses dropped without permission will be automatically recorded as failures. For sufficient cause, a course may be dropped at any time after the first thirty days with the written permission of the teacher of the course and the Registrar, provided the student has a passing grade at the time.

**Student Body Regulations.** A digest of student body regulations is available and is distributed by the Registrar to all students enrolled in the Seminary. Full particulars about rules governing class attendance, late examinations, incomplete courses, library rules, regulations governing term papers and graduation theses and dissertations are provided. Students must obtain permission to carry courses for credit in other educational institutions if they run concurrently with the seminary year. Students are required to secure permission for marriage during the school year, but not if marriage occurs between the close of one school year and the beginning of the next.

#### WARTIME ACCELERATED PROGRAM

In cooperation with recommendations of the Director of National Selective Service, the Dallas Seminary is continuing throughout 1945-1946 an accelerated program which provides for continuous study. It is hoped by this procedure that trained seminary graduates may be provided as soon as possible to meet the critical shortage of pastors and chaplains created by the war situation. The accelerated program is required by Selective Service as a condition of deferment for theological study. Under this program, it is anticipated that entering classes will be admitted in July, 1945, and in March, 1946.

To avoid long periods between the close of college work and the

beginning of Seminary work it is advisable in some cases to enter Seminary before completion of college work. Such applicants are considered on their individual merits, and are enrolled in the anticipation that the remaining college work leading to the A.B. degree will be completed before graduation from Seminary. The accelerated program may be abandoned on short notice if it becomes no longer necessary, and those interested in seminary training should not presume that the calendar is fixed. Those who have filed formal application will be informed promptly of any changes in program.

#### FOUR-YEAR COURSE OF STUDY

**Regular Students.** Men who are enrolled for the four-year course of study leading to the degree of Master of Theology are classified as regular students. A college degree of A.B. or its equivalent from a recognized college or university is considered a prerequisite. Graduates of unaccredited colleges may apply for admission as regular students on probation (see Terms of Admission). Regular students are required to maintain a full course of study leading to degree to remain in this classification. Regular students and regular students on probation are entitled to full privileges in respect to dormitory or apartment space and student employment.

**Wartime Irregular Students** (Candidates for Th.M. Degree). As far as possible, applicants are expected to complete college study leading to degree before entering seminary. In some cases, however, it is advisable to enter seminary before completion of college work in order to avoid a long interval between completion of college work and the first available date for admission to seminary. In such cases, students may be admitted as wartime irregular students. This classification is not subject to quota limits.

Applicants in this classification must prove that admission is necessary to avoid a long period of waiting, which is forbidden by Selective Service regulations. Students admitted under this classification are expected to complete college work in summer schools or other available periods as soon as possible without interruption of seminary program. In any case, college work must be completed before the applicant becomes eligible for a seminary degree.

Wartime Irregular students have the full privileges in respect to dormitory and apartment space normally allowed regular students, and are considered candidates for the Th.M. degree subject to removal of deficiency in college record. This classification is provided only for the duration of the war and Selective Service requirements for accelerated program.

**Standard Irregular Students** (Candidates for certificate). Applicants who lack the prerequisite college degrees and who cannot meet

the requirements for wartime irregular students are eligible for enrollment as standard irregular students. Students in this classification are enrolled in the same course of study as regular students and are entitled to a certificate without degree upon completion of the four-year course. Not more than four standard irregular students are enrolled each year in the entering class, and admission is on a strict selective basis. Applications may be received and given preliminary approval at any time. All approved applications are examined by the Credits Committee at stated periods and selection is made of applicants who can be enrolled as standard irregular students for the following school year. Qualifications considered include maturity, educational background, experience, and promise. Normally, standard irregular students must be at least twenty-five years of age, and preference is given those who have the best educational background. It is necessary to maintain a full course of study leading to graduation and make satisfactory progress to remain in this classification. Standard irregular students are given dormitory or apartment space and student employment only after regular and wartime irregular students are accommodated.

**Special Students.** Students who are not eligible for classification as regular or irregular students may make application for enrollment as special students. This classification is intended principally for local pastors who desire to enroll for special courses of study. Regular or irregular students who do not maintain a full course of study or who do not make satisfactory progress are subject to reclassification as special students. The Credits Committee is empowered to enroll other than local pastors as special students when, in its judgment, unusual circumstances justify consideration of the applicant as a special case. Missionaries on furlough are encouraged to make application under this classification if not eligible for any other. Application for admission as a special student follows the same procedure as that of an irregular student. Special students are given dormitory or apartment space and student employment only after regular and irregular students are accommodated.

**Graduate Students.** Graduates of both college and seminary with appropriate degrees are eligible for admission to the Graduate School. For particulars, see the description of courses of study in the Graduate School.

#### REQUIREMENTS FOR GRADUATION

**General Requirements.** The prescribed course of study leading to the degree of Master of Theology (Th.M.) requires four years or eight semesters of resident work with a minimum total of 130 semester hours. Included in the total are 120 semester hours of prescribed studies, and 10 semester hours of electives.

**Greek Reading Requirement.** In addition to completion of the required semester-hours of credit, candidates for graduation from the four-year course are required to read the entire New Testament in the Greek language either in course or in private study.

**Practical Work Requirement.** Each student is required to obtain four semesters' credit in practical work under the regulations governing this aspect of the work.

**Grade Points.** A grade point system is followed corresponding to system of grading: A (94-100%), 3 grade points per hour; B (87-93%), 2 grade points per hour; C (80-87%), 1 grade point per hour; D (70-79%), no grade points; F (below 70%), failure, minus 1 grade point per hour; I (incomplete course), no grade points until a grade is established; S (satisfactory), non-credit course, no grade points; U (unsatisfactory), non-credit course which must be repeated, no grade points; Dr. (dropped with permission while passing), no grade points.

For the four-year course leading to certificate or to the Th.M. degree, a minimum of 200 grade points is required. For work in the Graduate School, a minimum grade of B is required for credit in all courses fulfilling requirements for graduation with an average of at least 2 grade points per hour. Grades of each semester are considered as a separate unit, but it is necessary to secure credit in Greek 300B before credit is recognized in Greek 300A, and similarly, credit must be established in Hebrew 202 before credit is recognized in Hebrew 201.

**Major Study.** A major must be selected by the student in one of the following departments: Systematic Theology, Semitic Languages and Old Testament Exegesis, New Testament Literature and Exegesis, or in Sacred History. A major is constituted by completion of at least six semester hours of elective credit in the field of the major in addition to the prescribed requirements of that department, which already constitute an emphasis.

**Graduation Theses and Dissertations.** As this aspect of the student's work constitutes the crowning achievement of his seminary study, it is expected to represent a significant contribution and students should follow carefully the rules governing its writing.

The subject of a thesis or dissertation must be approved on the proper blank by the professor of the department as indicated by his signature. Blanks are available at the Registrar's office. A thesis adviser shall be chosen in consultation with the professor of the department. The form indicating the name of the adviser and the approved subject must be filed in the office of the Registrar on or before Tuesday of the third week of the first semester of the academic year of graduation.

The syllabus of the thesis or dissertation is prepared in consultation with the adviser and shall consist of a minimum of 1,000 words for the

graduation thesis for the Th.M. degree or four-year certificate, and a minimum of 2,500 words for the syllabus of the dissertation leading to the Th.D. degree. This syllabus must be filed with the Registrar on Tuesday of the seventh week of the first semester of the academic year of graduation. Filing of the syllabus constitutes declaration of intention to graduate at the following commencement.

The first draft of the thesis or dissertation is written under the supervision of the adviser and should be presented to him in readable form (typewritten if possible) on or before the opening of the final semester before graduation. Suggestions of the adviser should be incorporated in the final copy.

The final copies of the thesis or dissertation shall be presented in proper form to the Registrar's office on or before Tuesday of the seventh week of the final semester. For each day late beyond this date, a penalty of one per cent shall be deducted from the grade. Students may elect to postpone graduation one year to avoid the penalty. Two copies of the thesis or dissertation shall be submitted and shall be the first copy and the first carbon. They shall conform strictly to the standards outlined in *A Form Book for Thesis Writing*, by William Giles Campbell and to the additional instructions authorized by the faculty. A graduation thesis becomes the property of the Seminary upon presentation even if found unsatisfactory. A charge of four dollars is made for binding two copies of the graduation thesis or dissertation.

**Diplomas.** Regular students completing the four-year course of study receive a diploma carrying the degree of Master of Theology (Th.M.). Irregular students upon satisfactory completion of the course receive a certificate without degree and are eligible to receive the degree of Master of Theology at a later date without further study if they can present an acceptable college degree. A graduation fee of ten dollars is charged, which includes the cost of diploma, rental of cap, gown, hood, and other incidentals. A fee of five dollars is charged for exchanging a certificate of graduation for a degree.



**BASIC CURRICULUM**  
(Subject to Adjustment to Accelerated Program)

FIRST YEAR

Course	Semester Hours	
	First	Second
101, 102 Systematic Theology	3	3
110 Hermeneutics	1	
111 Spiritual Life	2	
201, 202 Hebrew	4	4
301, 302 Greek	2	2
401 Church History	2	2
501, 502 Homiletics	2	2
505 Evangelism	1	
507, 508 Practical Work		
601, 602 Bible	3	3
Total, 34 semester hours	17	17

SECOND YEAR

103, 104 Systematic Theology	3	3
109 Apologetics	1	1
203, 204 Hebrew	2	2
207 Old Testament Introduction	3	
303, 304 Greek	2	2
309 New Testament Introduction	2	3
402, 403 Church History	2	2
503, 504 Homiletics	1	1
509, 510 Practical Work		
603, 604 Bible	3	3
Total, 34 semester hours	17	17

THIRD YEAR

105, 106 Systematic Theology	2	2
205, 206 Hebrew	3	3
305, 306 Greek	2	2
404 Church History	2	
407, 408 Missions	2	2
506 Practical Theology	2	2
605, 606 Bible	4	4
Electives	2	2
Total, 34 semester hours	17	17

FOURTH YEAR

107, 108 Systematic Theology	2	2
307, 308 Greek	2	2
405, 406 History of Christian Doctrine	2	2
607, 608 Bible	4	4
Electives	3	3
Master's Thesis	1	1
Total, 28 semester hours	14	14
Total for graduation with Th.M. degree, 130 hours.		

**BASIC CURRICULUM**  
For Students Deficient in Entrance Greek  
(Subject to Adjustment to Accelerated Program)

FIRST YEAR

Course	Semester Hours	
	First	Second
101, 102 Systematic Theology	3	3
110 Hermeneutics	1	
111 Spiritual Life	2	
207 Old Testament Introduction	3	
300A, 300B Elements of Greek (not credited toward degree)	(4)	(4)
309 New Testament Introduction		3
401 Church History		2
501, 502 Homiletics	2	2
505 Evangelism		1
507, 508 Practical Work		
601, 602 Bible	3	3
Total, 36 semester hours	18	18

SECOND YEAR

103, 104 Systematic Theology	3	3
109 Apologetics	1	1
203, 204 Hebrew	4	4
303, 304 Greek	2	2
402, 403 Church History	2	2
503, 504 Homiletics	1	1
509, 510 Practical Work		
603, 604 Bible	3	3
Electives	1	1
Total, 34 semester hours	17	17

THIRD YEAR

105, 106 Systematic Theology	2	2
203, 204 Hebrew	2	2
303, 304 Greek	2	2
305, 306 Greek	2	2
404 Church History	2	2
407, 408 Missions	2	2
506 Practical Theology	2	2
605, 606 Bible	4	4
Electives	1	1
Total, 34 semester hours	17	17

FOURTH YEAR

107, 108 Systematic Theology	2	2
205, 206 Hebrew	3	3
307, 308 Greek	2	2
405, 406 History of Christian Doctrine	2	2
607, 608 Bible	4	4
Electives	3	3
Master's Thesis	1	1
Total, 34 semester hours	17	17
Total for graduation with Th.M. degree, 130 hours.		

## Description of Courses

### I. SYSTEMATIC THEOLOGY AND APOLOGETICS

LEWIS SPERRY CHAFER, *Professor*  
 JOHN F. WALVOORD, *Associate Professor*  
 JOHN HENRY BENNETCH  
 CHARLES ASHWORTH NASH

The object of this department of the curriculum is to present a comprehensive treatment of Systematic Theology, incorporating, in addition to the usual treatment of the subject, the more extensive demands of the premillennial interpretation of the Scriptures. Including the Prolegomena, eleven major divisions of the subject are recognized, and the entire discipline is consummated in an intensive analysis of one hundred and eighty doctrines. The supreme aim of the course is to ground the student in the teaching of the Scriptures relating to each doctrine. The lecture method is used, combined with outside reading in standard works of theology.

101, 102. **Systematic Theology.** First semester: Prolegomena, an introductory consideration of the nature and source of theology; Bibliology, which considers the essential facts concerning the Bible in seven divisions: (a) Revelation; (b) Inspiration; (c) Vivification; (d) Illumination; (e) Interpretation; (f) Preservation; (g) Authority; Theology Proper, the doctrine of the Person of God considered in its two aspects: (a) Theism, a study of the arguments for the existence of God, His attributes, decrees and names, and (b) Trinitarianism, the doctrine of the Trinity with consideration of each Person of the Godhead. Second semester: Angelology, an extensive investigation into the revelation concerning the angels in its three divisions: (a) The Angel of Jehovah; (b) the unfallen angels, their rank, titles and ministries; (c) the fallen angels, including an extended examination of the doctrine of Satan; Anthropology, considered in five divisions: (a) The Biblical doctrine of the creation of man; (b) the trichotomous nature of man; (c) the origin of man's body, soul, and spirit; (d) the fall; (e) sin, its character and penalty, and the doctrine of imputation. Prescribed, first year, three hours both semesters. Professor Walvoord, first semester; Professor Chafer, second semester.

103, 104. **Systematic Theology.** First semester: Soteriology, treated under two major divisions: (a) the Savior, including that which He wrought both in His death and resurrection; (b) salvation, including the divine undertaking and its result. Second semester: Ecclesiology, including much that is not usually taught in this field—the second Pauline revelation, the doctrine of the true Church, carefully examined, as well as the truth related to the organized church and the walk of the believer; Eschatology, contemplating all the Scriptures which were predictive at the time of their utterance. The entire second year of theology exceeds by far the usual investigation into these fields, and forms an important part of the doctrinal teaching of the Seminary. Required of all graduates. Prescribed, second year, three hours both semesters. Professor Chafer, first semester; Professor Walvoord, second semester.

105, 106. **Systematic Theology.** First semester: Christology, the doctrine of Christ including consideration of both His Person and His work and its consummation. Second semester: Pneumatology, the doctrine of the Holy Spirit, including His Person and His work in all ages. Prescribed, third year, two hours both semesters. Professor Walvoord.

107, 108. **Systematic Theology. Doctrinal Summarization:** one hundred and eighty doctrines are treated analytically, spiritually, and pedagogically. Prescribed, fourth year, two hours both semesters. Professor Chafer.

109. **Apologetics.** General introduction to the subject, with the main thesis: Scripture, the inspired revelation of God. The modern problems of the speculative theories of science, philosophy and liberalism are given major consideration. Prescribed, second year, two hours. Doctor Bennetch.

110. **Biblical Hermeneutics.** A consideration of the laws of interpretation of the Bible based on a threefold thesis: (a) that the Bible is self-interpreting; (b) that the inherent laws of interpretation are discoverable; (c) that compliance with these laws in Bible study is necessary to a true understanding of divine revelation. Text: *The Science of Biblical Hermeneutics*, by Rollin T. Chafer. Prescribed, first year, first semester, one hour. Professor Nash.

111. **Spiritual Life.** A study of the revealed spiritual laws which govern true Christian character and service, emphasizing the sufficiency of the divine provisions, the heart conditions which qualify holy living, and spiritual power in preaching. Prescribed, first year, fall semester, two hours. Professor Chafer.

#### Electives

151. **Hamartiology.** The doctrine of sin, with attention to the divine permission of it, its origin in heaven, its transmission to earth, its fourfold effect upon humanity, its peculiar character when committed by Christians, and its only cure through the death of Christ. Thesis of 5,000 words required. Elective, two hours, spring semester, 1945. Professor Chafer.

152. **Judaism.** Its Soteriology and Eschatology. An analytical investigation into the character of Judaism, its scope, its application, its relationships, its provisions, its obligations, its service, its provisions for restoration, its way of approach to God, and its future hope; special and constant attention being given both to the vital similarities and dissimilarities between Judaism and Christianity. Thesis of 5,000 words required. Elective, two hours, fall semester, 1945. Professor Chafer.

153. **A Survey of Biblical Prophecy.** The entire field of Biblical prophecy is considered as to the nature and value of prophecy, its major themes in both the Old and New Testaments, the twofold divine purpose, and the consummation of all things both in heaven and on earth. Thesis of 5,000 words required. Elective, two hours, winter semester, 1945-1946. Professor Chafer.

154. **Doctrine of Grace.** A comprehensive analysis of the doctrine of divine grace, with its major divisions—saving grace, keeping grace, and the believer's life under grace. Extended attention is given to divine grace as it is disclosed in the Jewish covenants, and its unconditional character and eternal magnitude as the present supreme purpose for the heavenly manifestation of its unmeasured riches. Thesis of 5,000 words required. Elective, two hours, spring semester, 1946. Professor Chafer.

155. **Old Testament Theology.** A systematic rather than a mere Biblical or historical theology of the Old Testament, with particular emphasis upon the origin of all things, the precise nature and purpose of the great covenants, the chosen earthly people, the Messianic hope, and the essential doctrines of the First Testament. Thesis of 5,000 words required. Elective, two hours, fall semester, 1946-1947. Professor Chafer.

156. **New Testament Theology.** This course aims at a comprehensive investigation into the distinctive elements of the New Testament revelation, embracing a study of the purpose, scope and character of the present unforeseen age, the present position before God of Israel. Pertinent features of Christology, the character of the four Gospels, the new divine purpose in the

Church, and the doctrinal features of the epistles. Thesis of 5,000 words required. Elective, two hours, spring semester, 1947. Professor Chafer.

161. **Theology of Charles Hodge.** A study of the three volumes of his theology. The method of study will include lectures, oral reports, class discussions, and a paper on some aspect of the subject. Assignments will include reading selected portions of this theology and a survey of his other writings. Prerequisite, one year of theology. Elective, two hours. Professor Walvoord.

162. **Theology of William G. T. Shedd.** A study of the three volumes of his theology. Method of study will include lectures, oral reports, class discussions, and a paper on some aspect of Shedd's system of theology. Selected portions will be assigned for special study. Prerequisite, one year of theology. Elective, two hours. Professor Walvoord.

163. **Theology of John Calvin.** A study of the theology of John Calvin as revealed in his works. *Institutes of the Christian Religion*, 1936, American edition of the translation by John Allen, as well as the extensive collection of Biblical commentaries by John Calvin, available in the Library, will be used as source material. Of principal importance will be the study of the influence of John Calvin upon Protestant theology. Method of study will include lectures, oral reports, class discussions, and a paper on some aspect of the subject. Elective, two hours. Professor Walvoord.

164. **Eschatological Problems.** A topical study of problems of interpretation in the field of Eschatology. Method of study will include lectures, reports on assigned problems, and class discussions. Elective, two hours. Professor Walvoord.

165. **Theological Systems.** The study of thirty important works on systematic theology including all fields of doctrine. Particular attention is given to those theologies which represent the development of reformed protestant doctrine, but works on Roman Catholic theology, Jewish theology, and other systems influencing theology are studied including the most recent contributions. Each student is expected to make a special study of at least two theological systems and report is given to the class. Seventy-five sets of theology are available for study in the Library. Prerequisite, one year of systematic theology. Elective, two hours. Professor Walvoord.

166. **Contemporary Theology.** A survey of recent thought in the theological field. Approximately seventy-five authors are used and an attempt is made to acquaint the student with the leading writers of contemporary theology. The study is approached from the objective point of view to determine the content of each contribution. Comparison is made to Biblical theology, with particular attention to the premises and implications of the views set forth and the dangers and weaknesses of contemporary theology. Prerequisite, one year of systematic theology. Elective, two hours. Professor Walvoord.

167. **Advanced Bibliology.** A study of the whole field of Bibliology designed to augment the prescribed course in this field. Special attention is given to the fields of revelation, inspiration, and illumination. The method of study includes lectures, assigned problems, and reports. Available also as a seminar for graduate students with credit proportional to work. Prerequisite, prescribed course in Bibliology. Elective, two hours. Professor Walvoord.

168. **Advanced Theology Proper.** A study of theism and trinitarianism designed to augment the prescribed course in this field. A more intensive study of this doctrine is provided than is possible in the prescribed course and students are expected to specialize in one aspect of the doctrine. The method of study includes lectures, assigned problems, and reports. Available also as a seminar for graduate students with credit proportional to work. Prerequisite, prescribed course in Theology Proper. Elective, two hours. Professor Walvoord.

169. **Theology Seminar.** A general course planned for those who desire to study intensively some aspect of theology considered more generally in other courses. Students enrolled in this course are expected to develop some doctrine exhaustively. Plan of study includes intensive reading, conference with professor, and thesis work. Credit is allowed proportioned to the amount of work but not to exceed four semester hours in any one subject of study. Enrollment is limited to advanced students in theology subject to consent of professor. Offered in any semester upon request. Professor Walvoord.

## II. SEMITICS AND OLD TESTAMENT

CHARLES LEE FEINBERG, *Professor*

CULLEN I. K. STORY, *Instructor*

JOHN HENRY BENNETCH

EVERETT F. HARRISON

The aim of this department is to give the student a comprehensive and accurate foundation in Hebrew grammar, syntax, and exegesis, so that his expositions of the English Bible will reflect this sound basis of interpretation. Thus, the department aims, not to be exhaustive, but rather directive in the matter of further independent study from the original text. To this end the first semester of the course lays emphasis on a thoroughgoing knowledge of the basic elements of Hebrew grammar. Emphasis is directed in the second semester to the acquisition of a workable vocabulary through reading in Genesis. In the third semester stress is continued on the matters of grammar and vocabulary, especially with reference to syntactical laws. The last three semesters, covering Zechariah in its entirety and Isaiah in numerous passages, confine themselves to Hebrew exegesis. All exegesis in these semesters is based on the Hebrew text and that alone.

201, 202. **Hebrew.** The elements of Hebrew, essentials of grammar, with readings in Genesis. Prescribed, first or second year, eight hours. Professor Feinberg. Taught by Dr. Bennetch and Mr. Story, 1944-1945.

203, 204. **Hebrew.** Advanced Hebrew. Further study in grammar and syntax with selected readings for the first semester. In the second semester a detailed exegesis of the prophecy of Zechariah. Prescribed, second or third year, four hours. Professor Feinberg. Taught by Mr. Story, 1944-1945.

205, 206. **Hebrew.** This course includes not only an accurate study of the text of the book of Isaiah in the light of its historical background and style, but will deal with the fullness of the Isaianic contribution in the field of Messianic prophecy. Prescribed, third or fourth year, six hours. Professor Feinberg. Taught by Mr. Story, 1944-1945.

207. **Introduction to the Old Testament.** A study of the history of the text of the Old Testament, the versions, the formation and extent of the canon, the critical attack on the Old Testament with particular reference to Pentateuchal criticism, the authenticity of the Old Testament, the introduction to the separate books, and Old Testament archaeology. Prescribed, first or second year, three hours. Professor Feinberg. Taught by Mr. Story, 1944-1945.

## Electives

251. **Old Testament Textual Criticism.** A study of the Massoretic notes, the parallel passages and the versions, with a view to explaining, as far as possible, how variations have occurred. Elective, two hours. Professor Feinberg. Taught by Mr. Story, 1944-1945.

252. **Advanced Hebrew Reading.** Selected portions of the Hebrew text, with emphasis on rapid reading. Prerequisite, two years of Hebrew study. Elective, two hours. Professor Feinberg. Taught by Mr. Story, 1944-1945.

253. **Biblical Aramaic.** A study of the grammar, with reading in Daniel and Ezra. Elective, two hours. Professor Feinberg. Taught by Mr. Story, 1944-1945.

254. **Advanced Archaeology.** A study of the archaeological research in Biblical lands with a view to the confirmation of the accuracy of the Scriptures. Elective, two hours. Professor Feinberg. Taught by Mr. Story, 1944-1945.

255, 256. **Reading of Selected Psalms from the Hebrew Text.** Particular emphasis is laid upon the devotional and practical values. Elective, two hours both semesters. Professor Feinberg.

257, 258. **Messianic Prophecies in the Old Testament.** A study of the Messianic prophecies in their progressive unfolding, on the basis of the Hebrew text. Elective, two hours both semesters. Professor Feinberg.

259. **Hebrew Seminar.** Old Testament problems. This course is given only for those who have had at least two years of Hebrew, preferably three, in order to allow independent work in some chosen phase of the Old Testament field. Credit will be based on the amount of work and thesis, by sliding scale. Professor Feinberg. Taught by Mr. Story, 1944-1945.

265. **The Septuagint.** A survey of the origin and nature of the Greek Old Testament, with reading of selected portions and comparison with the Hebrew text. Elective, two hours, winter semester, 1945-1946. Same course as No. 365. Professor Harrison.

### III. NEW TESTAMENT LITERATURE AND EXEGESIS

EVERETT F. HARRISON

*Professor of New Testament Literature and Exegesis*

BERT BLAINE SIEGEL, *Professor of Greek Grammar*

JOHN HENRY BENNETCH, *Assistant Professor*

JAMES THOMAS SPANGLER

This department endeavors to train the student to do careful exegetical work in the Greek New Testament. In the first half of the course great stress is laid on the mastery of forms and the acquisition of a working vocabulary; in the second half, on the study of syntax and exegesis of the text.

An entrance examination is provided for all new students who have had some Greek (see calendar). Matriculants deficient in Greek are enrolled in the special course of study provided for such cases (see prescribed curriculum for students deficient in Greek). Matriculants who present Greek credits for entrance but are unable to pass the entrance

examination may be allowed to proceed with the regular Greek course if they are able to pursue satisfactorily a special review course, Greek 300C, in addition to Greek 301, 302.

All candidates for the degree of Master of Theology in the four-year course are required to read the entire Greek New Testament either in class or in private study before graduation.

300A, 300B. **Elements of Greek.** An introductory course intended for the student who has had no Greek or who needs an extensive review in the elements of the language. Text: Davis' *Beginner's Grammar of the Greek New Testament*. First year, four hours both semesters, not credited toward degree. Professor Siegel.

300C. **Greek Review.** Special course required of all students who fail to pass the Greek entrance examination, but who evince sufficient proficiency to make it unnecessary to enroll in Greek 300A, 300B. Students who enroll in this course may also enroll in Greek 301, 302. First year, one hour, first semester, not credited toward degree. Professor Siegel.

301, 302. **Greek.** Reading of the Gospel of John, first semester, and the Gospel of Mark, spring semester, giving especial attention to verb forms. Text: Dana and Mantey's *Manual Grammar of the Greek New Testament*. Prescribed, first or second year, two hours both semesters. Professor Siegel.

303, 304. **Greek.** Reading of the Gospel of Luke, fall semester, and the Acts, second semester, with continued work in syntax. Prescribed, second or third year, two hours both semesters. Professor Siegel. Taught by Dr. Bennetch, fall 1944-1945.

305, 306. **Greek.** Exegesis of First Corinthians, first semester, and the Prison Epistles, second semester, with continued work in syntax. Prescribed, third year, two hours both semesters. Professor Harrison.

307, 308. **Greek.** Exegesis of the Epistle to the Romans, first semester, and the Epistle to the Hebrews, second semester. Prescribed, fourth year, two hours both semesters. Professor Harrison.

309. **Introduction to the New Testament.** The rise of the *Koine*; textual criticism; the formation, history and extent of the canon; introduction to the books of the New Testament. Prescribed, first or second year, three hours. Professor Harrison.

## Electives

The graduate department is designed to aid men who wish to make a more extensive study of the Greek New Testament than is possible in the prescribed course. The chief emphasis is on exegesis. It is expected that the candidate for the degree of Doctor of Theology will study all the New Testament books in class. It is possible for men in the regular course to cover many of the books by taking sufficient elective work in the Greek department.

351. **The Gospel of Matthew.** Reading of the book, discussion of methods of interpretation, word study. Special problems assigned for research. Elective, two hours, fall semester, 1945. Professor Harrison.

352. **Greek Seminar.** Flexible as to material, the course is devoted to a study of some of the problems of the Greek New Testament and related fields, Admission by consent of the professor. Elective, two hours, spring semester, 1945. Professor Harrison.

353, 354. **The Eschatological Epistles and the Revelation.** A study in the Greek of 1, 2 Thessalonians and 2 Peter, first semester, and the Revelation,

second semester. Papers on assigned subjects required in addition to class work. Elective, two hours, each semester, 1946-1947. Professor Harrison.

355. **Galatians.** A detailed exegesis of the book, with examination of the historical problems involved. Elective, two hours, winter semester, 1945-1946. Professor Harrison.

356. **Second Corinthians.** A careful study of the text, with commentary prepared by the student on certain portions. Elective, two hours, winter semester, 1945-1946. Professor Harrison.

357. **General Epistles.** Reading and exegesis of James, 1 Peter, the Epistles of John, Jude. Elective, two hours, spring semester, 1945. Professor Harrison.

358. **Pastoral Epistles.** Exegesis of 1, 2 Timothy and Titus. Elective, two hours, fall semester, 1945. Professor Harrison.

359. **Advanced Greek Grammar.** A Seminar using A. T. Robertson's *A Grammar of the Greek New Testament in the Light of Historical Research*. Prerequisite, two years of Greek. Flexible as to credit, winter, 1945-1946. Professor Siegel.

360. **Rapid Greek Reading.** Reading of the Gospel of Matthew, 2 Corinthians, Galatians, 1 and 2 Thessalonians, James, 1 and 2 Peter, Jude, Philemon, 1 and 2 Timothy, Titus, and Revelation. Two years of New Testament Greek required as a prerequisite. Elective, three hours, fall semester, 1945. Professor Siegel.

361. **Background of the Gospels.** A survey of the history, institutions and literature of the period between the Testaments. Elective, two hours, 1946-1947. Professor Harrison.

362. **Patristics.** Reading of selected portions of the Greek Fathers in the original. Elective, two hours, fall semester, 1944-1945, also 1946-1947. Professor Harrison.

363. **Philology of New Testament Greek.** This is basically a study of the fundamental elements of the *Koine*, with references to classical and modern Greek, and with such help as may be had from references to the New Testament in German, Latin, and the Romance languages. Admission by consent of the professor. Elective, two hours, winter semester, 1945-1946. Professor Spangler.

364. **Highlights of the Greatest Life.** An interpretation of the leading events in the life of Christ. Elective, two hours, spring semester, 1945. Professor Harrison.

365. **The Septuagint.** A survey of the origin and nature of the Greek Old Testament, with reading of selected portions and comparison with the Hebrew text. Elective, two hours, winter semester, 1945-1946. Same course as No. 265. Professor Harrison.

366. **The Fourth Gospel.** Exegesis of the text, together with consideration of the historical problems. Elective, two hours, fall semester, 1945. Professor Harrison.

#### IV. SACRED HISTORY

CHARLES ASHWORTH NASH, *Professor*

BERT BLAINE SIEGEL

JAMES THOMAS SPANGLER

In this school of the curriculum the method of instruction is largely by means of lectures and recitation, together with assigned reading of standard works on the various subjects. An outstanding feature of

the work in this department in the interpretation of the history of the visible Church is that the truth regarding the unique nature and calling of the New Testament Church is at no time obscured. This is of vital importance, as failure to recognize the purpose of God in this dispensation has resulted, and necessarily so, in a wrong interpretation of Church History.

#### A. Church History

401. **Church History:** The Church in the First Six Centuries. This course is designed to give a clear understanding of the nature of the Church established at Pentecost and developed through the ministry of the Apostles, to consider the outstanding developments under the leadership of the Apostolic and Church Fathers, and to acquaint the student with the controversies and the ecumenical councils of the fourth, fifth, and sixth centuries. Prescribed, first year, two hours, second semester. Professor Nash.

402. **Church History:** The Church in the Middle Ages. A survey of the mediaeval era giving attention to various aspects of mediaeval civilization, the ascendancy of Rome and the development of the Papacy, the reactionary and reform movements, and the Oriental churches. Prescribed, second year, two hours, first semester. Professor Nash.

403. **Church History:** The Church and the Protestant Reformation. The history of the reform movement is traced in its development on the Continent and in England. Special attention is given the great leaders of the Reformation, the Roman Counter-Reformation, and the Religious Wars terminating with the Peace of Westphalia. Prescribed, second year, two hours, second semester. Professor Nash.

404. **Church History:** The Church in Modern Denominationalism and Church Polity. A survey of Romanism in modern times, and the Protestant denominations since the Reformation. Special attention is given to the American Churches. Prescribed, third year, two hours, first semester. Professor Nash.

#### B. Doctrinal History

405. **History of Christian Doctrine:** From the First Century to the Sixteenth Century. The doctrine of the early Church fathers, the Greek apologists and the later Greek and Latin fathers, the Nicene and Post-Nicene theology, and mediaeval theology with the rise of scholasticism is traced in historical development. Prescribed, fourth year, two hours, first semester. Professor Nash.

406. **History of Christian Doctrine:** In the Reformation and Modern Eras. The development of doctrine is studied through the Reformation and Counter Reformation, the formulation of Protestant and Romanist creeds, and the modern influence of philosophy and scientific research. Prescribed, fourth year, two hours, second semester. Professor Nash.

#### C. Church Expansion

407. **History of Christian Missions.** A comprehensive view of the history of Christian missions with the study of related problems. Prescribed, third year, two hours, first semester. Professor Siegel.

408. **History of Religions and Cults.** The first half of this course is a historical, critical, and comparative study of the living religions of the world; the second half, a historical and critical study of some typical sects in America. Prescribed, third year, two hours, second semester. Professor Siegel.

### Electives

451. **Early Church History.** The expansion of Christianity and its conflict with Judaism and paganism in the first five centuries of the era based on the study of selected patristic writings, in translation. Courses 401 through 403, or their equivalent, are a prerequisite for this course. Elective, two hours, winter semester, 1945-1946. Professor Nash.

452. **History of the Reformation.** An intensive study of the reformation period, dealing with causes of the Reformation and tracing the history of the movement in the various countries of Western Europe. Elective, two hours, spring semester, 1945. Professor Nash.

453. **Presbyterian History and Advanced Polity.** The polity of primitive Christianity, the rise of the episcopate out of the Presbyterian form, the recovery of Presbyterian polity through the Reformation. American Presbyterian Churches are given particular attention. A seminar course, with classes at stated intervals. Prerequisite, Course 404. Elective, two hours, fall semester, 1945. Professor Nash.

454. **History of the Doctrine of the Atonement.** A seminar course in which each student makes report on some particular development in the several periods. Courses 405-406 are prerequisite. Elective, two hours, spring semester, 1945. Professor Nash.

455. **Modern Religious Liberalism.** Lectures and assigned reading with reports. Prerequisite, one year of seminary training. Elective, two hours, fall semester, 1945. Professor Nash.

456. **Origin of Religion.** A study of the only sane conception of the origin of religion; the origin of primitive worship, prayer, and sacrifice; the origin of belief in immortality; the origin of social ethics as seen in the family and its correlates. Elective, one hour, both semesters. Professor Spangler.

457. **Romanism.** A study of the Roman Church, its principles, history, and literature. Elective, two hours, winter semester, 1945-1946. Course 402 is prerequisite. Professor Nash.

## V. PRACTICAL THEOLOGY

CHARLES ASHWORTH NASH, *Professor*

JOHN HENRY BENNETCH

LEWIS SPERRY CHAFER

JAMES THOMAS SPANGLER

BERT BLAINE SIEGEL

### A. Homiletics

501. **The Principles and Theory of Preaching.** Instruction in the principles of sermon structure and preparation. By lecture and the use of a textbook the selection and interpretation of texts, general and special sermon material, and the various types of sermons and their arrangement are given a thorough study. Prescribed, first year, first semester, two hours. Professor Nash.

502. **The Practice of Sermon Construction and Delivery.** Textual analysis and outline development is accompanied by preaching before the class with criticism from fellow students and professor. In addition to class preaching each student is required to present a written sermon. Prescribed, first year, two hours, second semester. Professor Nash.

503. **Expository Preaching.** In this course plans and methods of exposition are studied, with a brief historical survey of expository preaching.

Preaching from the New Testament epistles in consecutive sermons from one epistle is studied in method and practice. Written sermons are presented for critical analysis by the professor. Prescribed, second year, first semester. Class meets two hours with one hour credit. Professor Nash.

504. **Expository Preaching.** This is a continuation of course 503 with greater responsibility being placed upon the student for choice of texts. The several types of expository sermons are studied and preaching before the class is required. Second year, second semester. Class meets two hours with one hour credit. Professor Nash.

Advanced Preaching. Preaching before the faculty and student body in the third and fourth years. No credit, but satisfactory work is necessary to validate courses 503 and 504.

### B. Evangelism

505. **Evangelism.** An exhaustive treatment of the principles governing effective evangelism, both public and personal, in its threefold division: (1) the messengers; (2) the message; (3) the method. Prescribed, first year, one hour, second semester. Professor Chafer.

### C. Pastoral Theology

506. **The Minister and His Work.** The first half of this course is given to a consideration of the minister, his calling, functions, life, relationships, ministries, and problems. The second half considers the church at work, giving particular emphasis to the minister's responsibility in Christian education, church organization, and church administration. Prescribed, third year, second semester, two hours. Professor Nash.

507, 508. **Practical Work.** Reports every four weeks on practical activities in ministry. Students are required to engage regularly in definite ministry. Prescribed, first year, both semesters. No credit. Professor Nash.

509, 510. **Practical Work.** Same as 507, 508. Prescribed, second year, both semesters. No credit. Professor Nash.

511. **Spiritual Life.** A study of the revealed spiritual laws which govern true Christian character and service, emphasizing the sufficiency of the divine provisions, the heart conditions which qualify holy living, and spiritual power in preaching. Prescribed, first year, fall semester, two hours. Professor Chafer.

### Electives

551. **Public Speaking and Reading.** A special course for those desiring additional training in public speaking and public reading. Attention is given to the public reading of the Scriptures, hymns, etc. Elective, one hour. Professor Spangler.

552. **The History of Preaching.** A survey of the art of preaching throughout the Christian centuries. Attention is given to outstanding men in the several centuries, to note the methods of preparation and delivery. Prerequisite, one year of seminary training. Elective, two hours, spring semester, 1945. Professor Nash.

553. **Liturgics.** A study of worship forms of the Anglican, Eastern Orthodox, and Roman churches. By comparison attention is given to free worship considering its advantages and disadvantages. The constituent elements of public worship are discussed with a view to effective procedure in worship. Elective, two hours, second semester. Professor Nash.

554. **Written Ministry.** Preparation for effective writing in the Christian field, as well as for general thesis work. Directions for giving copy to the printer. Text: *Writer's Guide and Index to English*, Perrin. Elective, two hours.

spring semester, 1945. Doctor Bennetch.

555. **Missionary Principles and Practice.** This course will include a study of the missionary motives and principles of the entire missionary program. It will include helpful suggestions for the adjustment of a new missionary to his field. Elective, two hours, fall semester, 1945. Professor Siegel.

556. **Mission Seminar.** A detailed study of the history and problems of each mission field. Textbook: *A History of the Expansion of Christianity*, Latourette. Credit will be based on the amount of work, by sliding scale. Elective. Professor Siegel.

557. **Religious Education.** This study will be in the field of the history of Religious Education, the educational program for the several age groups, with consideration of the psychology of each age group, the curriculum, and the organization for education. Elective, two hours, fall, 1945. Professor Nash.

## VI. ENGLISH BIBLE EXPOSITION

### Resident Faculty

CHARLES FRED LINCOLN, *Professor*  
ARNOLD DOUGLAS EHLERT

### Special Lecturers

ROY L. ALDRICH  
CARL ARMERDING  
HENRY A. IRONSIDE  
JOHN G. MITCHELL

This school of the curriculum offers a thorough training in the English Bible. In preparation for or in coordination with the study of the Sacred Text itself, a number of preparatory and survey courses are offered by the resident faculty, in addition to which four visiting teachers, each a specialist in the portions assigned to him, teach twenty pivotal books of the Bible to a combined class of the entire student body. The latter are seriatim courses of fifteen lectures to each period and, in the eight semesters which comprise the full course of study, there are sixteen such series. During the course, all of the sixty-six books of the Bible are taught as required subjects for graduation, part by the resident professor with the assistance of other members of the staff, and part by the special lecturers. Below are the teaching schedules of the visiting Bible lectures and of the resident faculty:

## ENGLISH BIBLE SCHEDULE

### First Semester

Week of Semester	Number of Lectures	Bible 601	Bible 603	Bible 605	Bible 607
1	1	History and Chron.	Geog.-Customs	I Kings	Jonah
	2	"	"	"	"
	3	"	"	II Kings	Micah
2	1	"	"	"	"
	2	"	"	"	"
	3	"	"	I Chron.	Nahum
3	1	"	"	"	Hab.
	2	"	"	"	Zeph.
	3	"	"	II Chron.	(EXAM.)
4-5	SPECIAL LECTURES				
6	1	"	"	II Chron. (EXAM.)	Hag.
	2	"	"	Ezra	Zech.
	3	"	"	"	"
7	1	"	"	"	"
	2	"	"	"	"
	3	"	"	"	"
8	1	"	"	Neh.	Mal.
	2	(EXAM.)	(EXAM.)	"	(EXAM.)
	3	"	"	"	Luke
9	1	"	"	Esther (EXAM.)	"
	2	"	"	Job.	"
	3	"	"	"	"
10	1	"	"	"	"
	2	"	"	"	"
	3	"	"	"	"
11	1	"	"	"	"
	2	"	"	"	"
	3	"	"	Proverbs	"
12-13	SPECIAL LECTURES				
14	1	"	"	"	(EXAM.)
	2	"	"	"	Mark
	3	"	"	"	"
15	1	"	"	Eccl.	"
	2	"	"	"	"
	3	"	"	"	"
16	FINALS	(EXAM.)	(EXAM.)	(EXAM.)	(EXAM.)

### Second Semester

Week of Semester	Number of Lectures	Bible 602	Bible 604	Bible 605	Bible 606
1	1	Cov. Disp.	Joshua	Song of Sol.	Philip.
	2	"	"	Jerem.	"
	3	"	"	"	"
2	1	"	"	"	I Thess.
	2	"	"	"	"
	3	"	"	"	"
3	1	"	"	"	"
	2	"	Judges	"	II Thess.
	3	"	"	"	"
4-5	SPECIAL LECTURES				
6	1	"	"	"	(EXAM.)
	2	"	"	"	II Tim.
	3	"	"	(EXAM.)	"
7	1	"	"	Lam.	"
	2	"	"	"	Titus
	3	"	"	Ezek.	"
8	1	"	(EXAM.)	"	Philem.
	2	"	Ruth	"	(EXAM.)
	3	"	"	"	James
9	1	"	"	"	"

Week of Semester	Number of Lectures	Bible 602	Bible 604	Bible 606	Bible 608
	2	"	I Sam.	"	I Pet.
	3	"	"	"	"
10	1	"	"	"	"
	2	"	"	"	II Pet.
	3	"	"	(EXAM.)	"
11	1	"	"	Hosea	"
	2	"	II Sam.	"	(EXAM.)
	3	"	"	"	I John
12-13	SPECIAL LECTURES				
14	1	"	"	Joel	"
	2	"	"	"	"
	3	"	"	Amos	"
15	1	"	I King	"	II John
	2	"	"	"	III John
	3	"	"	Obad.	Jude
16	FINALS	(EXAM.)	(EXAM.)	(EXAM.)	(EXAM.)

### SCHEDULE OF SPECIAL BIBLE LECTURES

The Special Bible Lectures consist of sixteen series of lectures based on an eight-semester cycle. The books are taught in the following order: (1) Exodus; (2) Romans; (3) Hebrews; (4) Revelation; (5) Acts; (6) Ephesians-Colossians; (7) Genesis; (8) 1, 2 Corinthians; (9) Galatians-1 Timothy; (10) Isaiah; (11) Matthew; (12) Daniel; (13) Psalms; (14) Numbers-Deuteronomy; (15) John; (16) Leviticus. Entering classes take the books offered during their first year and follow through to complete the cycle regardless of where they begin. For schedule for next year, see the calendar.

**601, 602. Bible.** First semester: Special Bible Lectures by visiting Bible teachers (see schedule); and Contemporary History and Chronology of the Bible by the resident professor. In the latter part of the course, the main facts of the history of surrounding nations are considered in order to show how they correlate with the history of the nation Israel and how they affect the message of the Prophets. A study is also made of the factors which enter into the chronology of Biblical and contemporary history and of the Old Testament writings. Second semester: Special Bible Lectures by visiting Bible teachers (see schedule); and Covenants and Dispensations and related subjects by the resident professor. The latter part of the course is introductory to the general study of the Scriptures and is a comprehensive presentation of the major divisions of the Bible, a knowledge of which is essential to a right understanding of the Divine Revelation. Classes meet twice a week except during Special Lectures, when eight classes per week are held. Prescribed, three hours both semesters. Professor Lincoln, Mr. Ehlert and Special Lecturers.

**603, 604. Bible.** First semester: Special Bible Lectures by visiting Bible teachers (see schedule); and Bible Geography and Customs by the resident professor. In the latter part of the course, the geography, topography, climate, habits, customs, and usages of Bible lands and peoples are studied. The student is made familiar with events, places, and characteristics of the countries which provide the scenes of Biblical history. The domestic, social, civil, and religious life of Bible peoples, especially of the people of Israel, are considered. Second semester: Special Bible Lectures by visiting Bible teachers (see schedule); and Bible exposition. This course consists of a detailed exposition of Joshua, Judges, Ruth, 1 and 2 Samuel, and 1 Kings, chapters 1-11. Classes meet twice a week except during Special Lectures, when eight classes per

week are held. Prescribed, three hours, both semesters. Professor Lincoln, Mr. Ehlert, and Special Lecturers.

**605, 606. Bible.** Special Bible Lectures by the visiting Bible teachers (see schedule); and a detailed exposition of 1 Kings, chapters 12-22, 2 Kings, 1 and 2 Chronicles, Ezra, Nehemiah, Esther, Job, Proverbs, Ecclesiastes, Song of Solomon, Jeremiah, Lamentations, Ezekiel, and the Minor Prophets through Obadiah. Classes meet three times a week, except during Special Lectures, when eight classes per week are held. Prescribed, four hours, both semesters. Professor Lincoln and Special Lecturers.

**607, 608. Bible.** Special Bible Lectures by the visiting Bible teachers (see schedule); and a detailed exposition of the Minor Prophets from Jonah to Malachi, Mark, Luke, Philippians, 1 and 2 Thessalonians, 2 Timothy, Titus, Philemon, James, 1 and 2 Peter, 1, 2, and 3 John, and Jude. Classes meet three times a week, except during Special Lectures, when eight classes per week are held. Prescribed, four hours, both semesters. Professor Lincoln and Special Lecturers.

### Electives

**651, 652. Analysis of Bible Books.** In this course each student, independent of all helps, is required to prepare an analysis of selected books of the Bible, present his analysis orally in class, and defend in free discussion his conclusions. Elective, two hours, both semesters. Professor Lincoln.

**653, 654. Bible Themes and Connected Series.** In this course the student is required to do the actual teaching in practice periods. He is to set up a series of Bible lectures, formulate, outline, discuss, and defend his work. Elective, two hours, both semesters. Professor Lincoln.

**655, 656. The Life of Christ On Earth.** This course is not designed primarily for interpretation and exposition, but rather it is designed to familiarize the student thoroughly with the course of the Lord's ministry, as recorded in the Gospels, in order that he may instantly relate any portion of the Gospel records to the place, time, and circumstances of the Lord's service on earth. Elective, two hours, both semesters. Professor Lincoln.

**657, 658. Bible Difficulties and Problems.** This course aims to correlate, classify, and study the difficulties and problems which have perplexed Bible students as evinced by Bible study magazines, books, questionnaire meetings et cetera. Elective, two hours, both semesters. Professor Lincoln.

**659, 660. Apocryphal and Pseudepigraphic Books.** This course is a study regarding the date, general contents, writers, defenders, rejectors, and reasons for exclusion from the canon of these classes of books. Elective, two hours, both semesters. Professor Lincoln.

**661, 662. Types and Parables.** A particular and extended study of the types and parables of the Old and New Testaments. Elective, two hours, both semesters. Professor Lincoln.

**663. The English of the King James Version.** A study of the archaic words, forms, grammar, figures of speech, and general characteristics of the King James Version of the English Bible in order to enable the minister to explain more readily these peculiarities of the Sacred text. Elective, two hours. Professor Lincoln.

**664. The Ancestry of the English Bible.** This course is intended to familiarize the student with the principal versions of the Scriptures and especially with the text and features of English Translations. Elective, two hours. Professor Lincoln.

**665. The Bible As Literature, Its Character, Forms, and Masterpieces.** In this course a study is made, extending beyond the mere chapter and verse divisions of the Scriptures, and beyond the present typographical arrange-



ment of our usual versions, for the purpose of distinguishing the real literary forms and characteristics of the various compositions which constitute Holy Writ. Elective, two hours. Professor Lincoln.

## VII. PHILOSOPHY

JAMES THOMAS SPANGLER, *Professor Emeritus and Acting Professor*  
JOHN F. WALVOORD

**751, 752. Philosophy of Theism.** The quest of Theism is to find a rational and adequate ground for the universe, and as a correlative, the rational and only legitimate ground for truth as well as the apprehension, analysis and comprehension of truth. The testimony of conscious experience, logic, reason, science, philosophy, and theology are examined in their united declaration of a Supreme Being. Elective, four hours. Professor Spangler.

**753, 754. Philosophy of the Christian Religion.** Based on the assumption that monotheism was man's original conception of deity as is now revealed in the traditions of most, if not all, existing tribes of mankind, even the most debased. This course deals legitimately with all the heart, soul, and moral and spiritual experience of mankind in sin, salvation, and righteousness. Elective, four hours. Professor Spangler.

**755. Christian Ethics.** A study of the first principles and psychology of ethical theory, a survey of the several schools in general ethics to discover their untenableness and inadequacy for the "walk" of the saint. The Bible, especially the Prophets and the New Testament, is set forth as the one sufficient rule of life. Elective, one hour. Professor Spangler.

**756. Logic.** The nature and laws of thought, the principles and conditions of correct thinking. As a normative science, its standard or norm is the truth, and as such it is the distinctive aid in all rational thinking. Elective, two hours, spring semester, 1945. Professor Spangler.

**761, 762. History of Philosophy.** A study of philosophy from the historical viewpoint with particular attention to the antecedents of modern philosophy and the relation of philosophy to Christian doctrine. Designed as a basic philosophy course. Offered spring and fall, 1945. Elective, two hours, both semesters. Professor Walvoord.

**763. Modern Philosophy.** A consideration of the philosophy of the last century, investigating its background, implications, and effect upon theological thought. Elective, two hours. Professor Walvoord.

## Graduate School

### TERMS OF ADMISSION

#### General Requirements

The Graduate School is provided for students who have completed accredited college work leading to the A.B. degree or its equivalent and have in addition graduated from a standard seminary with a B.D. degree or its theological equivalent. Applicants for admission must have included in their theological training courses satisfying requirements in Hebrew or Greek, or be prepared to make up these deficiencies without graduate credit.

#### Candidates for the Degree of Master of Theology

For students presenting regular academic and seminary training leading to the A.B. and B.D. or their respective academic and theological equivalents, a one-year course is provided leading to the degree of Master of Theology (Th.M.). Application procedure is the same as that required of regular students. Application is made to the Registrar upon the proper blank form supplied upon request. Official transcripts of college and seminary work are required as a part of the application.

#### Candidates for the Degree of Doctor of Theology

Applicants desiring to enroll for courses of study leading to the degree of Doctor of Theology (Th.D.) should make written application on the proper form for admission to the Graduate School, addressing correspondence to the Registrar. Applicants must have completed work leading to the degree of Master of Theology or equivalent theological degree including four years of seminary studies in addition to the work leading to a standard college degree. Application should be accompanied by transcripts of all previous college and seminary courses if the applicant has not previously been a student of Dallas Seminary. Transcripts, recommendations, and other credentials are reviewed by the Credits Committee which can enroll any applicant as a graduate student.

Before making application for recognition as a candidate for the degree of Doctor of Theology, the applicant must complete all resident requirements leading to the degree, must have secured credit in the required courses, and must file a syllabus for his dissertation. After completing these requirements, application can be filed on the proper blank form for admission to candidacy for the degree of Doctor of Theology. The applicant shall submit to an examination, either oral or written, inquiring into the Christian experience, scholarship, theology, achievement, and promise of the applicant. The examining committee shall consist of the Credits Committee and the professor of the department

in which the degree shall be taken or someone whom he may appoint.

Upon recommendation of the examining committee, the faculty shall consider the application and if the way be clear admit the applicant to candidacy. The requirements include a final oral examination which shall be given only after all other requirements for the Th.D. degree have been met including the filing of the dissertation.

## REQUIREMENTS FOR GRADUATION

### Degree of Master of Theology

Thirty-two semester hours of classroom and thesis work are required for the completion of the one-year course leading to the degree of Master of Theology (Th.M.). Twenty-two semester hours are devoted to the major; ten hours are devoted to the minor. The major shall be selected from one of the following departments: Systematic Theology, Semitic Languages and Old Testament Exegesis; New Testament Literature and Exegesis, or Sacred History. A thesis, for which two hours credit is given, must be in the field of the major and meet the same requirements as the graduation thesis for the four-year course and be written and filed under the same regulations. All candidates are required to complete with credit Systematic Theology 103, 104, for which full credit is allowed toward the degree. All candidates are required to include at least four semester hours of Greek or Hebrew in their course.

### Degree of Doctor of Theology

Twenty-four semester hours of classroom work involving at least a full year of residence study is required for completion of the course leading to the degree of Doctor of Theology (Th.D.). In addition to the year of residence, another year of study, which may be *in absentia*, is required during which the dissertation may be written and other work brought to completion. Candidates for the degree of Doctor of Theology shall be required to complete all work leading to the degree within a period of five years from the time of matriculation.

Sixteen semester hours shall be devoted to the major, which may be selected from one of the following departments: Systematic Theology, Semitic Languages and Old Testament Exegesis, New Testament Literature and Exegesis, and Sacred History. The major shall consist of at least two courses of study in the field of the major. Eight semester hours shall be devoted to the minor, divided between at least two subjects. All candidates are required to complete with credit Systematic Theology 103, 104, unless previously completed in the Dallas Seminary.

A final exhaustive oral examination is required in the field of the major conducted before a committee of the faculty under the direction of the professor in whose department the work is taken, which examination shall be given only after all other requirements for the

Th.D. degree, including filing a dissertation, have been met. Satisfactory written examinations shall meet the requirements of the minor subjects.

A dissertation of not less than 50,000 words shall be presented on a subject chosen by the applicant in consultation with the major professor. Two copies of the dissertation properly typewritten and bound shall be presented, conforming strictly to the standards outlined in *A Form Book for Thesis Writing*, by William Giles Campbell, and to the additional instructions authorized by the faculty. The dissertation is written under the same regulations and procedure as that required for the Th.M. thesis. Should the applicant desire to publish his dissertation, he may be allowed to do so on the approval of the Administration Committee, but the copyright of the published dissertation shall be the property of the Dallas Theological Seminary.

In addition to the dissertation of 50,000 words, all written work submitted for credit toward the degree of Doctor of Theology and bibliographies of all reading done in fulfillment of requirements in the various courses leading to the Doctor's degree shall be submitted for permanent filing in the Library. Both theses and bibliographies of reading done must conform to the standards contained in the approved form book, but only the original copy of these materials shall be required except in the case of the dissertation. Undergraduate material may be submitted for filing upon recommendation of the teacher.

No candidate for the degree of Doctor of Theology shall be allowed to receive this honor from the Seminary who does not hold the system of truth essentially as set forth in the Doctrinal Statement of the Seminary.

# Register of Students

## GRADUATE SCHOOL

### Candidates for Th.D., February, 1945

FOX, HENDERSON SNELL Charlotte, N. C.  
A.B., Wake Forest College; B.D., Eastern Baptist Theological Seminary;  
Th.M., Dallas Theological Seminary

UNGER, MERRILL FREDERICK Baltimore, Md.  
A.B., Johns Hopkins University; Th.M., Dallas Theological Seminary

### Candidates for Th.D., November, 1945

CRAMER, RICHARD WARD Horsesheads, N. Y.  
B.S., Wheaton College; Th.M., Dallas Theological Seminary

EHLERT, ARNOLD DOUGLAS Dallas, Tex.  
A.B., John Fletcher College; Th.M., Dallas Theological Seminary

WAGNER, GLENN WELDON Washington, D. C.  
A.B., University of Illinois; Th.M., Dallas Theological Seminary

### Candidates for Th.M., November, 1945

KILLEN, ROBERT ALLAN Edmonton, Alberta, Canada  
A.B., Wheaton College; B.D., Faith Theological Seminary

RONNING, PAUL CHRISTIAN Minneapolis, Minn.  
A.B., Augsburg College; Candidatus Theologiae, Augsburg Theological Seminary

### Resident Graduate Students

ATKINS, GLENWOOD CLIFTON Higbee, Mo.  
B.S., Wheaton College; Th.M., Dallas Theological Seminary

CONGDON, ROGER DOUGLASS Fort Collins, Colo.  
A.B., Wheaton College; Th.M., Dallas Theological Seminary

GODDARD, JOHN HOWARD Detroit, Mich.  
Southwestern University; Cert., Dallas Theological Seminary

HAMILTON, ALAN HERBERT Dallas, Tex.  
A.B., Albright College; Th.M., Dallas Theological Seminary

MITCHELL, JOHN LEWIS Allentown, Pa.  
A.B., Muhlenberg College; Th.M., Dallas Theological Seminary

OHMAN, RAYMOND NORMAN Weatherford, Tex.  
Southwestern University; Cert., Evangelical Theological College

SMITH, CASEY Union City, Tenn.  
B.S., Mississippi State College; M.S., University of Kentucky;  
Th.M., Dallas Theological Seminary

STORY, CULLEN I. K. Dallas, Tex.  
M.A., Johns Hopkins University; Th.M., Dallas Theological Seminary

TRANMER, ROBERT FRANK Denver, Colo.  
B.S., University of Nebraska; Th.M., Dallas Theological Seminary

### Non-resident Graduate Students

EVANS, JOSEPH ELLWOOD Racine, Wis.  
B.S., Wheaton College; Th.B. and Th.M., Evangelical Theological College

MATTSON, ENOCH EMANUEL Holdrege, Nebr.  
B.S., Wheaton College; Th.M., Dallas Theological Seminary

MCGLATHERY, JAMES WAYLAND Davenport, Iowa  
A.B., Wheaton College; Th.M., Dallas Theological Seminary

SINCLAIR, DONALD ELGIN Weyburn, Sask., Canada  
A.B., Wheaton College; Th.M., Dallas Theological Seminary

STEVENS, WILLIAM EARL, JR. Shreveport, La.  
A.B., Wheaton College; Th.M., Dallas Theological Seminary

### GRADUATING CLASS, FEBRUARY, 1945

BOEHMER, JOHN EDWARD Kitchener, Ont., Canada  
A.B., Wheaton College

CONGDON, ROGER DOUGLASS Fort Collins, Colo.  
A.B., Wheaton College

DAVENPORT, JOHN PAUL Miami, Fla.  
A.B., Bob Jones College

DUNKIN, JOHN ROBINSON Aldershot, Ont., Canada  
A.B., Wheaton College

GARRINGER, CHARLES LEE Redkey, Ind.  
A.B., Taylor University

GODDARD, JOHN HOWARD Detroit, Mich.

GRUBBS, IRVIN ELROY Concord, Calif.  
A.B., College of the Pacific

MITCHELL, JOHN LEWIS Allentown, Pa.  
A.B., Muhlenberg College

PENTECOST, EDWARD CLYDE Chester, Pa.  
A.B., Hampden-Sydney College

RAINEY, LESLIE SAMUEL Brantford, Ont., Canada

SHEFFER, GEORGE FRANKLIN, JR. Baltimore, Md.  
A.B., Juniata College

STANTON, GERALD BARRY St. Petersburg, Fla.  
B.S., Wheaton College

VENN, FRANK A. Tacoma, Wash.  
A.B., College of Puget Sound

VOTAW, PAUL DEAN Kansas City, Mo.  
A.B., Wheaton College

WHITE, BENJAMIN STUART Gunnison, Colo.  
A.B., William Jennings Bryan University

### FOURTH YEAR CLASS

#### Candidates for Graduation, November, 1945

BEAVAN, GERALD FERREY Oneonta, N. Y.  
A.B., Hartwick College

BRADLEY, THADDEUS L. Cheyenne, Wyo.

CEPERLEY, GORDON GIFFORD Oneonta, N. Y.  
A.B., Wheaton College

COCHRAN, RICHARD JAMES Wheaton, Ill.  
A.B., Wheaton College

COOK, JAMES FRANCIS	Whitworth College	Spokane, Wash.
CRICHTON, JAMES BASFORD	A.B., John Brown University	Alhambra, Calif.
HALL, M. H.	A.B., John Brown University	Cranfills Gap, Tex.
HUNTER, HARRIS GARFIELD	A.B., Seattle Pacific College	Tacoma, Wash.
MCCONNELL, ROBERT STEPHENSON	A.B., Pittsburgh University	Pittsburgh, Pa.
MILLER, WILLARD GENE	A.B., University of Washington; Westminster Theological Seminary (1 year)	Seattle, Wash.
ODMAN, RALPH BYRON	A.B., Seattle Pacific College	Selah, Wash.
PASS, WILLIAM N. W.	A.B., Wheaton College	Philadelphia, Pa.
POLLOCK, WALLACE STANLEY	A.B., Gordon College	Fitchburg, Mass.
REID, CYRIL IRVING	B.S., Wheaton College	Bellingham, Wash.
ROBINSON, CYRUS NEWTON, III	A.B., Wheaton College	San Gabriel, Calif.
SPELLMAN, GEORGE VIRGINIUS		San Antonio, Tex.

### THIRD YEAR CLASS

Admitted September, 1943

AIKEN, WARWICK, JR.	A.B., University of Louisiana	Pass Christian, Miss.
ANDRUS, ROGER JOEL		Phoenix, Ariz.
BORGESON, HOWARD RAYMOND	A.B., Bethany-Peniel College	Dallas, Tex.
DEAL, ZACH JEREMIAH, JR.	A.B., Carson-Newman College	Portsmouth, Va.
DIXON, JOSEPH VERNE	A.B., Whitworth College	Springdale, Wash.
GAULT, CLARENCE WILLIAM	A.B., Augsburg College	Duluth, Minn.
GRIMSTAD, ARTHUR HENRY*	Seattle Pacific College	Seattle, Wash.
HEGG, OSCAR HENRY	University of Idaho	Potlatch, Idaho
JOHNSON, JAMES HACKETT	B.S., Wheaton College	Los Angeles, Calif.
JOHNSON, SAMUEL LEWIS, JR.	A.B., College of Charleston	Birmingham, Ala.
LANGFORD, RICHARD PARKS, JR.	A.B., Bryan University	Clendenin, W. Va.
McKAUGHAN, HOWARD PAUL	A.B., University of California at Los Angeles	Van Nuys, Calif.
PHAGAN, CARL HARPER	A.B. and M.A., University of Texas	Newport, Tex.

PRICE, OLIVER WATSON	A.B., Texas Christian University	Chattanooga, Tenn.
SMITH, RALPH KUHNERT	B.S., Wheaton College	Ridgefield Park, N. J.
TAYLOR, HORACE JAMES	B.S., Texas Wesleyan College	Fort Worth, Tex.
UOMOTO, GEORGE YOSHINORI	B.S., University of Washington	Twin Falls, Idaho
WAREHAM, SIMON WILLIAM	A.B., Catawaba College	Schellsburg, Pa.
WAITE, PAUL GLENN	A.B., Columbia Bible College	Juniata, Pa.
WEIMER, JACOB LEONARD	A.B., Hope College	Muskegon, Mich.
WITMER, JOHN ALBERT	A.B., Wheaton College	Lancaster, Pa.

### SECOND YEAR CLASS

Admitted June, 1944

BROGAN, CLYDE WENDELL*	William Jennings Bryan University	North Benton, Ohio
COURTNEY, CHARLES RUSSELL*	Westmont College	Plainfield, N. J.
CUSTIS, L. DWIGHT	Baylor University	Tacoma, Wash.
FRANK, WALTER EDWIN	B.S., Wheaton College	Cliffside Park, N. J.
GEHMAN, WAYNE TRUPE		Denver, Pa.
GLASSMAN, EUGENE HENDRIX *	Seattle Pacific College	Seattle, Wash.
GRABER, JOHN B.*	Bethel College	Pretty Prairie, Kans.
HARRIS, HARLAN LAVERN, JR.	A.B., Wheaton College; Eastern Baptist Theological Seminary (½ year)	Portland, Ore.
HAWKINS, ROBERT EDWARD	A.B., Wheaton College; M.A., Columbia Bible College	Dallas, Tex.
HODEL, EMANUEL ROLAND	A.B., Tabor College	Bakersfield, Calif.
JACOBER, EDWARD GEORGE	B.S., Worcester Polytechnic Institute	Bloomfield, N. J.
JANTZ, ALBERT ELMER	A.B., Tabor College	Hillsboro, Kans.
KOONTZ, JOHN VINCENT*	Wheaton College	Wrightsville, Pa.
LEISE, JESSE KENNETH	A.B., Seattle Pacific College	Seattle, Wash.
LINDBERG, DAVID ROBERT	A.B., Seattle Pacific College	Seattle, Wash.
LINDBERG, JACK HUGO	A.B., Seattle Pacific College	Mount Vernon, Wash.
MACCORKLE, DOUGLAS BEALS	A.B., Gordon College	Boston, Mass.

MCCULLOUGH, PAUL EDWARD	Grace Theological Seminary	Wellington, Ohio
MCKNIGHT, VERNON CRAIGE*	Bob Jones College	Barberton, Ohio
MOGINOT, ALBERT FRANK, JR.*	William Jennings Bryan University	St. Louis, Mo.
NELSON, JAMES ALBERT*	Wheaton College	Salisbury, Md.
PARTIN, HOMER GILLIS	A.B., Bob Jones College	Auburn, N. Y.
RHOADS, JOHN HORACE		Colfax, Wash.
RYRIE, CHARLES CALDWELL*	Haverford College	Alton, Ill.
SAXE, RAYMOND HYMAN	A.B., Wheaton College	Oak Park, Ill.
SCHELLENBERG, EDWARD THESMAN	A.B., Tabor College	Shafter, Calif.
SODERSTROM, EARL WILLIAM	A.B., Iowa State Teachers College	Pilot Mound, Iowa
SORGE, VIRGIL PAUL	A.B., William Jennings Bryan University	Altoona, Pa.
SULLIVAN, JOSEPH DANIEL	A.B., William Jennings Bryan University	Vicksburg, Miss.
SYLVIA, IRVING WESLEY*	Seattle Pacific College	New York, N. Y.
VOS, HOWARD FREDERIC*	Wheaton College	Muskegon, Mich.
WEMP, CLIFFORD SUMNER*	William Jennings Bryan University	Jacksonville, Fla.

\*Wartime Irregulars (Accelerated Program).

### FIRST YEAR CLASS

Admitted October, 1944

BACH, WILLIAM EARL	B.S. and M.S., University of Kentucky	Clinton, Iowa
GANNETT, ALDEN ARTHUR	A.B., Houghton College	Geneva, N. Y.
HOLMQUIST, RALPH BURTON	A.B., Seattle Pacific College	Ortonville, Minn.
LANDERS, CHARLES HUBERT		Decatur, Ala.
SLOAN, KENNEDY PERRIN	University of Pennsylvania	Pittsburgh, Pa.
STARTUP, KENNETH MOORE	A.B., Carson-Newman College	Donelson, Tenn.
WEDGE, MARTIN ORVILLE		St. Paul, Minn.

### SPECIAL STUDENTS

BUTT, HERBERT WELDON	A.B., University of Washington	Seattle, Wash.
GARRETT, LEROY JAMES	B.S., Abilene Christian College; M.A., Southern Methodist University	Dallas, Tex.
HALL, WARREN EDWIN		Grand Coulee, Wash.
HUBER, LESTER ELLSWORTH		Dallas, Tex.
HULPKE, JOHN EMIL	Chapman College	North Hollywood, Calif.
JOHANSEN, ROBERT WILLIAM	B.S., John Brown University	Ryder, N. Dak.
LEMUS, SERRANO, FRANCISCO	Colegio Bautista	Santa Ana, El Salvador
MEERS, WELDON BAILEY		Dallas, Tex.
MCCLELLAND, EMERSON	Seattle Pacific College	Seattle, Wash.
REESE, ENOS ROBERT	A.B., Whitworth College	Yakima, Wash.
STOUTE, PERCY PARKINSON		Portland, Ore.
STRONG, MILTON HALE		Detroit, Mich.
Total number of students, summer semester		106
Total number of students, fall and spring		111
Total number of students, summer, fall, and spring semesters, without duplication		121
Colleges and Universities represented		51
Theological Seminaries represented		5

# Doctrinal Statement

## ARTICLE I

### THE SCRIPTURES

We believe that "all scripture is given by inspiration of God," by which we understand the whole Bible, and in the sense that *the words* of the sacred writings were communicated by the Spirit of God to holy men of old; and that this divine inspiration extends equally and fully to all parts of these writings—historical, poetical, doctrinal, and prophetic—as appeared in the original manuscripts. We believe that all the Scriptures center about the Lord Jesus Christ in His Person and work and in His first and second coming, and hence that no portion even of the Old Testament, is properly read, or understood, until it leads to Him. We also believe that all the Scriptures were designed for our practical instruction. (Mark 12:26, 36; 13:11; Luke 24:27, 44; John 5:39; Acts 1:16; 17:2, 3; 18:28; 26:22, 23; 28:23; Rom. 15:4; I Cor. 2:13; 10:11; II Tim. 3:16; II Pet. 1:21.)

## ARTICLE II

### THE GODHEAD

We believe that the Godhead eternally exists in three Persons—the Father, the Son, and the Holy Spirit—and that these three are one God; having precisely the same nature, attributes, and perfections, and worthy of precisely the same homage, confidence, and obedience. (Matt. 28:19, 20; Mark 12:29; John 1:1-4; Acts 5:3, 4; II Cor. 13:14; Heb. 1:1-3; Rev. 1:4-6.)

## ARTICLE III

### MAN CREATED AND FALLEN

We believe that man was originally created in the image and after the likeness of God, and that he fell through sin, and, as a consequence of his sin, lost his spiritual life, becoming dead in trespasses and sins, and that he became subject to the power of the devil. We also believe that this spiritual death, or total depravity of human nature, has been transmitted to the entire human race of man, the Man Christ Jesus alone being excepted; and hence that every child of Adam is born into the world with a nature which not only possesses no spark of divine life, but is essentially and unchangeably bad. (Gen. 1:26; 2:17; 6:5; Psa. 14:1-3; 51:5; Jer. 17:9; John 3:6; 5:40; 6:53; Rom. 3:10-19; 8:6, 7; Eph. 2:1-3; I Tim. 5:6; I John 3:8.)

## ARTICLE IV

### THE FIRST ADVENT

We believe that, as provided and purposed by God and as pre-announced in the prophecies of the Scriptures, the Eternal Son of God came into this world that He might manifest God to men, fulfill prophecy, and become the Redeemer of a lost world. To this end He was born of the virgin, and received a human body and a sinless human nature. (John 1:18; 3:16; Luke 1:30-35; Heb. 4:15.)

We believe that, on the human side, He became and remained a perfect man, but sinless throughout His life; yet He retained His absolute deity, being at the same time very God and very man, and that His earth-life was sometimes functioned within the sphere of that which was human and sometimes within the sphere of that which was divine. (Luke 2:40; John 1:1, 2; Phil. 2:5-8.)

We believe that He came first to Israel as her Messiah-King, and that, being rejected of that nation, He, according to the eternal counsels of God, gave His life as a ransom for all. (John 1:11; Acts 2:22-24; I Tim. 2:6.)

We believe that, in infinite love for the lost, He voluntarily accepted His Father's will and became the divinely provided sacrificial Lamb and took away

the sin of the world; bearing the holy judgments against sin which the righteousness of God must impose. His death was, therefore, substitutionary in the most absolute sense—the Just for the unjust—and by His death He became the Saviour of the lost. (Heb. 10:5-14; John 1:29; Rom. 3:25, 26; II Cor. 5:14; I Pet. 3:18.)

We believe that He arose from the dead, according to the Scriptures, and in the same body, though glorified, in which He had lived and died, and that His resurrection body is the pattern of that body which, at the return of Christ, will be given to all resurrected believers. (John 20:20; Phil. 3:20.)

We believe that, on departing from the earth, He was accepted of His Father and that His acceptance is a final assurance to us that His redeeming work was perfectly accomplished. (Heb. 1:3.)

We believe that He became Head over all things to the Church which is His body, and in this ministry He ceases not to intercede and advocate for the saved. (Eph. 1:22, 23; Heb. 7:25; I John 2:1.)

## ARTICLE V

### SALVATION ONLY THROUGH CHRIST

We believe that, owing to universal death through sin, no one can enter the kingdom of God unless born again; and that no degree of reformation however great, no attainments in morality however high, no culture however attractive, no baptism or other ordinance however administered, can help the sinner to take even one step toward heaven; but a new nature imparted from above, a new life implanted by the Holy Spirit through the Word, is absolutely essential to salvation, and only those thus saved are sons of God. We believe, also, that our redemption has been accomplished solely by the blood of our Lord Jesus Christ, who was made to be sin and was made a curse for us, dying in our room and stead; and that no repentance, no feeling, no faith, no good resolutions, no sincere efforts, no submission to the rules and regulations of any church, nor all the churches that have existed since the days of the Apostles, can add in the very least degree to the value of the blood, or to the merit of the finished work wrought for us by Him who united in His Person true and proper deity with perfect and sinless humanity. (Lev. 17:11; Isa. 64:6; Matt. 26:28; John 3:5, 18; Rom. 5:6-9; II Cor. 5:21; Gal. 3:13; 6:15; Eph. 1:7; Phil. 3:4-9; Titus 3:5; Jas. 1:18; I Pet. 1:18, 19, 23.)

We believe that the new birth of the believer comes only through faith in Christ and that repentance is a vital part of believing, and is in no way, in itself, a separate and independent condition of salvation; nor are any other acts, such as confession, baptism, prayer, or faithful service, to be added to believing as a condition of salvation. (John 1:12; 3:16, 18, 36; 5:24; 6:29; Acts 13:39; 16:31; Rom. 1:16; 3:22, 26; 4:5; 10:4; Gal. 3:22.)

## ARTICLE VI

### THE EXTENT OF SALVATION

We believe that when an unregenerate person exercises that faith in Christ which is illustrated in and described as such in the New Testament, he passes forthwith out of spiritual death into spiritual life, and from the old creation into the new; being justified from all things, accepted before the Father according as Christ His Son is accepted, loved as Christ is loved, having his place and portion as linked to Him and one with Him forever. And though the saved one may have occasion to grow in the realization of his blessings and to know a fuller measure of divine power through yielding of his life more fully to God, he is, as soon as he is saved, in possession of every spiritual blessing and absolutely complete in

Christ, and is, therefore, in no way required by God to seek a so-called "second blessing," or a "second work of grace." (John 5:24; 17:23; Acts 13:39; Rom. 5:1; I Cor. 3:21; Eph. 1:3; Col. 2:10; I John 4:17; 5:11, 12.)

#### ARTICLE VII SANCTIFICATION

We believe that sanctification, which is a setting-apart unto God, is threefold: It is already complete for every saved person because his position toward God is the same as Christ's position. Since the believer is *in Christ*, he is set apart unto God in the measure in which Christ is set apart unto God. We believe, likewise, that, while the standing of the Christian is thus perfect in Christ, his present state is as imperfect as his experience in daily life. There is, therefore, a progressive sanctification wherein the Christian is to "grow in grace," and to "be changed" by the unhindered power of the Spirit. We believe, also, that the child of God will yet be fully sanctified in his state as he is now sanctified in his standing in Christ when he shall see his Lord and shall be "like Him." (Heb. 10:10, 14; Eph. 4:24; John 17:17; Eph. 5:25-27; I Thess. 5:23; II Cor. 7:1; 3:18; Heb. 12:10.)

#### ARTICLE VIII ETERNAL SECURITY

We believe that, because of the eternal purpose of God toward the objects of His love; because of His freedom to exercise grace toward the meritless on the ground of the propitiatory blood of Christ; because of the prayer of the Son of God while here on earth; because of the very nature of the divine gift of eternal life; because of the present and unending intercession and advocacy of Christ in heaven; because of the immutability of the unchangeable covenants of God; because of the regenerating, abiding presence of the Holy Spirit in the hearts of all who are saved; we, and all true believers everywhere, once saved, shall be kept saved forever. We believe, however, that God is a holy and righteous Father and that, since He cannot overlook the sin of His children, He will, when they persistently sin, chasten them and correct them in infinite love; but having undertaken to save them and keep them forever, apart from all human merit, He, who cannot fail, will, in the end, present them, every one, faultless before the presence of His glory, and conformed to the image of His Son. (John 5:24; 10:28; 13:1; 17:11; 14:16, 17; Rom. 8:29; I Cor. 6:19; Heb. 7:25; I John 2:1, 2; 5:13; Jude 24.)

#### ARTICLE IX ASSURANCE

We believe it is the privilege, not only of some, but of all who are born again by the Spirit through faith in Christ as revealed in the Scriptures, to be assured of their salvation from the very day they take Him to be their Saviour; and that this assurance is not founded upon any fancied discovery of their own worthiness or fitness, but wholly upon the testimony of God in His written Word, exciting within His children filial love, gratitude, and obedience. (Luke 10:20; 21:32; II Cor. 5:1, 6-8; Heb. 10:22; II Tim. 1:12; I John 5:13.)

#### ARTICLE X THE HOLY SPIRIT

We believe that the Holy Spirit, the third Person of the blessed Trinity, though omnipresent from all eternity, took up His abode in the world in a special sense on the day of Pentecost according to the divine promise, and that He now dwells in each and all believers thus uniting them to Christ in one body, and that He, as the indwelling One, is the source of all power and all acceptable worship

and service. We believe that He never takes His departure from the Church, nor from the feeblest of the saints; but is ever present to testify of Christ, seeking to occupy believers with Him, and not with themselves, nor with their experiences. We believe that His abode in the world in this special sense will cease when the Church is completed and when Christ comes to receive His own. (John 14:16, 17; 16:7-15; I Cor. 6:19; Eph. 2:22; II Thess. 2:7.)

We believe that, in this age, certain well-defined ministries are committed to the Holy Spirit, and that it is the duty of every Christian to understand these and to be adjusted to them in his own life and experience. These ministries are: The restraining of evil in the world to the measure of the divine will; the convicting of the world respecting sin, righteousness, and judgment; the regenerating of all believers; the indwelling of all who are saved; the baptizing into the one body of Christ of all who are saved; the anointing of believers to teach them all truth; the sealing of believers unto the day of redemption; and the continued filling for power and service of those among the saved who are yielded to Him and who are subject to His will. (II Thess. 2:7; John 16:7-11; 3:6; Rom. 8:9; I Cor. 12:13; Eph. 4:30; 5:18; I John 2:20-27.)

#### ARTICLE XI THE CHURCH A UNITY OF BELIEVERS

We believe that all who are united to the risen and ascended Son of God are members of the Church which is the Body and Bride of Christ—regardless of membership or non-membership in the organized churches of earth; that by the same Spirit we are baptized into, and thus become, one body that is Christ's, whether we are Jews or Gentiles, and having become members one of another, we, and all Christians, are under solemn duty to keep the unity of the Spirit in the bond of peace, rising above all sectarian differences, and loving one another with a pure heart fervently. (Matt. 16:16-18; Acts 2:42-47; Rom. 12:5; I Cor. 12:12-27; Eph. 1:20-23; 4:3-10; Col. 3:14, 15.)

#### ARTICLE XII THE CHRISTIAN'S WALK

We believe that we are called with an holy calling, to walk not after the flesh, but after the Spirit, and so to live in the power of the indwelling Spirit that we will not fulfill the lust of the flesh. But the flesh with its fallen, Adamic nature, which in this life is never eradicated, being with us to the end of our earthly pilgrimage, needs to be kept by the Spirit constantly in subjection to Christ, or it will surely manifest its presence in our lives to the dishonor of our Lord. (Rom. 6:11-13; 8:2, 4, 12, 13; Gal. 5:16-23; Eph. 4:22-24; Col. 2:1-10; I Pet. 1:14-16; I John 1:4-7; 3:5-9.)

#### ARTICLE XIII THE CHRISTIAN'S SERVICE

We believe that divine, enabling gifts for service are bestowed by the Spirit upon all who are saved, and that, while there is a diversity of gifts, they, each and all, are energized by the same Spirit, and that, while each believer is called to his own divinely appointed service as the Spirit may will, there are certain ministry gifts—Apostles, prophets, evangelists, pastors, and teachers, and that these are appointed by God for the perfecting of the saints unto their work of the ministry. We therefore believe that some men are especially called of God to this high and holy calling, and that it is to the fulfilling of His will and to His eternal glory that these shall be sustained and encouraged in their service for God. (Rom. 12:6; I Cor. 12:4-11; Eph. 4:11.)

We believe that, wholly apart from salvation benefits which are bestowed equally upon all who believe, rewards are promised according to the faithfulness of each believer in his service for his Lord, and that these rewards will be bestowed at the appearing of Christ when He comes to receive His own to Himself. (I Cor. 3:9-13; 9:18-27; II Cor. 5:10.)

#### ARTICLE XIV THE GREAT COMMISSION

We believe that it is the explicit message of our Lord Jesus Christ to those whom He has saved that they are sent forth by Him into the world even as He was sent forth of his Father into the world, and that, after they are saved, they are divinely reckoned to be related to this world as strangers and pilgrims, ambassadors and witnesses, and that their primary purpose in life should be to make Christ known to the whole world. (Matt. 28:18, 19; Mark 16:15; John 17:18; II Cor. 5:18-20; I Pet. 1:17; 2:11.)

#### ARTICLE XV ANGELS, FALLEN AND UNFALLEN

We believe that God created an innumerable company of sinless, spiritual beings, known as angels; that one—"Lucifer, son of the morning"—the highest in rank, sinned through pride, thereby becoming Satan; that a great company of the angels followed him in his moral fall, some of whom became demons and are active as his agents and associates in the prosecution of his unholy purposes, while others who fell are "reserved in everlasting chains under darkness unto the judgment of the great day." (Ezek. 28:11-19; Isa. 14:12-17; I Tim. 3:6; 2 Pet. 2:4; Jude 6.)

We believe that Satan is the originator of sin, and that, under the permission of God, he, through subtlety, led our first parents into transgression, thereby accomplishing their moral fall and subjecting them and their posterity to his own power; that he is the enemy of God and the people of God, opposing and exalting himself above all that is called God or that is worshipped; and that he who in the beginning said, "I will be like the most High," in his warfare appears as an angel of light, even counterfeiting the works of God by fostering religious movements and systems of doctrine, which systems in every case are characterized by a denial of the efficacy of the blood of Christ and of salvation by grace alone. (Gen. 3:1-19; Rom. 5:12-14; II Cor. 11:13-15; I Tim. 4:1-3; II Cor. 4:3, 4; II Thess. 2:4; Eph. 6:10-12.)

We believe that Satan was judged at the cross, though not then executed, and that he, a usurper, now rules as the "god of this world"; that, at the second coming of Christ, Satan will be bound and cast into the abyss for a thousand years, and after the thousand years he will be loosed for a little season and then "cast into the lake of fire and brimstone," where he shall be "tormented day and night for ever and ever." (Col. 2:15; Rev. 20:1-3, 10.)

We believe that a great company of angels kept their holy estate and are before the throne of God, from whence they are sent forth as ministering spirits to minister for them who shall be heirs of salvation. (Luke 15:10; Rev. 7:12; Heb. 1:14; Eph. 1:21.)

We believe that man was made lower than the angels; and that, in His incarnation, Christ took, "for a little" (time), this lower place, that He might lift the believer to His own sphere above the angels. (Heb. 2:6-10.)

#### ARTICLE XVI THE BLESSED HOPE

We believe that, according to the Word of God, the next great event in the fulfilment of prophecy will be the coming of Christ into the air to receive to Himself both His own who are alive and remain unto His coming, and also all who have fallen asleep in Jesus, and that this event is the blessed hope set before us in the Gospel, and for this we should be constantly looking. We believe, next, that the taking away of the saved ones will be followed by the Great Tribulation in the earth, which was predicted by our Lord, and that finally He will bring to end that time of judgment for the whole earth by His own glorious appearing. (John 14:1-3; I Cor. 15:51, 52; Phil. 3:20; I Thess. 4:13-18; Titus 2:11-14; II Thess. 2:7-10; Matt. 24:29-31.)

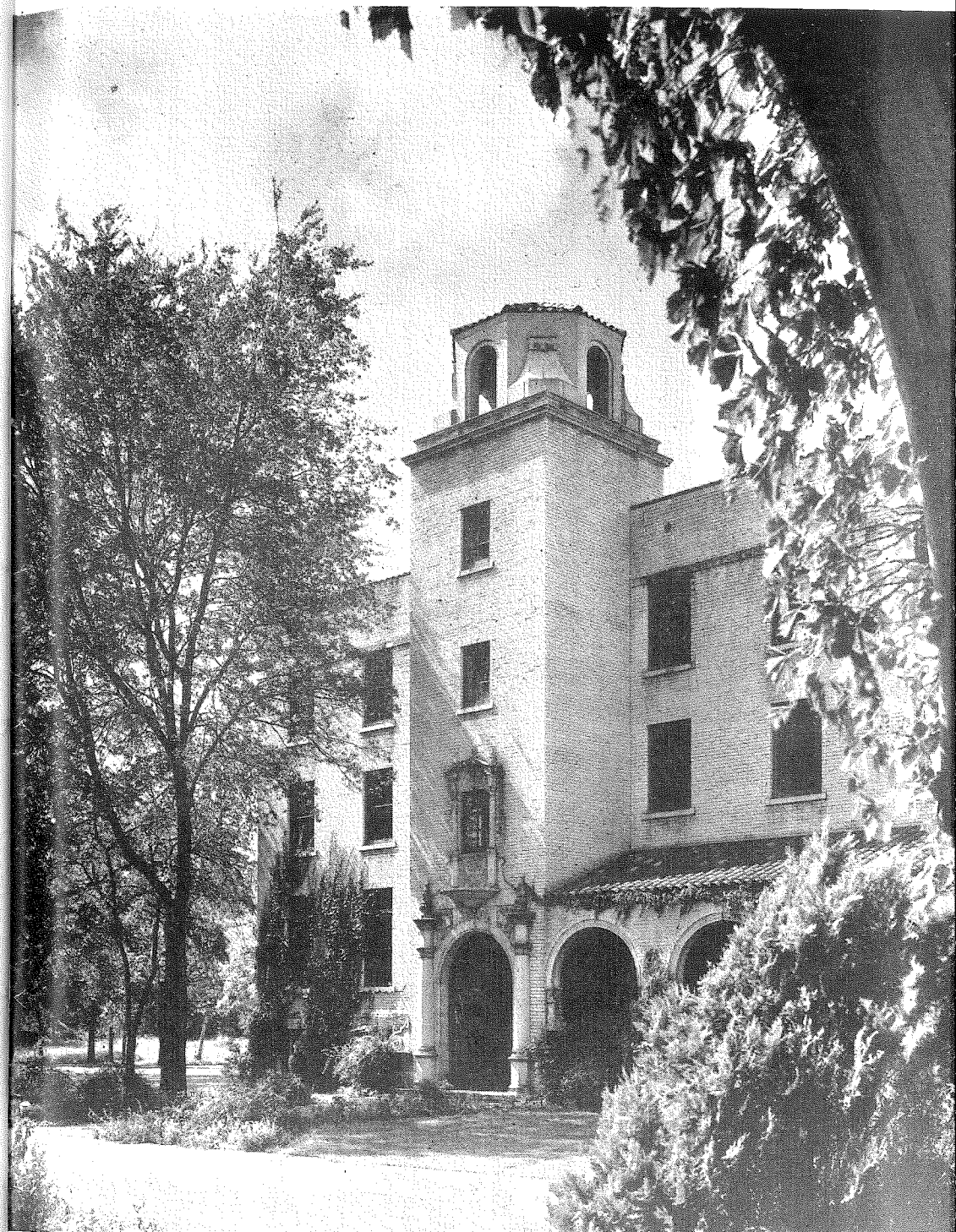
#### ARTICLE XVII THE SECOND COMING OF CHRIST

We believe that the world will not be converted previous to the second coming of Christ, but is day by day ripening for judgment, and that this dispensation will end with a fearful apostasy in the professing church, and that, following the period of the Great Tribulation in the earth, the Lord Jesus Christ will return as He went—in Person, on the clouds of heaven, and with power and great glory—to introduce the millennial age, to restore Israel to her own land and to give her the realization of God's covenant promises, to bind Satan and place him in the abyss, to bring the whole world to the knowledge of God, and to lift the curse which now rests upon the whole creation. (Matt. 24:15-25:46; Acts 15:16, 17; I Tim. 4:1-3; II Tim. 3:1-5; Deut. 30:1-10; Ezek. 37:21-28; Rom. 11:25-27; Rev. 10:1-3; Isa. 11:9; Rom. 8:19-23.)

#### ARTICLE XVIII THE ETERNAL STATE

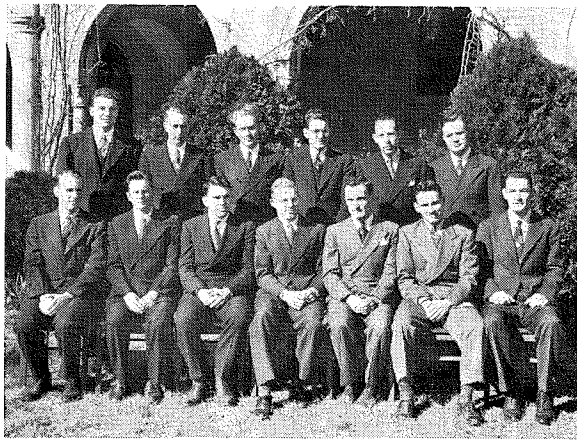
We believe that, at death, the spirits and souls of those who have trusted in the Lord Jesus Christ for salvation pass immediately into His presence and there remain in conscious bliss until the resurrection of the glorified body when Christ comes for His own, whereupon soul and body reunited shall be associated with Him forever in glory; but the spirits and souls of the unbelieving remain after death conscious of condemnation and in misery until the final judgment of the great white throne at the close of the millennium, when soul and body reunited shall be cast into the lake of fire, not to be annihilated, but to be punished with everlasting destruction from the presence of the Lord, and from the glory of His power. (Luke 16:19-26; 23:42; II Cor. 5:8; Phil. 1:23; II Thess. 1:7-9; Jude 6, 7; Rev. 20:11-15.)



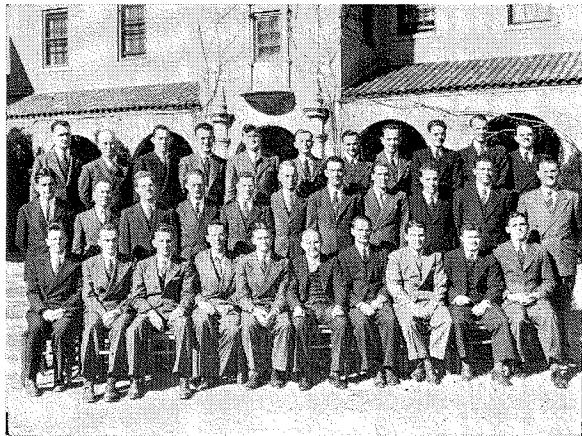


STEARNS HALL, DORMITORY FOR SINGLE MEN

RURAL  
MISSIONARY  
WORK



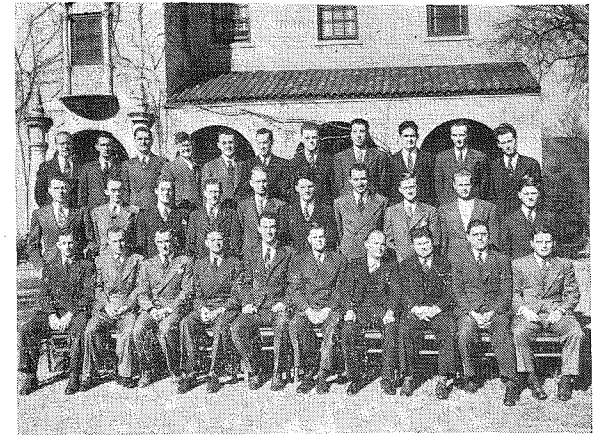
The neglected rural areas of Texas, long deprived of Gospel preaching, are the scenes of effective ministry of the Seminary students shown in the picture. Sunday Schools and churches have sprung up where there had been no Gospel meetings before. One county has been organized by a group of students into a cooperative Gospel fellowship with cooperation of seven communities in union evangelistic and young peoples meetings, and services weekly at key points. The testimony of those ministering: "Serving the Lord in out-of-the-way places has consistently proven challenging, thrilling, fruitful and indeed a precious privilege."



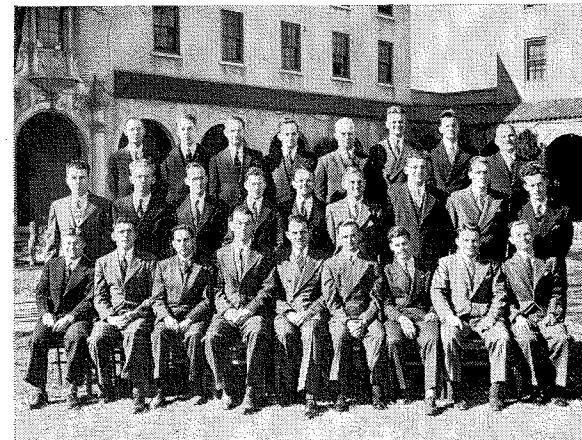
FOREIGN  
MISSIONARY  
FELLOWSHIP

The challenge of the great areas of the world unreached by the Gospel occupies the Foreign Missionary Fellowship composed of those expecting service on the foreign field. A major ministry of the group is a program of daily prayer meetings in which the great missionary areas of the world are systematically made the subject of prayer. The group contributes offerings to missionary work and engages in spreading information about various missionary fields.

YOUNG  
PEOPLE'S  
WORK



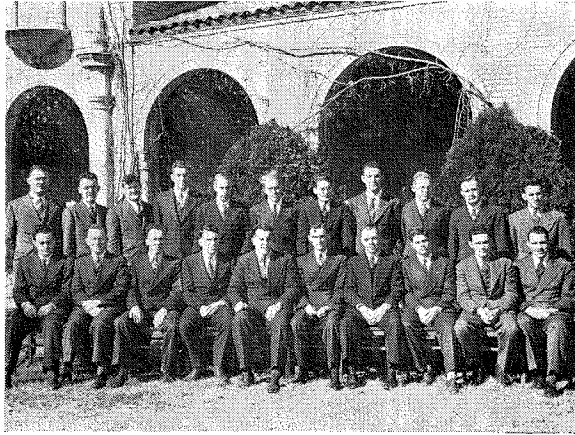
The need of the young people of this generation is fully recognized by the students and many methods are used to reach them. A number of students are active in the Young Life Campaign. One student is the circulation manager for *Young Life*, reaching young people throughout the country. The Campaigners' quartet is composed of students from the Seminary, and their ministry has reached throughout the Southwest. A number of Young Life clubs are conducted by the students. An important part of student ministry is connected with the Child Evangelism Fellowship. Students serve in the important capacities of field director of International Child Evangelism, business manager of the Child Evangelism Publishing Company, and a number serve in the Child Evangelism Institute in the offices of dean, business manager, and as teachers. One of the students is managing editor of the *Child Evangelism Magazine*. At the local Y. M. C. A., an important ministry is carried on by the students among the underprivileged newsboys who have free membership, and Bible clubs are organized and conducted.



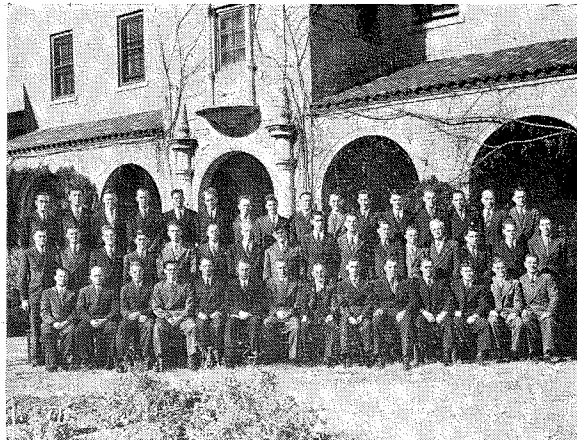
EVANGELISM

Many opportunities for evangelism are open in the Dallas area including Gospel missions, street meetings, jail services, and other forms of evangelism. Work in the Mexican mission is carried on by several students, including house-to-house visitation, Bible distribution, and services in Spanish.

## PASTORS



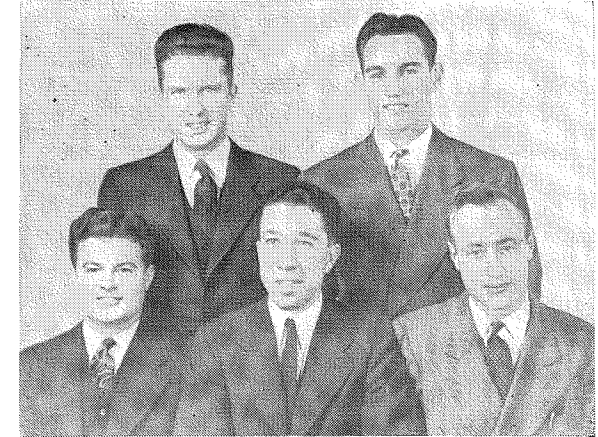
Advanced students in the Seminary often minister to local churches as part-time pastors not only performing a notable service in the ministry of the Word of God but also obtaining valuable experience in preaching and pastoral work.



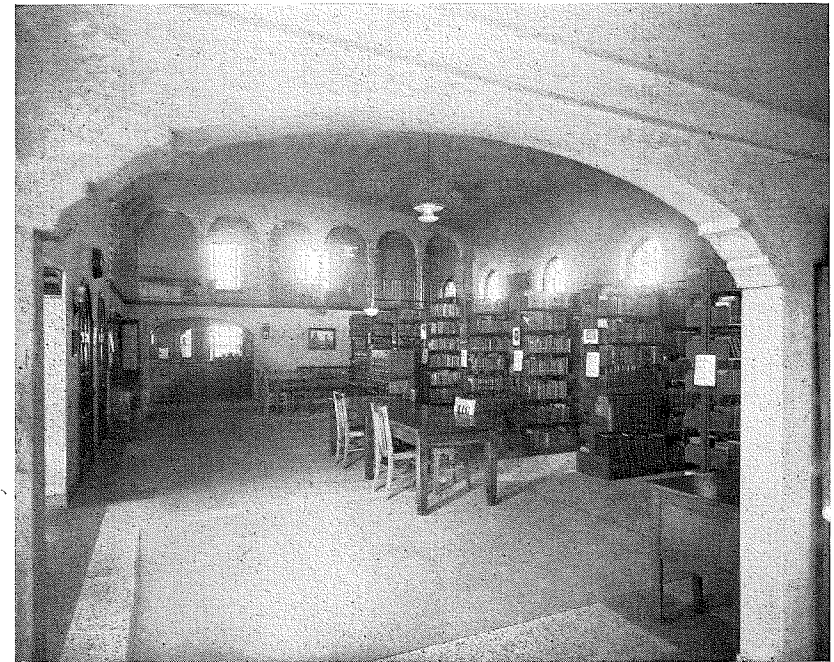
## BIBLE TEACHING

Bible teaching is a principal activity in student ministry, taking many forms. In addition to ministry to young people's groups, already described, students minister in teaching Sunday School classes, and conduct other regular Bible teaching appointments. A number of students teach in the Dallas Bible Institute and its branches, in the Child Evangelism Institute (a national institution), and in the Southern Bible Training School.

## STUDENT OFFICERS



Student activities are centered in the work of the student organization which meets frequently for consideration of their mutual problems and testimony. Officers of the student organization for 1944-1945 as shown in the picture are as follows: Bottom, left to right: Zach Deal, Christian Service Director; Gordon Ceperley, President; Willard Miller, Secretary-Treasurer. Top, left to right: Wallace Pollock, Vice President; James Crichton, Campus Activities Director.



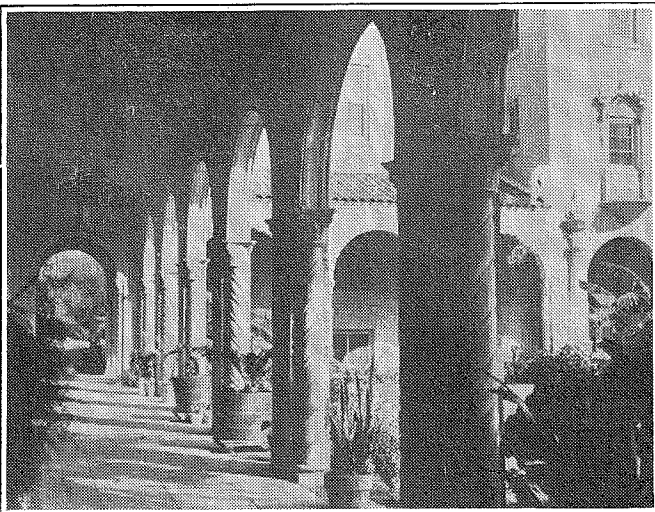
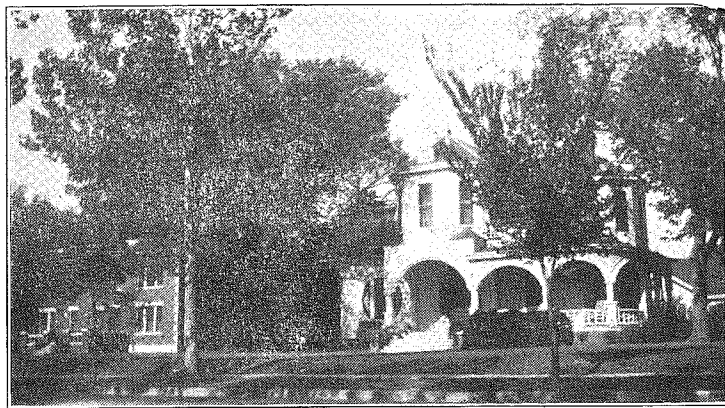
## THE LIBRARY

Containing over 18,000 bound volumes and 2,000 pamphlets, the Seminary library includes the carefully selected personal library of the late W. H. Griffith Thomas, D.D., in addition to the thousands of other books which comprise the total. Approximately 120 religious periodicals are received regularly, including most of the substantial Biblical and theological periodicals of the world. For its size, it is one of the best theological libraries in the country.

MARRIED STUDENTS'  
APARTMENT HOUSE,  
(left)

THE "WHITE  
HOUSE"

Auxiliary Dormitory,  
(right)



THE CLOISTER  
(Connecting Stearns  
and Davidson Halls)

THE LOUNGE  
(Stearns Hall)



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