

TWENTY-SIXTH YEAR

Bulletin of

DALLAS

Theological Seminary

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.

1950 CATALOG NUMBER

Announcements for 1950-1951

Annual Catalog
of
THE OFFICERS AND STUDENTS OF
DALLAS THEOLOGICAL SEMINARY

and Graduate School of Theology

3901-3931 Swiss Avenue

DALLAS 4, TEXAS

TWENTY-SIXTH YEAR

Register of the Boards, Officers, Faculty and
Students for 1949-1950

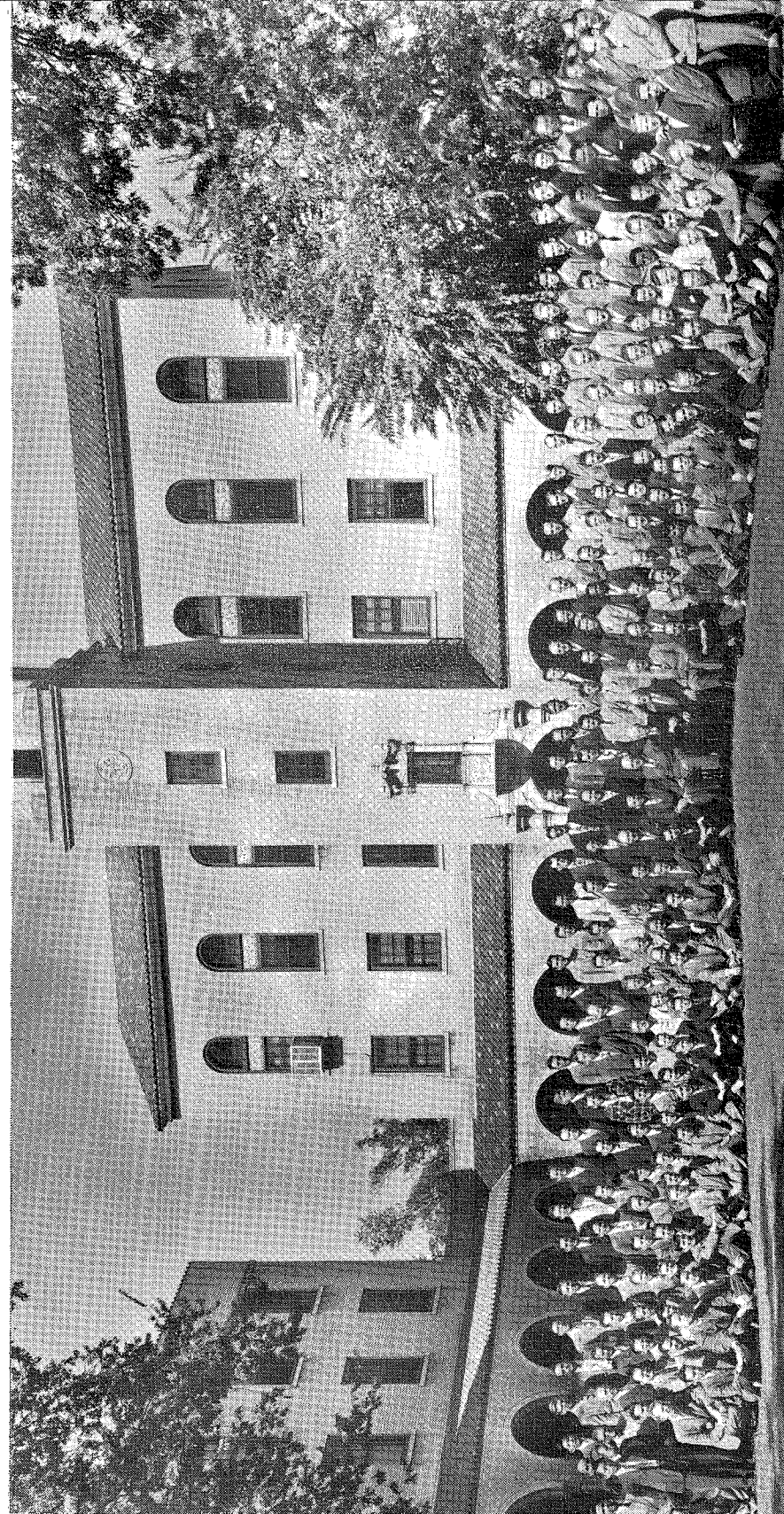
Courses of Instruction and Entrance Requirements
for 1950-1951

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

BULLETIN OF DALLAS THEOLOGICAL SEMINARY

VOLUME 26 JANUARY-FEBRUARY, 1950 NUMBER 1

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FACULTY AND STUDENT BODY, 1949-1950



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, however. It was discovered early in this experiment that four required years are the minimum of classroom work if the high ideal is to be realized; hence in 1936 the Seminary took this unprecedented step of prescribing four years for the standard seminary training.

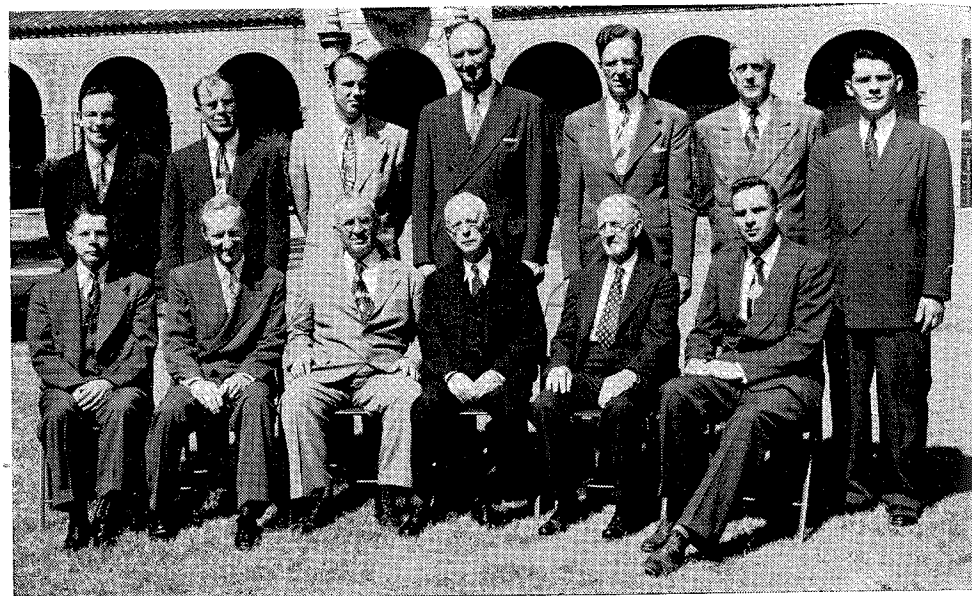
While some men have by tireless study become really great Bible teachers who were deprived of the knowledge of the original languages, it has been determined by all concerned that the full ground

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 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 many 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-sixth 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, 1949-1950

Front row, left to right:

JOHN HENRY BENNETCH

A.B., Muhlenberg College, 1934; Th.B., Dallas Theological Seminary, 1937; Th.D., 1940; Fellow in Greek and Apologetics, 1939-1940. Instructor in New Testament Literature and Exegesis, 1940-43; Acting Professor of New Testament Literature and Exegesis, 1943-1944, 1947—; Assistant Professor of Greek, 1944-1947; Secretary of the Faculty, 1945—; Associate Editor, *Bibliotheca Sacra*, 1941—.

MERRILL FREDERICK UNGER

A.B., The Johns Hopkins University, 1930; Southern Baptist Theological Seminary, 1932-33; diploma, Missionary Training Institute, 1934; Th.M., Dallas Theological Seminary, 1943; Th.D., 1945; Ph.D., The Johns Hopkins University, 1947. Pastoral Ministry, 1934-40, 1943-47. Associate Professor of Greek, Gordon College of Theology and Missions, 1947-48; Lecturer in Archaeology and Old Testament, Gordon Divinity School, 1947-48; Professor of Semitics and Old Testament, Dallas Theological Seminary, 1948—.

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, 1936—; Member, Boards of Incorporation and Trustees; Secretary, Board of Trustees.

LEWIS SPERRY CHAFER

D.D., Wheaton College, 1926; Litt.D., Dallas Theological Seminary, 1942; Th.D. (honoris causa), Free Protestant Theological Seminary, 1946. 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. Member, Boards of Incorporation, Regents, and Trustees. Chairman, Board of Regents.

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—; Member, Board of Regents, 1939-1948.

RUDOLF A. RENFER

A.B., Southern Methodist University, 1939; A.M., Southern Methodist University, 1940; Th.M., Dallas Theological Seminary, 1940; Candidate, Ph.D. Degree, University of Texas. Pastor, Cumberland Presbyterian churches, 1937-1942, 1946-1949. Chaplain, United States Army, 1942-1946; Chaplain (Capt.) Ret., Hon. Res., 1946—. Teaching Fellow in History, University of Texas, 1947-1948. Professor of Historical Theology, Dallas Theological Seminary, 1949—.

Back row, left to right:

JAMES FREEMAN RAND

A.B., Gordon College of Theology and Missions, 1945; Th.M., Dallas Theological Seminary, 1949. Acting Librarian, Dallas Theological Seminary, 1948-1949; Librarian, 1949—. Graduate Studies, School of Library Science, Simmons College, Boston, Summer, 1949—.

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, 1941-1943; Professor of Greek Grammar, 1943—.

SAMUEL LEWIS JOHNSON, JR.

A.B., College of Charleston, 1937; Th.M., Dallas Theological Seminary, 1946; Th.D., 1949. Graduate Fellow, Dallas Theological Seminary, 1946-1947; Instructor in New Testament Literature and Exegesis, 1947-1949; Assistant Professor of New Testament Literature and Exegesis, 1949—.

JOHN F. WALVOORD

A.B., Wheaton College, 1931; A.M., Texas Christian University, 1945; Th.B., Th.M., Evangelical Theological College, 1934; Th.D., Dallas Theological Seminary, 1936. Acting Registrar, Evangelical Theological College, 1935; Registrar, Dallas Theological Seminary, 1936-1945; Assistant to the President, 1945—; Associate Professor, Systematic Theology, 1936—; Secretary of the Faculty 1940-1945; regent of Dallas Theological Seminary, 1940—; Secretary, Boards of Incorporation and Regents, 1940—.

J. ELLWOOD EVANS

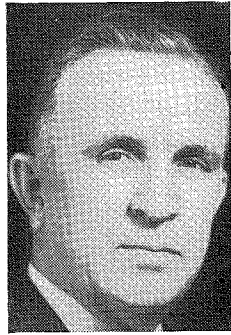
B.S., Wheaton College, 1932; Th.B., Evangelical Theological College, 1934; Th.M., Dallas Theological Seminary, 1936; Th.D., 1946. Pastoral Ministry, 1934-1948. Professor of Practical Theology and Assistant Professor of English Bible, Dallas Theological Seminary, 1948—.

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. Pastoral Ministry, 1915-1943. Professor of Historical Theology and Homiletics, Dallas Theological Seminary, 1936-1949; Associate Professor of Historical Theology, 1949—; Registrar, 1945—; Member, Board of Incorporation, 1946—; Regent, 1946-1948.

JOHN A. WITMER

A.B., Wheaton College, 1942; A.M., 1946; Th.M., Dallas Theological Seminary, 1946; Graduate Fellow, Wheaton College, 1942-1944; Instructor in Systematic Theology, Dallas Theological Seminary, 1947—.



*English Bible
Faculty*

C. FRED LINCOLN
Professor



J. ELLWOOD EVANS
Assistant Professor

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., 1930-1945; President, Detroit Bible Institute, 1945-; Visiting Bible lecturer, Dallas Theological Seminary, 1937-; author of numerous pamphlets and doctrinal articles.

CARL ARMERDING

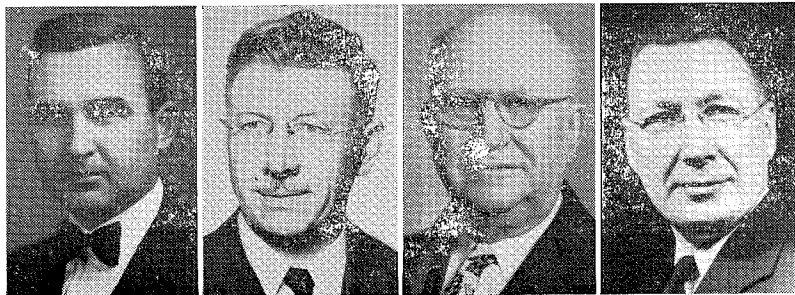
A.B., University of New Mexico; D.D., Evangelical Theological College, 1935. Professor of Homiletics and Missions, Evangelical Theological College, 1929-1931; visiting Bible lecturer, Dallas Theological Seminary, 1942-1947, 1948-; Professor of Practical Theology and Associate Professor of English Bible, 1947-48. Associate Professor of Bible and Theology, Wheaton College, 1943-.

HENRY ALLEN IRNSIDE

Litt.D., Wheaton College, 1930; D.D., Bob Jones College, 1940; Visiting Bible lecturer, Dallas Theological Seminary, 1924-; pastor, Moody Memorial Church, Chicago, 1930-48; 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, 1934-; widely known Bible conference speaker.



DR. ALDRICH DR. ARMERDING DR. IRNSIDE DR. MITCHELL

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Calendar

FALL SEMESTER, 1949-1950

Opening of Fall Semester, Registration of Students, Friday, 9:00 A. M.	September 16
Entrance Examination in Greek, Saturday, 9:00 A. M.	September 17
Faculty-Student Convocation, Chapel, Monday, 8:00 P. M.	September 19
Beginning of Classes, Tuesday, 8:00 A. M.	September 20
Faculty Reception for Students, Campus, Friday, 8:00 P. M.	September 23
Special Bible Lectures (Galatians and I Timothy) Dr. Roy L. Aldrich	November 1-12
Thanksgiving Day Testimony Service, Chapel, Thursday, 11:00 A. M.	November 24
Special Bible Lectures (Isaiah) Dr. H. A. Ironside	November 29-December 9
Beginning of Christmas Vacation, Saturday, 12:00 N.	December 17
Classes Resumed, Tuesday, 8:00 A. M.	January 3
Final Examinations, Monday, 2:00 P. M. to Saturday, 12:00 N.	January 16-21

SPRING SEMESTER, 1950

Opening of Spring Semester, Registration of Students, Saturday, 9:00 A. M.	January 21
Beginning of Classes, Tuesday, 8:00 A. M.	January 24
Special Bible Lectures (Matthew) Dr. John G. Mitchell	February 14-24
Day of prayer	March 2
Special Bible Lectures (Daniel) Dr. Carl Armerding	March 28-April 7
W. H. Griffith Thomas Memorial Lectureship Subject: "Ecumenicity" Dr. René Pache, President, Institut Emmaus, Vennes sur Lausanne, Switzerland	April 18-21
Commencement Reception, Friday, 8:00 P. M., Seminary Campus	May 5
Baccalaureate Sermon, Scofield Memorial Church, Sunday, 4:00 P. M.	May 7
Alumni Dinner and Annual Meeting, Monday, 12:00 N.	May 8
Commencement Prayer Meeting, Chapel, Monday, 8:00 P. M.	May 8
Final Examinations, Monday, 2:00 P. M., to Saturday, 12:00 N.	May 8-13
Twenty-Eighth Commencement Exercises, East Dallas Christian Church, Tuesday, 8:00 P. M.	May 9

Calendar

FALL SEMESTER, 1950-1951

Opening of Fall Semester, Registration of Students, Friday, 9:00 A. M.	September 15
Entrance Examination in Greek, Saturday, 9:00 A. M.	September 16
Faculty-Student Convocation, Chapel, Monday, 8:00 P. M.	September 18
Beginning of Classes, Tuesday, 8:00 A. M.	September 19
Faculty Reception for Students, Campus, Friday, 8:00 P. M.	September 22
Special Bible Lectures (Numbers, Deuteronomy) Dr. H. A. Ironside <i>J. Vernon McGee</i>	October 24-Nov. 3
Day of Prayer	November 7
Thanksgiving Day Testimony Service, Chapel, Thursday, 11:00 A. M.	November 23
Special Bible Lectures (Psalms) Dr. Roy L. Aldrich	November 28-December 8
Beginning of Christmas Vacation, Saturday, 12:00 N.	December 16
Classes Resumed, Tuesday, 8:00 A. M.	January 2
Final Examinations, Monday, 2:00 P. M., to Saturday, 12:00 N.	January 15-20

SPRING SEMESTER, 1951

Opening of Spring Semester, Registration of Students, Saturday, 9:00 A. M.	January 20
Beginning of Classes, Tuesday, 8:00 A. M.	January 23
Special Bible Lectures (Gospel of John) Dr. John G. Mitchell	February 13-23
Day of Prayer	March 1
W. H. Griffith Thomas Memorial Lectureship Date and subject to be announced	March
Special Bible Lectures (Leviticus) Dr. Carl Armerding	March 13-23
Commencement Reception, Friday, 8:00 P. M., Seminary Campus	May 4
Baccalaureate Sermon, Scofield Memorial Church, Sunday, 4:00 P. M.	May 6
Alumni Dinner and Annual Meeting, Monday, 12:00 N.	May 7
Commencement Prayer Meeting, Chapel, Monday, 8:00 P. M.	May 7
Final Examinations, Monday, 2:00 P. M. to Saturday, 12:00 N.	May 7-12
Twenty-ninth Commencement Exercises, East Dallas Christian Church, Tuesday, 8:00 P. M.	May 8
Official Close of the Twenty-ninth Annual Session, Saturday, 12:00 N.	May 12

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C. EDWARD LONG Dallas, Texas

Term Ending 1951

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JOHN E. MITCHELL, JR. Dallas, Texas
IRA T. MOORE Dallas, Texas

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JAMES L. PRICE Dallas, Texas
J. F. STROMBECK Moline, Ill

Term Ending 1953

ERNEST M. WETMORE Tonkawa, Okla.
ELMER J. VOORHIS, D.D.S. Dallas, Texas
JOHN F. WALVOORD, Th.D. Dallas, Texas

Term Ending 1954

FREDERICK Z. BROWNE, D.D. Lauderdale, Miss.
LEWIS SPERRY CHAFER, D.D., Litt.D., Th.D. Dallas, Texas
T. J. MOSHER Dallas, Texas

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ERNEST M. WETMORE Tonkawa, Okla.

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IRA T. MOORE Dallas, Texas
JAMES L. PRICE Dallas, Texas
ELMER J. VOORHIS, D.D.S. Dallas, Texas

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- E. M. WETMORE *Vice Chairman of Board of Regents*
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Secretary of Board of Trustees
- JOHN F. WALVOORD, Th.D. *Assistant to the President*
Secretary of Board of Incorporate Members and Board of Regents
- CHARLES A. NASH, Th.D. *Registrar*

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 JOHN F. WALVOORD, Th.D.

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 ELMER J. VOORHIS, D.D.S.
 JOHN F. WALVOORD, Th.D.

BIBLIOTHECA SACRA

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

ALUMNI ASSOCIATION

1949-1950

- ROBERT B. THIEME, JR., Th.M., '49 *President*
- ALDEN A. GANNETT, Th.M., '48 *Vice President*
- MARTIN MASSINGER, Th.M., '40 *Secretary and Treasurer*
- JOHN A. WITMER, Th.M., '46 *Executive Secretary*

STUDENT ORGANIZATION

1949-1950

PRESIDENT

- CHARLES L. HOLGATE, '50 Denver, Colorado
 A.B., Denver Bible College

VICE PRESIDENT

- RAY CHARLES STEDMAN, '50 Great Falls, Montana
 Whitworth College

SECRETARY

- PERCY HAROLD HARRIS, '51 Forest, Ontario, Canada
 A.B., University of Western Ontario

TREASURER

- RAY MANDEVILLE JONES, JR., '51 El Paso, Texas
 A.B., Texas College of Mines

CHRISTIAN SERVICE REPRESENTATIVE

- EDWARD J. UNDERHILL, '52 Seattle, Washington
 A.B., Whitworth College

CAMPUS ACTIVITIES DIRECTOR

- JACQUE G. SCHULTZ, '52 Swanton, Ohio
 A.B., Goshen College

Faculty

RESIDENT FACULTY

- LEWIS SPERRY CHAFER, D.D., Litt. D., Th.D.
Professor of Systematic Theology
- JOHN F. WALVOORD, A.M., Th.D.
Associate Professor of Systematic Theology
- JOHN ALBERT WITMER, A.M., Th.M.
Instructor in Systematic Theology
- MERRILL FREDERICK UNGER, A.M., Th.D., Ph.D.
Professor of Semitics and Old Testament
- JOHN HENRY BENNETCH, A.B., Th.D.
*Acting Professor of New Testament Literature and Exegesis,
Secretary of the Faculty*
- BERT BLAINE SIEGEL, A.B., Th.D.
Professor of Greek Grammar and Missions
- SAMUEL LEWIS JOHNSON, JR., A.B., Th.D.
Assistant Professor of New Testament Literature and Exegesis
- RUDOLPH ALBERT RENFER, A.M., Th.M.
Professor of Historical Theology
- CHARLES ASHWORTH NASH, A.B., Th.D.
Associate Professor of Historical Theology
- J. ELLWOOD EVANS, B.S., Th.D.
Professor of Practical Theology, Assistant Professor of English Bible
- 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.D.
Professor of English Bible
- JAMES FREEMAN RAND, A.B., Th.M.
Librarian

FACULTY OF SPECIAL BIBLE LECTURERS

- ROY L. ALDRICH, A.B., Th.D. Detroit, Michigan
- CARL ARMERDING, D.D. Wheaton, Illinois
- HENRY A. IRONSIDE, D.D., Litt.D. Thomaston, Georgia
- JOHN G. MITCHELL, D.D. Portland, Oregon

STUDENT ADVISORY COMMITTEE

- JOHN H. BENNETCH, *Chairman* Fourth-Year Class
- BERT B. SIEGEL Third-Year Class
- RUDOLF A. RENFER Second-Year Class
- JOHN A. WITMER First-Year Class

CREDITS COMMITTEE

- CHARLES A. NASH, *Chairman*
- JOHN H. BENNETCH
- C. F. LINCOLN
- MERRILL F. UNGER

CURRICULUM COMMITTEE

- LEWIS SPERRY CHAFER, *Chairman*
- C. F. LINCOLN
- CHARLES A. NASH
- JOHN F. WALVOORD

LIBRARY COMMITTEE

- MERRILL F. UNGER, *Chairman*
- J. ELLWOOD EVANS
- JAMES F. RAND
- RUDOLF A. RENFER

W. H. GRIFFITH THOMAS LECTURE COMMITTEE

- C. F. LINCOLN, *Chairman*
- S. LEWIS JOHNSON, JR.
- MERRILL F. UNGER
- JOHN A. WITMER

CHAPEL COMMITTEE

- J. ELLWOOD EVANS, *Chairman*
- JAMES F. RAND
- BERT B. SIEGEL
- JOHN F. WALVOORD

RADIO COMMITTEE

- S. LEWIS JOHNSON, JR., *Chairman*
- JOHN H. BENNETCH
- J. ELLWOOD EVANS
- BERT B. SIEGEL

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 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 main 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 417,000 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 and executive 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 a separate building to the east of Davidson Hall.

D. M. Stearns Hall is located immediately to the south of Davidson Hall and contains single rooms for fifty-four students. Guest rooms for visitors, the faculty offices, and a large lounge and reception room for all social activities of the Seminary are also located in this building. See pages 20 and 21 for the order of preference in dormitory rooms.

One apartment house with twelve units of various sizes is situated across the campus from Stearns Hall. On the campus at the corner of Swiss and Apple Streets is located a residence building familiarly known as "The White House." It contains two apartments besides rooms for single students and is used by members of the staff and as an overflow dormitory. To the north of this structure another residence building with its accompanying cottage has been remodeled to provide efficiency living quarters for four families. The Carroll Apartment building, acquired in 1947, is located at 4422 Sycamore Street, about four squares from the main campus, and contains eight four-room dwelling units. The twenty-six Seminary apartments are furnished to married students in order of application.

A small athletic field is situated back of Davidson Hall, and favorable climatic conditions make possible many outdoor sports during most of the Seminary year.

The entire property is valued at more than \$300,000. 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

The Dallas Theological Seminary Library is a specialized collection of books, periodicals, pamphlets and other services that seeks to provide the tools for careful exegetical and expository work in the Scriptures, the manifold materials for preaching and Bible teaching, and a thorough discipline in systematic and Biblical theology. The missionary and historical sections, as well as a fine section on personal religion and devotional literature, are receiving adequate attention also.

The library was started in 1925 with the purchase and presentation to the Seminary of the personal library of the late W. H. Griffith Thomas, D.D. (Oxon.), Principal of Wycliffe Hall, Oxford, consisting of about 6,000 volumes. Notable additions have been made from the personal collections of Dr. H. A. Ironside, Dr. Howard A. Kelly, Dr. Perry Wayland Sinks, Prof. M. McQueen Weir, and Dr. Judson B. Palmer, as well as many other smaller contributions. A great many valuable titles were added from the Ewing College collection of 2,300 volumes purchased in 1943, which was unusually rich in devotional classics and middle 19th century evangelical works. The school purchased in 1946 a collection of 4,000 volumes from an old New England library dating from the early 19th century.

A periodical department provides rich sources of material for re-

search work, and a combined periodical index is being developed which will double the research value of the library. The *International Index to Periodicals* is available. Of the more than 160 current periodicals being received, about forty are of permanent Biblical and theological value. A dozen or more of these come from foreign countries.

The Griffith Thomas Sermon Text Index is a unique feature. Dr. Thomas for years had his secretaries index his periodicals and books of sermons. Some work has been done on the index since, and it now contains at least 50,000 references to sermons and sermon outlines covering almost every text in the Bible that is subject to homiletic treatment.

Miscellaneous services include a microfilm machine, by means of which a student is able to get almost any material on file in America brought to his desk for research purposes; a film and slide collection, which is being developed; and of course the regular interlibrary loan facilities of other libraries. Students are free to consult the library of Southern Methodist University, which contains nearly 200,000 volumes. The library maintains its own repair department which, in addition to mending books for the library, also makes its repair services available to the student body.

SEMINARY BOOK ROOM

The Seminary Book Room operates as the purchasing agent for the library, and as the student supply store. Facilities available to students, alumni and friends through the Book Room include access to all new books in print, a substantial searching service for out-of-print books extending to several foreign sources, camera supplies and films, an agency for all magazine subscriptions, church and Sunday School supplies, filing equipment, professional recordings (the school owns a recording machine capable of producing work of broadcast quality). Profits from the Book Room are allocated to the library for the purchase and processing of books.

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

Every effort is made to provide a thorough seminary training at the least possible cost to the student. No tuition is charged against the student. A nominal room fee of \$30.00 per semester is charged each student who occupies a Seminary dormitory room. This fee is payable in full on the first day of each Semester. Excellent board is furnished at low rates in the Seminary refectory. If the rising cost of provisions and labor will permit continuance of the present rates, the charge for this service for the fall semester, beginning September, 1950, and including two weeks' Christmas vacation, will be \$176.40, and for the spring semester of 1951, the charge will be \$156.80. The semester charge is payable on one of the three following schedules: it may be paid in one advance payment on the first Saturday of the semester; or, in two equal advance payments on the first and ninth Saturdays of the semester; or, in four equal advance payments on the first, fifth, ninth, and thirteenth Saturdays of the semester. The Seminary derives no financial profit from the refectory. On the other hand, this department must be self-supporting and self-financed and the charges must be paid promptly according to one of the above schedules which the student may select. Therefore, students who become in arrears in refectory accounts will not be eligible to continue to receive diningroom service and dormitory privileges unless satisfactory explanation is made to the business office. In all cases, a progressively increasing carrying charge will be added to all past due accounts. A student in arrears in any account with the Seminary will not be eligible to enroll for a new semester until satisfactory explanation is made to the business office.

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 one blanket are furnished for each bed.

In a large, comfortable building on the campus, there are twelve apartments available for married students. They range from two to four rooms and each has a private bath. At present, these apartments are rented to qualified students at \$18 to \$25 per month plus public service bills. The units in the Carroll Apartments at present are rented at \$42.50 and \$45.00 per month, including public service bills. Applications for an apartment may be made by a married man upon being accepted as a student. A single man, who at the time he is accepted as a student in the Seminary is engaged to be married, may become eligible

to apply for an apartment as of the date of his marriage, provided he complies with the Seminary regulations governing the marriage of enrolled students. A man who becomes engaged and marries subsequent to his enrollment as a student shall not be eligible to occupy a Seminary-controlled apartment until all others are cared for. First and second year students frequently must seek their own apartments off the campus. Academically regular students are given first choice of rooms and apartments; others can be accommodated only in the case of vacancies. Usually an apartment becomes available to a student at most after his second year, but no guarantee can be made that any student will ever be sufficiently high on the list to obtain a Seminary-controlled apartment.

Textbooks and supplies are sold in the Seminary Book Room. The cost of required textbooks for each student is approximately \$85.00 for the first school year of two semesters a student is in attendance at the Seminary, and approximately \$55.00 for each school year thereafter. Each student is required to furnish the supplies necessary to fulfill the requirements for the courses for which he is enrolled.

Experience has indicated that single students can meet all necessary expenses, including personal items, for as low as \$425.00 per school year. A married student will require \$150.00 or more per month, considering the size of his family, his housing expense, and his personal expenditures. In normal times, small furnished apartments can be rented for approximately \$40.00 per month and up, depending upon the nature of the accommodations.

A limited amount of employment on the campus is available for accepted regular students, single students being given preference. At present, part-time employment opportunities are usually available in the city.

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 visits the Seminary each year and gives 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. The 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 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 approved 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. Students will not be admitted to the Seminary in

any semester after two weeks of classes have passed without consent of the faculty.

Pre-Seminary College Course of Study. In requiring a recognized college degree of A.B. or its equivalent for entrance to the Dallas Theological Seminary, the faculty emphasizes 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, Literature, and Speech)	12-16
Philosophy	6-12
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	6-12
In the following fields: Ancient History, European History.	
Psychology	2-3
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: Economics, 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 from college with an A.B. degree or its equivalent with good grade standing.

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 an entirely satisfactory average grade for at least one academic year of seminary work before reclassification. (2) The deficiencies of college and seminary record shall be removed. (3) Only a limited number of such students shall be enrolled as candidates for degree in any one class.

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. A student shall be excused from a course only upon passing satisfactorily an examination in the course.

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. Registration must be completed by the end of the week preceding the beginning of classes. New students are required to be present for the opening day of registration. For a period of two weeks, change in registration may be made without penalty or censure by proper application to the Registrar. Courses begun after two weeks of class work have passed cannot be credited without favorable action of the faculty. 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.

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 failing or dropping a course shall be placed on probation until such course or courses are completed within time limit set by the Credits Committee. Failure to meet such requirements will make continuance as a student subject to faculty action. Regular students and regular students on probation are entitled to full privileges in respect to dormitory or apartment space and student employment.

Irregular Students (Candidates for certificate). Applicants who

lack the prerequisite college degrees are eligible for enrollment as 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. Only a very limited number of irregular students are enrolled each year in the entering class, and admission is on a strict selective basis. Irregular students failing or dropping a course shall be placed on probation until such course or courses are completed within time limit set by the Credits Committee. Failure to meet such requirements will make continuance as a student subject to faculty action. 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 irregular students for the following school year. Qualifications considered include maturity, educational background, experience, and promise. Normally, irregular students must be at least twenty-five years of age, and preference 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. Irregular students are given dormitory or apartment space and student employment only after regular students are accommodated.

A candidate taking the four-year course shall submit at least one month previous to the completion of his second year a thesis of his own composition showing his ability to write acceptable English and evidencing his ability to do research study. The thesis shall be in the department of his anticipated major and shall cover the subject adequately. Men who are deficient shall be required to remove the deficiency to the satisfaction of the faculty before beginning the fourth year of study. He shall at the close of the third year pass satisfactorily a comprehensive examination on his theological convictions, particularly in relation to the doctrinal statement of the Seminary and his adherence thereto. He shall have completed at the close of the third year all courses for which he has been previously enrolled and shall have at least 140 grade points to his credit.

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. Missionaries on furlough are encouraged to make application under this classification if not eligible for any other. 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. In addition to other special students, a limited number of men may be enrolled as special students subject to reclassification by action of the Credits Committee, provided they take the full course. 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.

AWARDS

The Loraine Chafer Award in Systematic Theology. This annual award of \$25.00 is presented by Dr. and Mrs. Charles Lee Feinberg in loving memory of Mrs. Loraine Chafer, beloved wife of Founder and President Lewis Sperry Chafer, to the student in the Seminary who ranks highest for the year in the Department of Systematic Theology.

The Jennie Solomon Award in Old Testament. An annual award of \$25.00 is granted by Dr. and Mrs. Charles Lee Feinberg in loving memory of Mrs. Jennie Solomon, beloved wife of Rev. John Solomon under whose ministry Dr. Feinberg came to the knowledge of Christ as Savior, to the student in the Seminary who does the best work for the year in the Department of Semitics and Old Testament.

The Rollin Thomas Chafer Award in Apologetics. An annual award of \$25.00 is given by Dr. and Mrs. Charles Lee Feinberg in loving memory of Dr. Rollin Thomas Chafer, brother of President Chafer, Registrar (1924-1936), Editor of *Bibliotheca Sacra* (1934-1940), and Professor of Apologetics in Dallas Theological Seminary, to the student in the Seminary who submits the best paper on any phase of Christian Apologetics.

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. Candidates in the four-year course shall have completed all required courses totalling a minimum of 130 hours with a minimum of 200 grade points, and shall have completed in every respect the requirements pertaining to the thesis along with any extra requirements that might have been assigned. Included in the total are 120 semester hours of prescribed studies, and 10 semester hours of

electives. When extension of time is granted to a student for the completion of his seminary work, that is, when he is allowed five years rather than four, he is required to do a minimum of six hours extra work. All fourth-year courses, required and elective, shall be on graduate school level in so far as is practicable.

The completion of minimum requirements does not automatically qualify for the degree. The student must have evidenced to the satisfaction of the faculty solidarity of Christian character, ability and acceptability in Christian ministry along with stability of mind and definiteness of purpose as to life service.

No candidate for the degree of Master of Theology shall be allowed to receive this honor from the Seminary who does not hold the system of truth, as set forth in the doctrinal statement of the Seminary.

The degree shall not be conferred unless all financial obligations to the Seminary have been met.

Greek Reading Requirement for Greek Majors. In addition to completion of the required semester-hours of credit, candidates for graduation from the four-year course with a major in New Testament Literature and Exegesis 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 (80-86%), 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 point; 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. An average grade of B, 2 grade points per hour, is required for all fourth-year courses. 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, Historical Theology, or Bible Exposition. 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. In addition, the graduation thesis must also be written in the field of the major.

Graduation Thesis. 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 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 is prepared in consultation with the adviser and shall consist of approximately 1,000 words for the graduation thesis for the Th.M. degree or four-year certificate. The syllabus must be written in acceptable form according to the same standards indicated for the thesis on Page 24. 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 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 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 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. The thesis must be of acceptable merit and must be approved by more than one professor. A graduation thesis becomes the property of the Seminary upon presentation even if found

unsatisfactory. A charge of five 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 twelve 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.

Transcripts. Every student is entitled to one transcript of his seminary work without charge. For each additional transcript a fee of \$1.00 will be charged. No transcript for official use is issued to an individual.

BASIC CURRICULUM

FIRST YEAR

Course	Semester Hours	
	Fall	Spring
101, 102 Theology	3	3
109 Apologetics		2
201, 202 Hebrew	3	3
207 Old Testament Introduction	3	
301, 302 Greek	2	2
309 New Testament Introduction		3
401, 402 Church History	2	2
507, 508 Practical Work		—
511 Spiritual Life	2	
601, 602 Bible	3	3
Total, 36 semester hours	18	18

SECOND YEAR

103, 104 Theology	3	3
110 Hermeneutics	1	
203, 204 Hebrew	3	3
303, 304 Greek	2	2
403, 404 Church History	2	2
501, 502 Homiletics	2	2
505 Evangelism		1
509, 510 Practical Work	—	—
603, 604 Bible	3	3
Total, 32 semester hours	16	16

THIRD YEAR

105, 106 Theology	2	2
205, 206 Hebrew	3	3
305, 306 Greek	2	2
407, 498 Missions	2	2
503 Homiletics	2	
506 Pastoral Theology		2
605, 606 Bible	4	4
Electives	2	2
Total, 34 semester hours	17	17

FOURTH YEAR

107, 108 Theology	2	2
307, 308 Greek	2	2
405, 406 Hist. of Doct.	2	2
607, 608 Bible	4	4
Electives	3	3
Thesis	1	1
Total, 28 semester hours	14	14

BASIC CURRICULUM
For Students Deficient in Entrance Greek

FIRST YEAR

Course	Semester Hours	
	Fall	Spring
101, 102 Theology	3	3
109 Apologetics		2
207 Old Testament Introduction	3	
300A, 300B Greek	4	4
309 New Testament Introduction		3
401, 402 Church History	2	2
507, 508 Practical Work		—
511 Spiritual Life	2	
601, 602 Bible	3	3
Total, 34 semester hours	17	17

SECOND YEAR

103, 104 Theology	3	3
110 Hermeneutics	1	
201, 202 Hebrew	3	3
301, 302 Greek	2	2
403, 404 Church History	2	2
501, 502 Homiletics	2	2
505 Evangelism		1
509, 510 Practical Work	—	—
603, 604 Bible	3	3
Electives	2	2
Total, 36 semester hours	18	18

THIRD YEAR

105, 106 Theology	2	2
203, 204 Hebrew	3	3
303, 304 Greek	2	2
305, 306 Greek	2	2
407, 408 Missions	2	2
503 Homiletics	2	
506 Pastoral Theology		2
605, 606 Bible	4	4
Total, 34 semester hours	17	17

FOURTH YEAR

107, 108 Theology	2	2
205, 206 Hebrew	3	3
307, 308 Greek	2	2
405, 406 Hist. of Doct.	2	2
607, 608 Bible	4	4
Electives	3	3
Thesis	1	1
Total, 34 semester hours	17	17

Description of Courses

I. SYSTEMATIC THEOLOGY AND APOLOGETICS

LEWIS SPERRY CHAFER, *Professor*

JOHN F. WALVOORD, *Associate Professor*

JOHN ALBERT WITMER

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-four 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. *Systematic Theology* (8 volumes) by Lewis Sperry Chafer is the required text for all prescribed courses in Systematic Theology. Students are expected to purchase the entire work their first semester.

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

103, 104. **Systematic Theology.** Fall semester: **Soteriology**, treated under seven major divisions: the Savior, divine election, for whom did Christ die?, the saving work of the triune God, the eternal security of the believer, deliverance from the reigning power of sin and human limitations, the terms of salvation. Spring 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, including a

brief history of chiliasm, the major highways of prophecy in Scripture, the order of predicted events, the judgments, and the eternal state. The 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 candidates for graduation. Prescribed, second year, three hours both semesters. Professor Chafer, fall semester; Professor Walvoord, spring 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-four 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, first year, spring semester, two hours. Mr. Witmer.

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, second year, fall semester, one hour. Mr. Witmer.

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. 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. 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. 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. 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. Professor Walvoord.

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. 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, spring semester, 1949. 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, fall semester, 1949. Mr. Witmer.

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. Prerequisite, prescribed course in Eschatology. Elective, two hours, fall semester, 1950-1951. 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, fall semester, 1949-1950. 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, spring semester, 1951. 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, spring semester, 1950. Mr. Witmer.

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 proportionate to 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.

170. **Premillennialism.** A survey of the system of doctrine and Biblical interpretation involved in premillennialism. The key problems of premillennial interpretation of Scripture are analyzed, including the determining hermeneutical principles, interpretation of key passages of Scripture, and the relation of premillennialism to all aspects of doctrine. Amillennialism and other opposing systems are carefully considered. Prerequisite, prescribed course in Ecclesiology and Eschatology. Elective, two hours, spring semester, 1950. Professor Walvoord.

171. **Theology of Crisis.** The theological and philosophical positions of Barth and Brunner are studied and compared to Reformed theology. The pertinent literature is examined and conclusions reached regarding the essential theological position of Crisis Theology. Method of study includes lectures, examinations, and reports. Prerequisite, at least one year of seminary study. Elective, two hours, fall semester, 1949-1950. Professor Walvoord.

II. SEMITICS AND OLD TESTAMENT

MERRILL, FREDERICK UNGER, *Professor*
SAMUEL LEWIS JOHNSON, JR.

The purpose of this department is to acquaint the student with the general historical, archaeological and linguistic background of the Old Testament revelation and to give a working knowledge of Hebrew grammar and syntax as a basis for sound and accurate exposition. The work is necessarily directive rather than exhaustive, aiming to stimulate the student to continued independent study from the original language.

For those who desire a more comprehensive knowledge of Hebrew, or who wish to specialize in the Semitic field, various elective courses are offered from year to year.

Special requirements for candidates for the Th.D. degree are listed under Requirements for Graduation in the Graduate School.

201, 202. Elements of Hebrew. A thorough study of the basic grammar and syntax of the language for beginners. Drill in orthography and forms. Exercises, daily quizzes. Text: *An Introductory Hebrew Grammar* by A. B. Davidson. Readings from Genesis. Prescribed first or second year, six hours. Dr. Johnson.

203, 204. Introduction to Exegesis. Advanced study in grammar and syntax with selected readings from Ruth, I and II Samuel and Esther. Special emphasis on sound exegetical method. In the second semester a detailed exegesis of the prophecy of Zechariah from the original. Recitations, lectures. Commentary required. Prescribed second or third year, six hours. Professor Unger.

205, 206. Hebrew Exegesis. Accurate reading and interpretation of the text of Isaiah in the light of history, archaeology, and literary criticism. Careful exegesis of key Messianic passages. Prescribed third or fourth year, six hours. Professor Unger.

207. Introduction to the Old Testament. General study of Inspiration, special reference to the Pentateuch. Special introduction to the various books. Lectures, collateral readings, reports. Prescribed, first or second year, three hours. Professor Unger.

Electives

251. Studies in Exodus. An exegetical study, at the option of the professor, of either the story of redemption in the book, or of the Tabernacle and priesthood, with special emphasis on syntax and morphology. Elective, two hours. Dr. Johnson.

252. Studies in Leviticus. An exegetical study of the offerings, the priesthood, the Day of Atonement, and the feasts. Emphasis will be placed upon syntax and morphology. Elective, two hours. Dr. Johnson.

254. Exegesis in the Minor Prophets. Selection will be made from the shorter books for reading and exposition, in addition to selected chapters from the longer books. Elective, two hours. Professor Unger.

255. Highlights of Biblical Archeology. A survey of the principal archeological discoveries of the ancient near-Eastern world and their bearing upon the

illumination and interpretation of the Old Testament. Text, Jack Finegan, *Light from the Ancient Past*. Elective, two hours. Professor Unger.

256. Advanced Hebrew Grammar. Along with readings in the Hebrew text a study of the details of Hebrew syntax. Prerequisite, two years of Hebrew study or by special permission of the professor. Elective, two hours. Professor Unger.

257. Advanced Hebrew Reading. Selected portions of the Hebrew text with emphasis on rapid reading, including sight reading. Prerequisite, two years of Hebrew study. Elective, two hours. Professor Unger.

258. Reading of Selected Psalms from the Hebrew Text. Particular emphasis is placed upon the devotional and practical values. Elective, two hours, second semester. Professor Unger.

259, 260. Messianic Prophecies of 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 Unger.

261. Old Testament Poetry. The nature, scope, and principles of Hebrew poetry. Comparisons with the poetry of the Near East. Elective, two hours. Professor Unger.

262. The Book of Job and the Problem of Suffering. The underlying problems in the book, the interpretation of the text, its light on the problem of suffering and comparisons with the poetry of the Ras Shamra texts. Elective, two hours. Professor Unger.

263, 264. Modern Hebrew. The purpose of the course is to enable the student through translation and conversation to read present day works and learned journals in Hebrew. Prerequisite, two years, but preferably three years, of Hebrew. Elective, two hours both semesters. Professor Unger.

265. Biblical Aramaic. A study of the grammar with reading in Daniel and Ezra. Elective, two hours. Professor Unger.

266. Elements of Syriac. A study of the orthography, phonology, and etymology with translation of exercises. Elective, two hours. Professor Unger.

267. Canaanite Cuneiform. A comprehensive survey of the mythology and religion of the Canaanites with study of Ugaritic grammar and reading of the epic poems. Special attention will be given to parallels between the Ras Shamra literature and the Old Testament. Elective, two hours. Professor Unger.

268, 269. Elements of Arabic. An introduction to the written classical Arabic preparatory to readings in the Koran. Elective, three hours both semesters. Professor Unger.

270. Elements of Assyrian. A study of the Assyro-Babylonian grammar with readings in the simple historical texts. Elective, three hours. Professor Unger.

271. Reading in the Septuagint and the Old Testament. A survey of the origin, nature, and value of the Greek Old Testament with reading of selected portions and comparison with the Hebrew text. The methods of the translators will be reviewed. Elective, two hours. Professor Unger.

III. NEW TESTAMENT LITERATURE AND EXEGESIS

JOHN HENRY BENNETCH

Acting Professor of New Testament Literature and Exegesis

BERT BLAINE SIEGEL, *Professor of Greek Grammar*

SAMUEL LEWIS JOHNSON, JR., *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).

All candidates for the degree of Master of Theology with a major in New Testament Literature and Exegesis in the four-year course are required to read the entire Greek New Testament either in class or on 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.

301, 302. Greek. Reading of the Gospel of Mark, supplemented by the use of Dana and Mantey's *Manual Grammar of the Greek New Testament*. Prescribed, first or second year, two hours both semesters. Professor Siegel.

303. Greek. Reading in the Lucan writings, with continued study of Dana and Mantey. Prescribed, second or third year, two hours, fall semester. Professor Siegel.

304. Greek. An introductory exegetical course covering the principles of exegesis as illustrated in the study of the epistles of John. Prescribed, second or third year, two hours, spring semester. Professor Siegel.

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 Johnson.

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 Johnson.

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 Bennetch.

Electives

The elective 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. All books not included in the prescribed work of exegesis are covered during a two-year cycle. For special requirements for candidates of the Th.D. degree, see Requirements for Graduation in Graduate School.

351. The Synoptic Gospels. Exegesis of selected passages, discussion of methods of interpretation, word study. Special problems assigned for research. Elective, two hours, spring semester, 1950. Professor Bennetch.

352. The Acts. Exegesis of the text, together with consideration of the historical problems. Elective, two hours, spring semester, 1951. Professor Bennetch.

353. Second Corinthians. A careful study of the text, with commentary prepared by the student on certain portions. Elective, two hours, spring semester, 1950. Professor Johnson.

354. Galatians. A detailed exegesis of the book, with examination of the historical problems involved. Elective, two hours, fall semester, 1951. Professor Johnson.

355. The Eschatological Epistles. A study in the Greek of 1, 2 Thessalonians and 2 Peter. Papers on assigned subjects required in addition to class work. Elective, two hours, fall semester, 1950. Professor Johnson.

356. Pastoral Epistles. Exegesis of 1, 2 Timothy and Titus. Elective, two hours, fall semester, 1951. Professor Bennetch.

357. General Epistles. Reading and exegesis of James, 1 Peter, Jude. Elective, two hours, fall semester, 1950. Professor Bennetch.

358. The Revelation. Exegesis of the original text, with commentary prepared by the student on selected portions. Elective, two hours, spring semester, 1951. Professor Johnson.

359, 360. 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. Two hours both semesters. Professor Siegel.

361. New Testament Synonyms. Survey of the many related terms used by the apostles. Elective, two hours, fall semester. Professor Bennetch.

362. Word Studies. A study of the principal words used by the Apostles, together with a consideration of the more vivid *hapax legomena*. Elective, two hours, spring semester. Professor Johnson.

363. 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, including Patristics and the Septuagint. Admission by consent of the professor. Elective, two hours. Professor Bennetch.

364. 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. Professor Spangler.

365. Rapid Greek Reading. Reading of the Gospel of Matthew, 2 Corinthians, Galatians, 1 and 2 Thesalonians, James, 1 and 2 Peter, Jude, Philemon, 1 and 2 Timothy, Titus, and Revelation. Two years of New Testament Greek required as prerequisite. Elective, two hours. Professor Siegel.

366. Gospel of John. A detailed exegesis of the Gospel of John. The devotional and spiritual values of the Greek text will be stressed. Elective, two hours, both semesters, 1950-1951. Professor Johnson.

IV. HISTORICAL THEOLOGY

RUDOLF A. RENFER, *Professor*
 CHARLES ASHWORTH NASH, *Associate Professor*
 BERT BLAINE SIEGEL
 JAMES THOMAS SPANGLER

The aim of this department of the curriculum is a comprehensive study of the history of the Christian Church, with emphasis upon the vital distinction between the Spiritual Body of Christ and its organized manifestations. The required courses, a part of the basic Seminary curriculum, call for a survey from the ancient period to the present, and a thorough study of the history of Christian Doctrine. The lecture method is supplemented by broad collateral reading from leading Church historians, and research in contemporary trends and movements. Elective courses are offered for specialized study in various fields and majors in the department.

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, fall semester. Professor Renfer.

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, first year, two hours, spring semester. Professor Renfer.

403. Church History: The Church and the Protestant Reformation. The national political background of western Europe is reviewed, along with study of the contribution of the Renaissance and Humanism to the era of Reform. Special attention is given to the Humanists, the Reformation and Reformers in Germany, Switzerland, France and England, the Counter-Reformation and Religious Wars terminating in the Peace of Westphalia. Prescribed, second year, two hours, fall semester. Professor Renfer.

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. In addition to textbook study and lecture, with emphasis upon American denominations, research projects are aimed at an analysis of Protestant denominational sources and atomization as well as factors of present re-integration activity, with their significance to the Church. Prescribed, second year, two hours, spring semester. Professor Renfer.

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, fall 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, spring semester. Professor Nash.

C. Church Expansion

407. History of Christian Missions. A comprehensive view of the history of Christian missions from the Biblical to the Modern Period. This course aims to present the political and civilization background into which Christian missions penetrated, the methods, success and problems of the enterprise. Prescribed, third year, two hours, fall semester. Professor Renfer.

408. The Modern Mission Movements. A study of the genesis of the Modern Missions era, denominational aspects, rise and impact of independent mission organizations, international and inter-organizational comity, relation of "non-professional" missionaries to the indigenous church, geographic factors, modern implementation and statistics. Prescribed, third year, two hours, spring semester. Professor Renfer.

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 prerequisite for this course. Elective, two hours, fall semester. Professor Renfer.

452. Romanism. A study of the Roman Church, its origin, principles, history and literature together with its influence and effects. Course 402 is prerequisite. Elective, two hours, spring semester. Professor Nash.

453. 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. Extensive reading in the period and special study of a chosen subject are a feature of this course. Elective, two hours, fall semester. Professor Renfer.

454. 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. Professor Nash.

455. Twentieth Century Christianity. An analytical study of such developments and movements in the twentieth century as ecumenicity on the American and world levels, Anglo-Romanism, fundamentalism or evangelicalism, and independence. Elective, two hours, spring semester. Professor Renfer.

456. Origin of Religion. A study of the only valid 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, two hours, fall semester. Professor Spangler.

457. History of the Doctrine of the Person of Christ. A seminar course

in which each student makes a report on some particular development of the doctrine in a given period of historical development. Open only to fourth year and graduate students. Elective, two hours, fall semester. Professor Nash.

458. History of the Doctrine of the Work of Christ. (Same procedure and governing factors as in Course 457.) Elective, two hours, spring semester. Professor Nash.

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

460. History of Fundamentalism. This course aims at tracing the development of what is variously termed fundamentalism, evangelism, orthodoxy, and conservatism. The various areas and extent of its existence and activities within and without denominationalism will be examined. This elective will be conducted on a seminar basis employing lecture and student research. Elective, two hours, spring semester. Professor Renfer.

461. Missions Seminar. A detailed study of the history and problems of each mission field. Textbook: *A History of the Expansion of Christianity*, Latour-ette. Two hours credit for each volume outlined. Not more than two hours credit in any semester. (Formerly Course 559). Elective. Professor Siegel.

462. Mission Fields Seminar. A seminar of directed independent study for the student who anticipates service in a selected mission field. The work will be directed along the following lines: history and customs of the people, their culture and religion, and a survey of the missionary activity related to the area. Elective, two hours. Professor Renfer.

463. Missionary Principles and Practice. Elective, two hours, spring semester. (Same as Practical Theology Course 558.) Professor Siegel.

464. Religions and Cults. The first half of the course is a critical and historical study of the living, ethnic religions of the world; the second half, a critical study of typical sects in America, their origins, tenets and reasons for flourishing. Elective, two hours, spring semester. Professor Renfer.

V. PRACTICAL THEOLOGY

J. ELLWOOD EVANS, *Professor*
JOHN HENRY BENNETCH
LEWIS SPERRY CHAFER
CHARLES ASHWORTH NASH
BERT BLAINE SIEGEL

A. Homiletics

The aim of the Homiletics Department is to provide thorough training in the principles and practices of expository preaching. In addition to classroom sessions in theory, practice in sermon preparation and delivery is provided by preaching sessions before the Professor of Homiletics in regular class periods. The student's sermon is recorded on modern sound recording equipment to enable him to evaluate his own work. Critique of sermon content and delivery is offered by both the Professor and students.

501a. Homiletics I. Instruction in the principles of sermon structure and preparation. A survey of the field is given by means of lecture and textbook. The selection and interpretation of Biblical material, general and special sermon material, and the various types of sermons and their arrangement are given thorough study. Course 501b required to complete credit. Prescribed, second year, fall semester, two hours. Professor Evans.

501b. Second-Year Student Preaching. Each student is required to preach once during the year in regular class session before his fellow students and the Professor. The class meets weekly throughout the year as long as is necessary to fulfill the student preaching requirement. Required to complete credit in course 501a. Prescribed, second year, both semesters as necessary. Professor Evans.

502a. Homiletics II. Instruction in Biblical analysis and outline development for exegetical preaching accompanied by class discussion. The field of expository preaching is surveyed. Actual expository sermon outlines are presented for critical analysis by the Professor. Course 502b required to complete credit. Prescribed, second year, spring semester, two hours. Professor Evans.

502b. Third-Year Student Preaching. See Course 501b. Required to complete credit in course 502a. Prescribed, third year, both semesters as necessary. Professor Evans.

503a. Homiletics III. Instruction in the plans and methods of exposition. Numerous types of expository sermons are surveyed and actual expository sermon outlines are presented for critical analysis by the Professor. Lectures are given covering the proper fulfillment of sermonic procedure. Course 503b required to complete credit. Prescribed, third year, fall semester, two hours. Professor Evans.

503b. Fourth-Year Student Preaching. See Course 501b. Required to complete credit in Course 503a. Prescribed, fourth year, both semesters as necessary. Professor Evans.

B. Pastoral Theology

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, second year, one hour, spring semester. Professor Chafer.

506. Pastoral Ministry. A consideration of the minister, his calling, life, relationships, and the principles and practices of his pastoral service. Lectures and demonstrations are given covering the proper procedure in the conduct of the Dedication Service, the Funeral Service, the Installation Service, the Lord's Supper, the Ordination Service, Water Baptism, the Wedding Ceremony, etc. Prescribed, third year, spring semester, two hours. Professor Evans.

507, 508. Practical Work. Reports are made every four weeks on practical activities in ministry. Students are required to engage regularly in definite ministry. The minimum requirement is one hour per week each semester. Prescribed, first year, both semesters. Satisfactory completion of requirements necessary for graduation. Professor Evans.

509, 510. Practical Work. Same as 507, 508. Prescribed, second year, both semesters. Professor Evans.

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. **Expository Preaching.** Preaching from selected epistles of the New Testament is studied through the construction of consecutive outlines for a course of messages expounding the entire epistle. Oral and written reports required of each student. Elective, two hours. Professor Evans.

552. **Public Speaking.** A special course for those desiring additional training in the field of public speaking. Attention is given to the use of gestures, interpretative speech, and reading. Special emphasis is laid upon the public reading of Scripture, hymns, poetry, etc. Elective, one hour. Professor Evans.

553. **Pastoral Problems.** Instruction intended to prepare the student to meet life situations in the pastorate. Lectures and discussion covering such vital matters as the problem of suffering, marriage and divorce, the broken home, problems of morality, problems of youth, ministerial ethics, etc. Elective, one hour. Professor Evans.

554. **The Educational Program of the Church.** In this course there is set forth a total unified educational program for the church which includes and correlates every agency in the church; the church school, children and young people's groups, Bible classes, women's work, men's work, and the overall curriculum. The student is required to present a completely outlined program for an average church. Elective, two hours. Professor Nash.

555. **Christian Education.** A general survey study of the history, principles, psychology, and philosophy of Christian Education. Elective, two hours. Specialized study may be done in a chosen field for additional credit. Professor Nash.

556. **Church Polity, Organization, and Administration.** A study of the several types of church government with each student doing special work in the field of his own affiliation. The organization and administration of the local church is studied in the light of practical requirements. Elective, two hours. Professor Nash.

557. **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, fall semester. Professor Bennetch.

558. **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, spring semester. Professor Siegel.

559. **Mission Seminar.** A detailed study of the history and problems of each mission field. Textbook: *A History of the Expansion of Christianity*, Latourette. Two hours credit for each volume outlined. Not more than two hours credit in any semester. Elective. Professor Siegel.

560. **Comparative Religions.** A detailed study of the comparisons of the great ethnic religions of the world. Elective, two hours. Professor Siegel.

561. **Radio Broadcasting.** A course designed to train the pastor to be able to undertake radio ministry. Elective, two hours. Professor Evans.

VI. BIBLE EXPOSITION

Resident Faculty

CHARLES FRED LINCOLN, *Professor*

J. ELLWOOD EVANS, *Assistant Professor*

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 study under resident professors of the Sacred Text itself, a number of preparatory and survey courses (viz.: Bible 601, 602, and 603) are offered by the resident faculty, in addition to which four special teachers, each an expert 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, two in each semester. During the four-year course, all of the sixty-six books of the Bible are taught as required subjects for graduation, part by the resident professors and part by the special lecturers.

601, 602. **Bible. Fall semester:** Special Bible Lectures by visiting Bible teachers (see schedule) and Chronology and Contemporary History of the Bible (Course 601) by the resident professor. In the portion of the course last mentioned 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. **Spring semester:** Special Bible Lectures by visiting Bible teachers (see schedule); and Covenants and Dispensations and related subjects (Course 602) by the resident professor. The latter part of the course is introductory of 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 and Special Lecturers.

603, 604. **Bible. Fall semester:** Special Bible Lectures by visiting Bible teachers (see schedule); and Bible Geography and Customs (Course 603) 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.

Spring semester: Special Bible Lectures by visiting Bible teachers; and Bible exposition (Course 604). 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 and Special Lecturers.

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

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

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 began. For schedule for next year, see the calendar.

Electives

651. 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. Professor Lincoln.

652. 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. Professor Lincoln.

653. 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. Professor Lincoln.

654. 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. Professor Lincoln.

655. 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. Professor Lincoln.

656. Parables. A particular and extended study of the parables of the Old and New Testaments. Elective, two hours. Professor Lincoln.

657. 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.

658. 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.

659. 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 arrangement 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.

660. Biblical Characters. A detailed study of the spiritual lessons, practical warnings, and doctrinal truths inherent in the Scriptural record of the lives of selected personages mentioned in Holy Writ. Open to third and fourth year and graduate students only. Elective, two hours. Professor Lincoln.

661. Biblical Commentaries and Expository Works. In this course a critical study will be made of popular, standard, current sets and single volumes of an expository character, in order to evaluate them as to their doctrinal, literary, critical, and devotional viewpoints, and to determine their general dependability and practical worth. Open to fourth year and graduate students only. Elective, two hours. Professor Lincoln.

662. Types. An extended and comprehensive study of the types of Scripture. Elective, two hours. Professor Lincoln.

663. Exposition of the Prison Epistles. An expository study of Ephesians, Philippians, Colossians, and Philemon. The student will be expected to prepare a written exposition on selected portions and stand examination on the exposition of any portion of the books studied. Elective, two hours. Professor Evans.

664. Exposition of the Pastoral Epistles. An expository study of 1 Timothy, 2 Timothy, and Titus. The student will be expected to prepare a written exposition on selected portions and stand examination on the exposition of any portion of the books studied. Elective, two hours. Professor Evans.

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. 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 for those who have not had historical philosophy. Not open to graduate students for credit. Elective, two hours, both semesters, fall and spring semesters, 1950-1951. Professor Walvoord.

763. Recent Philosophy. A consideration of the philosophy of the last century, investigating its background, implications, and effect upon theological thought. Studies will include contemporary philosophy in the fields of ethics; axiology; philosophy of law, history, and science; metaphysics in relation to modern liberal theology; present day Kantianism, Hegelianism, and the present influence of Aquinas; transcendental absolutism; personalism; phenomenology; logical empiricism; American realism; American pragmatism; dialectical materialism; naturalism and others. Prerequisite, a course in the history of philosophy. Students lacking prerequisite must secure professor's consent. Elective, one hour, both semesters, fall and spring semesters, 1949-1950. Professor Walvoord.

764. Problems of Modern Philosophy. An investigation of six basic problems of philosophy in the last three centuries. The philosophic problems of theology, metaphysics, epistemology, ethics, politics, and history are considered objectively and in comparison with Scriptural revelation. Prerequisite, a course in the history of philosophy. Students lacking prerequisite must have professor's consent. Elective, one hour, both semesters, fall and spring semesters, 1951-1952. Professor Walvoord.

Graduate School

GENERAL STATEMENT

1. The Graduate School is provided for students who have completed approved college work with the degree of Bachelor of Arts or its equivalent and have had in addition graduated from a standard seminary with the degree of Bachelor of Divinity or its theological equivalent including three years of seminary study, or the degree of Master of Theology or its theological equivalent, including four years of seminary study.
2. For applicants meeting the requirements having the B.D. or its theological equivalent a one-year course of study is provided leading to the degree of Master of Theology.
3. For applicants meeting the requirements for the degree of Master of Theology or its equivalent a two-year minimum course of residence study is provided leading to the degree of Doctor of Theology. A portion of the second year of study may be taken in absentia according to the judgment of the faculty on recommendation of the professor under whom the major study is taken. In any case, one full-year of residence study is required.

ADMISSION REQUIREMENTS

Degree of Master of Theology

An applicant from another institution:

1. Shall present approved college and seminary degrees or their respective academic and theological equivalents.
2. Shall present transcripts of college and seminary work showing satisfactory grade standing.
3. Shall pass satisfactorily a comprehensive examination on all the subjects set forth in the Doctrinal Statement of the Seminary.
4. Shall have included in his theological studies courses satisfying requirements in Hebrew and Greek or make up these deficiencies without graduate credit.
5. Shall submit with his application a thesis of his own composition showing his ability to write acceptable English and evidencing his ability to do research study. The thesis shall be in the department of his major and shall cover the subject adequately.

Degree of Doctor of Theology

- A. An applicant having taken the four-year course in Dallas Theological Seminary with Master of Theology Degree:
1. Shall file formal application on proper form provided for that purpose.
 2. Shall normally have graduated in the Th.M. course with an A average grade.
 3. Shall be in agreement with the doctrinal position of the Seminary.
 4. Shall pass satisfactorily a comprehensive examination on such subjects as the Committee might prescribe in conjunction with the major professor.
- B. An applicant entering from another institution:
1. Shall file formal application on the proper form provided for the purpose which will be sent upon request.
 2. Shall present certification of having completed work with the degree of Master of Theology or equivalent theological degree including four years of seminary studies, in addition to having a standard college degree.
 3. Shall present transcripts of college and seminary work showing a high grade standing.
 4. Shall pass satisfactorily a comprehensive examination on all subjects set forth in the Doctrinal Statement of the Seminary and such other subjects as in the judgment of the Committee are pertinent.
 5. Shall pass satisfactorily a comprehensive examination on his theological convictions particularly with reference to his adherence to the Doctrinal Statement of the Seminary.
 6. Shall submit with his application an essay of his own composition showing his ability to pursue graduate and research study, especially in the department of his major.

COURSE REQUIREMENTS

Degree of Master of Theology

1. An applicant for admission must have included in his theological training courses satisfying requirements in Hebrew and Greek or make up any deficiencies without graduate credit.
2. Every candidate is required to complete with satisfaction Systematic Theology courses 103 and 104 for which full credit is allowed toward the degree.
3. Every candidate is required to include at least four semester hours of Greek or Hebrew in his course.

4. Every candidate majoring in Bible Exposition who enrolls for the one-year course on the basis of a B.D. or Th.B. degree from other schools must complete with satisfactory grades and acceptable work at least four hours of Special Bible lectures in class. He must also take Bible 602 and 608 in class for credit and audit without credit at least three other Bible courses to be selected by the professor. At the completion of the audit a written report on the courses must be presented to the corresponding professor.
5. Thirty-two semester hours of work are required for the one-year course leading to the degree of Master of Theology. Twenty-two semester hours are devoted to the major and ten semester hours 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, Historical Theology, or Bible Exposition.
6. A thesis of not less than 10,000 words for which two hours' credit is given, must be in the field of the major and meet the same requirements and regulations as the graduation thesis for the four-year course. The thesis must be of acceptable merit and must be approved by more than one professor.
7. Second- and third-year courses and any elective course open to second- and third-year students can be taken in the graduate school only on consent of the Registrar and the professor and by assignment of additional work to bring the course up to the graduate level.
9. Written material in the one-year Th.M. course must conform to the standards contained in the approved form book and may be submitted for filing upon recommendation of the professor.

Degree of Doctor of Theology

1. An applicant for the degree must have included in his theological training courses satisfying requirements in Hebrew and Greek or make up any deficiencies without graduate credit.
2. An applicant for the degree in the department of Semitics and Old Testament must have a working knowledge of Hebrew, be able to read the entire Old Testament in Hebrew, have a satisfactory knowledge of at least two other Semitic languages, and be able to read scholarly French and German.
3. An applicant for the degree in the department of New Testament Literature and Exegesis is required to study the entire New Testament in Greek as far as possible in class.

4. Only courses taken after receiving the degree of Master of Theology shall be credited on the degree of Doctor of Theology.
5. Second- and third-year courses and any elective course open to second- and third-year students can be taken in the Graduate School only on consent of the Registrar and the professor and by assignment of additional work to bring the course up to graduate standing.
6. Any course offered toward the degree of Master of Theology taken for credit on the degree of Doctor of Theology shall be subject to increased requirements that will place it on a higher level than work done for the Th.M.
7. The applicant must receive a minimum grade of B in every course credited toward graduation.
8. Thirty semester hours of classroom work involving at least a full year of residence study is required as a minimum for the course leading to the degree of Doctor of Theology. A second year of study is required during which the dissertation may be written and other work brought to completion. All work leading to the degree shall be completed within five years from the time of matriculation.
9. Twenty 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, Historical Theology, and Bible Exposition.
10. Ten semester hours shall be devoted to minor studies, preferably in two departments other than the department of the major.
11. An applicant for the degree majoring in Theology who does not have the degree of Master of Theology from this Seminary shall be required to take an additional six hours in Theology, increasing the total number of hours in the major from twenty to twenty-six and the total number hours for graduation from thirty to thirty-six.
12. An applicant for the degree, in whatever department he majors, shall be required to complete with credit Systematic Theology 103 and 104 unless previously completed. Majors in Theology shall audit all courses being offered in Theology which they have not previously taken for credit. The courses to be audited are: 101, 102, 105, 106, 107, and 108, according to availability in the schedule.

13. An applicant for the degree majoring in Bible Exposition who does not have the Th.M. degree from this institution shall be required to take a comprehensive entrance examination in Bible Exposition; shall be required to take a total of at least twenty-four hours for his major with no lessening of the other semester hour requirements; shall be required to complete in class with credit at least four hours of Special Bible Lectures; shall be required to take at least four regular Bible Exposition courses in class, one of which shall be Bible 602. All other regular Bible exposition courses shall be audited if the schedule permits. At the time they are completed a written report of all audited courses shall be prepared and presented to the Bible professor.
14. 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. The subject of the dissertation must be approved on the proper blank by the professor of the department and filed in the Registrar's office. Regulations regarding the dissertation are given on the subject approval form. 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 publication of the dissertation be desired, the applicant may be allowed to do so on the approval of the administrative committee, but the copyright of the published dissertation shall be the property of the Dallas Theological Seminary.
15. In addition to the dissertation, 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 thesis 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.

GRADUATION REQUIREMENTS

Degree of Master of Theology

1. A candidate in the one-year graduate course shall have completed all required courses totaling 32 semester hours, with a minimum of 64 grade points, and shall have completed in every respect the requirements pertaining to the thesis along with any other requirements that might have been assigned.

2. The completion of minimum requirements does not automatically qualify for the degree. The student must have evidenced to the satisfaction of the faculty solidarity of Christian character, ability and acceptability in Christian ministry, along with stability of mind and definiteness of purpose as to life service.
3. No candidate for the degree of Master of Theology shall be allowed to receive this honor from the Seminary who does not hold the system of truth as set forth in the Doctrinal Statement of the Seminary.
4. The degree shall not be conferred unless all financial obligations to the Seminary have been met.

Degree of Doctor of Theology

A. Admission to Candidacy :

1. 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 file with the Registrar a syllabus for his dissertation of approximately 2,500 words. After completing these requirements, application can be filed on the proper blank for admission to candidacy for the degree of Doctor of Theology.
2. 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 shall appoint.
3. Upon recommendation of the examining committee, the faculty shall consider the application and if the way be clear admit the applicant to candidacy.

B. After Admission to Candidacy :

1. The required dissertation shall be filed with the Registrar on or before Tuesday of the seventh week of the second semester of the academic year in which the candidate intends to graduate.
2. After filing the dissertation the candidate shall pass comprehensive written examinations in the whole area of his studies, especially in the field of his major. The examinations shall be spread over a period of two weeks and shall be completed a month prior to the final oral examination.
3. A final exhaustive oral examination is required in the field of the major conducted before a committee of the faculty under the which examination shall be given only after all other requirements,

including filing a dissertation, have been met. A candidate for the degree shall pursue his studies until he is qualified, in the judgment of the major professor in consultation with minor professors, to stand his final oral examination. This examination shall be taken at least ten days before Commencement.

4. 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 as set forth in the Doctrinal Statement of the Seminary.
5. A graduation fee is charged which at present is twelve dollars. It includes the cost of diploma, rental of cap, gown, hood, and other incidentals. A charge of five dollars is made for binding two copies of the dissertation. All financial obligations must be met before the degree is conferred.

Register of Students

Candidates for Th.D., May, 1950

DUNKIN, JOHN ROBINSON Aldershot, Ont., Canada
A.B., Wheaton College; Th.M., Dallas Theological Seminary

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

VOS, HOWARD FREDERIC Muskegon, Mich.
A.B., Wheaton College; Th.M., Dallas Theological Seminary

Candidate for Th.M., May, 1950 One-Year Graduate Course

RECH, ARTHUR PAUL Scranton, Pa.
B.S., Wheaton College; B.D., Princeton Theological Seminary

Resident Graduate Students

FENSTERMACHER, ROBERT JAMES Nashville, Tenn.
A.B., Duke University; Th.M., Dallas Theological Seminary

GANNETT, ALDEN ARTHUR Geneva, New York
A.B., Houghton College; Th.M., Dallas Theological Seminary

HIEBERT, HERMAN HARRY Hillsboro, Kans.
A.B., Tabor College; Th.M., Southwestern Baptist Theological Seminary

LINHART, GEORGE WILLIAM Berwyn, Ill.
B.S., Illinois Institute of Technology; Th.M., Dallas Theological Seminary

MINNIS, LESLIE FERRELL Dallas, Texas
A.B., Southern Methodist University; Th.M., Dallas Theological Seminary

RAND, JAMES FREEMAN Mattapan, Mass.
A.B., Gordon College; Th.M., Dallas Theological Seminary

THIEME, ROBERT BUNGER, JR. Beverly Hills, Calif.
A.B., University of Arizona; Th.M., Dallas Theological Seminary

WITMER, JOHN ALBERT Lancaster, Pa.
A.B. and A.M., Wheaton College; Th.M., Dallas Theological Seminary

Nonresident Graduate Students

BEAVEN, GERALD FERRY Oneonta, N. Y.
A.B., Hartwick College; Th.M., Dallas Theological Seminary

CAMPBELL, ARCHIE GLENN Dallas, Texas
A.B., Baylor University; Th.M., Dallas Theological Seminary

HILGEMAN, GEORGE ARTHUR Williamsville, N. Y.
A.B., Houghton College; Th.M., Dallas Theological Seminary

MARTIN, ALFRED St. Louis, Mo.
A.B., Washington University; Th.M., Dallas Theological Seminary

SHUNK, GEORGE WESLEY Gilbert Plains, Manitoba, Canada
A.B., A.M., Wheaton College; S.T.M., Faith Theological Seminary

VELDEY, SELMER FERDINAND Spokane, Wash.
A.B., St. Olaf College; Th.M., Dallas Theological Seminary

WILLEMS, ARTHUR GEORGE Okcene, Okla.
A.B., Chico State College; Th.M., Dallas Theological Seminary

FOURTH YEAR CLASS

Candidates for Graduation, May, 1950

ANDERSON, ARTHUR ARVID Diamond Springs, Calif.

BRASLEY, JAMES MALCOLM, JR. York, Ala.
A.B., Howard College

BROOKE, JOHN HAROLD London, Ont., Canada
A.B., University of Western Ontario

FIGART, THOMAS ORLANDO Altoona, Pa.

GAEDE, HAROLD E. Hillsboro, Kans.
A.B., Tabor College

GODDARD, ROBERT LEONARD Tulsa, Okla.
A.B., John Brown University

GROSSMAN, PHILIP WHITNEY, JR. Wauwatosa, Wis.
Ph.B., LL.B., Marquette University

GUTE, WILLARD WAYNE Gliddon, Iowa
B.S., Iowa State College

HANELY, LAUREL WILLIS Toledo, Ohio
B.E., University of Toledo

HANSELMAN, ROBERT RIEDESEL Paulsboro, N. J.
Franklin and Marshall College

HASTIE, GEORGE KIMPTON Upland, Pa.
B.S., Franklin and Marshall College

HENDRICKS, HOWARD GEORGE Philadelphia, Pa.
A.B., Wheaton College

HENDRY, ROBERT JUSTUS Solon Springs, Wis.
A.B., John Brown University

HICKMAN, FRED ROBERT Fort Worth, Tex.

HOLGATE, CHARLES LIVINGSTON Denver, Colo.
A.B., Denver Bible College

HULBERT, TERRY CARMEN London, Ont., Canada
A.B., University of Western Ontario

JACOBER, EDWARD GEORGE Bloomfield, N. J.
B.S., Worcester Polytechnic Institute

JOHNSON, DONALD WILLIAM Duluth, Minn.
A.B., Wheaton College

KELSO, ROBERT DONALD Philadelphia, Pa.
A.B., Pennsylvania State College; B.D., Reformed Episcopal Theological Seminary

KRELLER, BERT CLARK Salina, Kans.
B.S., Canisius College

LATIMER, RIDLEY HUGH Galt, Ont., Canada
A.B., McMaster University

LAUTZ, WILLIAM FRANKLIN Miami, Fla.
A.B., University of Miami

MARTIN, DAVID ADAMS Richmond Hill, N. Y.
A.B., University of Florida; Columbia Theological Seminary

MCLEAN, DONALD GEORGE Windom, Minn.
A.B., North Central College

MYHRE, STUART HERBERT Seattle, Wash.
B.S., University of Washington

OSGOOD, RICHARD EARLE Edmonds, Wash.
B.S., University of Washington

PARKER, GEORGE GRAFTON Chicago, Ill.
A.B., Oberlin College

PETERSON, ELMER LESLIE	Auburn, Wash.
PORTER, ROBERT SUMNER	Monrovia, Calif.
RAWS, WILLIAM ADDISON	Keswick Grove, N. J.
RICHARDS, JOHN EDWARD	Hilliards, Pa.
RIDER, JAMES DONALD	Bristol, Va.
SCHWAB, RICHARD CHARLES	Corvallis, Mont.
SHUMAKER, ELBERT BOND	Tucson, Ariz.
STEDMAN, RAY CHARLES	Great Falls, Mont.
THALLEEN, WALDOR EDWARD	Rockford, Ill.
THOMPSON, RICHARD STANLEY	Seattle, Wash.
TITCOMBE, HENRY GEORGE	Winnipeg, Man., Canada
TRUE, CARROLL LEROY	Boise, Idaho
UBBINK, ELMER GORDON	Grand Rapids, Mich.
VENNUM, EDWARD SHERWOOD	Syracuse, N. Y.
WILSON, JOE ECKHARDT	Houston, Tex.
WOODRING, HOYT CHESTER, JR.	Hazleton, Pa.
WRIGHT, BRUCE GORDON	Toronto, Ont., Canada

THIRD YEAR CLASS

Admitted September, 1947

BELLAH, JAMES EDMUND	Nashville, Tenn.
BURTCH, BRYAN GORDON	Otego, N. Y.
CAMPBELL, DONALD KEITH	Decatur, Ill.
CLEMENT, HERBERT LEE	St. Augustine, Fla.
CONNER, MYRON ALFRED	Denver, Colo.
CUTTING, HARVEY WESLEY	Milwaukee, Wis.
DANISH, JOHN EDMUND	Chicago, Ill.
DUNIVENT, GEORGE RUSSELL	Des Moines, Iowa
ENGLAND, DANIEL BRIGGS	Springfield, Ore.
FAUGHT, JAMES HARRY	Cobden, Ont., Canada
FORGE, NORMAN JAMES	Moose Jaw, Sask., Canada
FOSTER, HERBERT ROY MILTON	Northern Rhodesia, Africa
GINN, ROBERT STEPHEN	Caribou, Maine

GOLDSMITH, EARL ARTHUR	London, Ont., Canada
GRIDLEY, RICHARD	Minneapolis, Minn.
HARRIS, PERCY HAROLD	Forest, Ont., Canada
JONES, RAY MANDEVILLE, JR.	El Paso, Tex.
LENNOX, ANDREW HUNTER	Alberton, S. Australia
MCCOWN, KENNETH JONES	Anderson, S. C.
MILLER, MARLIN HARPER	Steelton, Pa.
MURPHY, CHARLES HENRY	Englewood, Colo.
PETERSON, EARL NIRANJAN	Oklahoma City, Okla.
PLATT, ALBERT THOMAS	Absecon, N. J.
RIESS, PAUL GORDON	Rochester, N. Y.
SCHAFFER, HENRY LAVERN	Los Angeles, Calif.
SCHALE, ESTIL LOUIS	Wichita, Kans.
SODEN, JAMES HAROLD	Walton, Ky.
TISDALL, ROBERT JOHN	Buffalo, N. Y.
WOODMAN, FORREST WAYNE	Cozad, Nebr.

SECOND YEAR CLASS

Admitted September, 1948

ANDERSON, JOHN CECIL	Waterview, Ky.
ANDERSON, LEONARD CHARLES	Dividing Creek, N. J.
AUSTIN, WILLIAM EDWARD	Lubbock, Texas
BEALS, PAUL ARCHER	Russell, Iowa
BECK, HAROLD EDWIN	Dallas, Texas
BECKMAN, LOREN DAVID	Denver, Colo.
BEENE, LAVELLE VIRGLE	Fort Worth, Texas
CHRISTOPHERSON, EDWARD ARTHUR	Brooklyn, N. Y.
COTTEN, DAVID CLINTON	Sherman, Texas
ETHERIDGE, WILLARD COLEMAN	Dallas, Texas
GOERZ, ROBERT HENRY	Marion, S. D.
HALL, KARL BENJAMIN	Judsonia, Ark.
KALIVODA, NICKOLAS	Erie, Pa.

KLAPSTEIN, WALTER WALLACE	A.B., Pacific Lutheran College	Tacoma, Wash.
LAPSLEY, BRADFORD NOYES	A.B., Southern Methodist University	Dallas, Tex.
LINDSTROM, GORDON EMIL	A.B., Denver Bible College	Phoenix, Ariz.
MACGOWN, PHILIP TALMADGE	A.B., Oklahoma Baptist University	Buckfield, Maine
MARSH, THEODORE HENRY	A.B., John Fletcher College	Rockford, Iowa
MAXSON, JAMES ELVIN	A.B., Wheaton College	Fort Worth, Texas
McLAREN, ROBERT LEE	A.B., University of Western Ontario	London, Ont., Canada
OTTO, ALBERT JOSEPH	A.B., Emory University	St. Petersburg, Fla.
PICKERING, ERNEST DINWOODIE	A.B., Bob Jones University	Jacksonville, Fla.
POTTS, JOHN CLEVELAND, JR.	B.S., Wheaton College	Flagstaff, Ariz.
ROGERS, BRUCE O.	A.B., Westmont College	Fresno, Calif.
RYAN, RIDGELY O.		Los Angeles, Calif.
SACKMAN, RICHARD SAMUEL	A.B., Kansas University	Fontana, Kans.
SCHADE, SIGMUND CONRAD	A.B., Westmont College	Yuba City, Calif.
SCHULTZ, JACQUE GLENDFORD	A.B., Goshen College	Swanton, Ohio.
STAHR, JAMES AMUNDSEN	A.B., Rutgers University	Summit, N. J.
UNDERHILL, EDWARD JUDSON	A.B., Whitworth College	Seattle, Wash.
WAITE, DONALD ALLEN	A.B., University of Michigan	Berea, Ohio
WENDT, ROBERT LEWIS	A.B., Nebraska Wesleyan University	Ashland, N. C.
WINSTON, GEORGE MURRAY	A.B., Wheaton College	Brussels, Belgium
YOUNG, DWIGHT WAYNE	A.B. Hardin-Simmons University	Dalhart, Texas
ZEIGLER, HAROLD EDWIN	A.B., Lebanon Valley College	Boiling Springs, Pa.
ZELMER, GERHARDT EBERT	A.B., Pacific Lutheran College	Parkland, Wash.

FIRST YEAR CLASS

Admitted September, 1949

ANDERSON, DONALD EDWIN	B.S., Wheaton College	Eldorado, Ill.
ANDERSON, HOWARD NIX	A.B., Howard College	Birmingham, Ala.

BARBER, JOHN MUIR	A.B., Westmont College	San Francisco, Calif.
BARNETT, JOHN ALLYN	A.B., Rockmont College	Walled Lake, Mich.
BASKIN, GEORGE WESLEY	A.B., Bob Jones University	Dallas, Texas
BATES, WILLIAM HARKEY	A.B., Wheaton College	Little Rock, Ark.
BEVERAGE, JOHN MILLER	A.B., Gordon College	North Haven, Me.
BISHOP, WILLIAM ALONZO	A.B., William Jennings Bryan University	Greenville, S. C.
BLAKELY, MARK EUGENE, JR.	B.S., University of California	Albuquerque, N. M.
BIAUVELT, LIVINGSTON, JR.	A.B., The King's College	Honesdale, Pa.
BRIGGS, DAVID EDDLE	A.B., Wheaton College	Altoona, Pa.
BROWN, ALLAN GLEN	A.B., Gordon College	Toronto, Ontario, Canada
BURTNESS, THORSTEIN, JR.	A.B., Wheaton College	Oak Park, Ill.
CAMPBELL, ROY HOWARD	A.B., Northwestern College	Buffalo, Minn.
CARAWAY, JOHN KEY	Texas Technological College	Lubbock, Texas
CARDY, CLARE EDMOND	A.B., Washington University	St. Louis, Mo.
CHRISTIAN, LOREN CECIL	A.B., Sterling College	Prosser, Wash.
CONDON, THOMAS WINSCOATTE, JR.	A.B., Texas Christian University	Fort Worth, Texas
DAYTON, MERRITT WILLIAM	A.B., Bob Jones University	Moravia, N. Y.
DEAVER, GLENN RUSSELL	A.B., Rockmont College	Lakewood, Colo.
DUNKER, ALBERT MAURICE	A.B., Wheaton College	Decatur, Ill.
DYER, WALDO CHESTER	B.S., Oregon State College	Hermiston, Ore.
ERWIN, JOHN WESTLEY	A.B., The King's College	Philadelphia, Pa.
FUNAKI, JUNICHI	A.M., Kyoto University	Gumma-Perfecture, Japan
GLASSMAN, JAMES HENDRIX	A.B., University of Washington	Seattle, Wash.
HADFIELD, JOHN JOSEPH, JR.	A.B., University of Pennsylvania	Devon, Pa.
HAIK, PAUL SHUKRI	A.B., Wheaton College	Altoona, Pa.
HOLSTEEN, VERDAINE LEWIS	A.B., Wheaton College	Morning Sun, Iowa
HOWE, FREDERIC RUSSELL	A.B., Wheaton College	Wyoming, Ohio

HOYT, NORMAN ALLEN	A.B., Wheaton College	Massena, Iowa
KING, CARLTON WILLIAM	A.B., Rockmont College	Throckmorton, Texas
KNIGHT, LEWIS JAY	A.B., University of Oregon	Portland, Ore.
KOUWE, DONALD JAMES	A.B., Houghton College	Rochester, N. Y.
LOPSTON, GORDON PAUL	A.B., Wheaton College	Stockton, Calif.
MACLIN, HARRY TRACY, JR.	A.B., Southern Methodist University	Fort Worth, Texas
MAYHALL, JACK THOMAS	A.B., Wheaton College	Peoria, Ill.
MITCHELL, GENE ALAN	B.S., Rice Institute	Houston, Texas
MURPHY, CLARENCE CHESTLEY, JR.	A.B., University of Georgia	Augusta, Ga.
MYRANT, ROBERT WATSON	A.B., Northwestern College	Poplar Bluff, Mo.
NICHOLAS, ROBERT GRANT, JR.	B.S., University of Southern California	Vista, Calif.
NYSTROM, MARTIN JOEL	A.B., Washburn University	Topeka, Kans.
ODELL, CALVIN HARRY	A.B., Westmont College	Stockton, Calif.
PAUL, THEODORE PERRY	B.S., Wheaton College	Syracuse, N. Y.
POSTON, WILLIAM CHALMERS	A.B., University of Virginia	Appomattox, Va.
PRINCE, MATTHEW SPERRY	A.B., University of Tennessee	Knoxville, Tenn.
PRITCHETT, DUDLEY GORDON		Miami, Fla.
RAIRDON, DONALD ARCH	A.B., Western Washington College	Bellingham, Wash.
READ, DONALD LLOYD	A.B., Washington University	Kirkwood, Mo.
REYNOLDS, ROLLAND CLINTON	A.B., Southern Methodist University	Dallas, Texas
SAEKI, YOICHIRO	A.B., Tokyo University	Tokyo, Japan
SCHOLTE, FRANKLIN EDWARD	A.B., Columbia Bible College	Grand Haven, Mich.
SMITH, RICHARD CARROLL	A.B., Sterling College	Sterling, Kans.
SOUTHARD, EUGENE MARSHALL	A.B., Drew University	Babylon, N. Y.
STEINKE, ALBERT HENRY	A.B., John Brown University	Garrison, N. D.
STERNENBERG, PAUL LOCKWOOD, JR.	A.B., Baylor University	Dallas, Texas
STEWART, JOHN ROY		Corpus Christi, Texas
STUCK, MARTIN GERHARD	A.B., Wheaton College	Zion, Ill.

TREUER, WARREN LOUIS	A.B., Adelphi College	Sea Cliff, N. Y.
WARD, ROBERT GREIG	B.S., University of Washington	Tacoma, Wash.
WILLIS, JOHN ALLEN	A.B., Bob Jones University	Memphis, Tenn.
WILLS, ROBERT JAMES	Bob Jones University	Painted Post, N. Y.

SPECIAL STUDENTS

HEADINGTON, JOSEPH EDWARD	A.B., B.S., Southern Methodist University	Dallas, Texas
LEE, FRANK LEWIS	A.B., Louisiana College; Southern Baptist Theological Seminary	Houghton, La.
MORROW, EUGENE ERWIN	A.B., University of Missouri	Dallas, Texas
RAJNOOR, MARTAND TULSHIRAM		Bombay, India
RALEY, THOMAS LEE	A.B., Wheaton College	Dallas, Texas
ROBITSCHKE, JEROME JULES, JR.		Kew Gardens, N. Y.
TANNER, LUKE COLUMBUS	B.S., John Brown University	Fort Worth, Texas
TAYLOR, ROBERT GRIFFIS	B.Mus., Baylor University	Dallas, Texas
WEEMS, CHARLES WILLARD	Teachers College of Connecticut	Grand Prairie, Texas

Students Admitted January, 1950

*HAIST, PAUL BERNHARDT	A.B., North Central College; A.M., Hamilton College	Kendallville, Ind.
	B.D., McCormick Theological Seminary, Union Theological Seminary	
†HESTER, LEWIS BARNER	A.B., Bob Jones University	Memphis, Tenn.

*Admitted to Graduate School.

†Readmitted to first-year class.

Total number of students, 1949-50	199
Colleges and Universities represented	89
Theological Seminaries represented	9

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.)

W. H. GRIFFITH THOMAS MEMORIAL LECTURESHIP

William Henry Griffith Thomas, D.D. (Oxon.), 1861-1924, was one of the men closely associated with President Lewis Sperry Chafer in recognizing the need for such a theological seminary as Dallas Seminary and in founding this school. Dr. Thomas died in June, 1924, just a matter of weeks before he was scheduled to begin serving as professor of systematic theology in Dallas Theological Seminary (organized in 1924 as Evangelical Theological College). This lectureship, which consists of four lectures, was created in his memory, and has with some interruptions continued as an annual event. In 1943 the Alumni Association of the Dallas Theological Seminary voted to sustain the lectureship financially and to encourage publication of the lectures regularly.

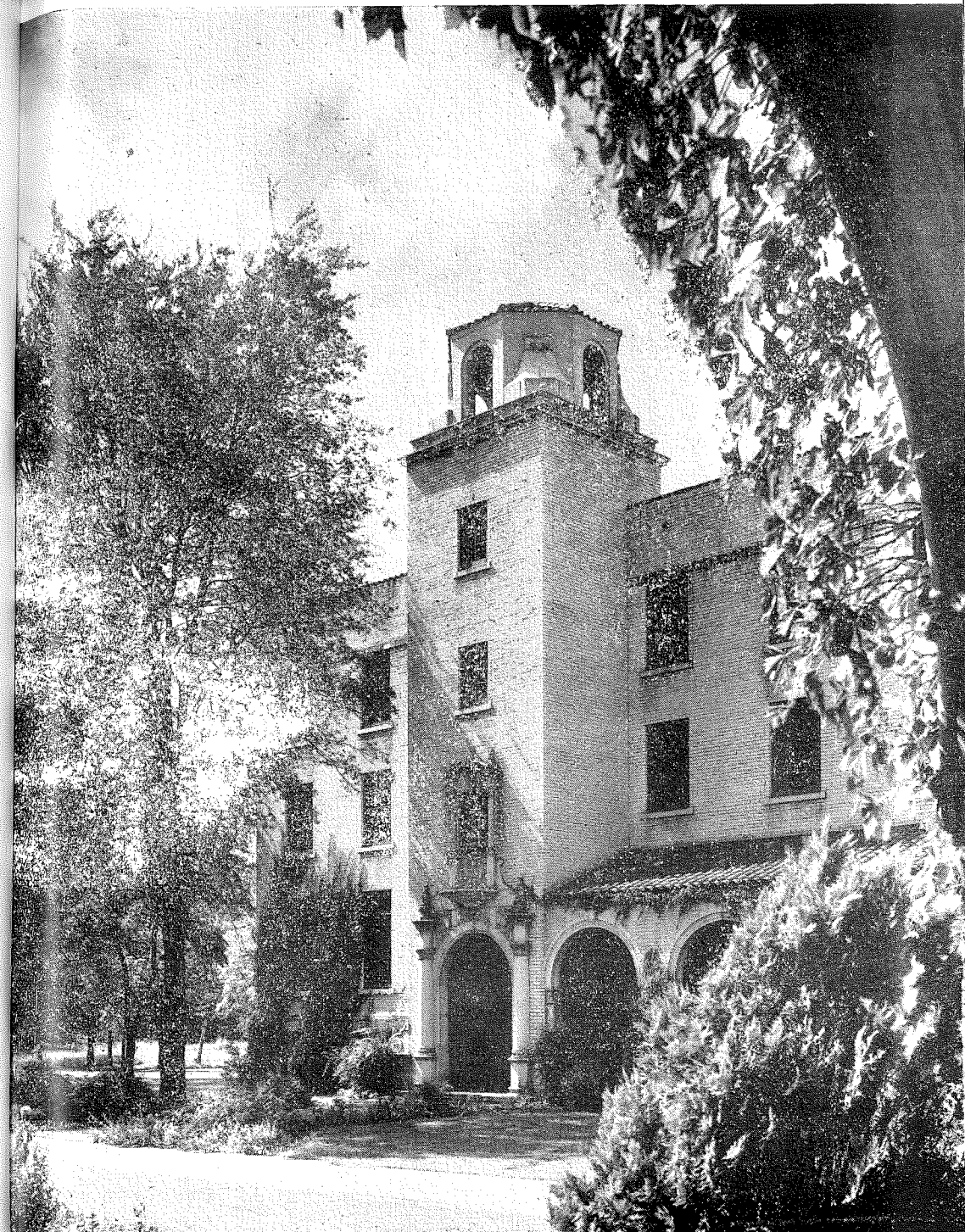
List of Lecturers and Lecture Subjects

- 1926 Henry Allen Ironside, Litt.D., "The Mysteries of God."
 1927 Leander Sylvester Keyser, A.M., D.D., "Miscellaneous Themes."
 1928 Archibald Thomas Robertson, D.D., LL.D., Litt.D., "Paul and the Intellectuals" (published by Harper & Bros., 1928).
 1929 Thornton Whaling, D.D., LL.D., Litt.D., "The Truth in Jesus."
 1930 Melvin Grove Kyle, D.D., LL.D., "Archaeological Themes."
 1931 James Oliver Buswell, A.M., B.D., D.D., LL.D., "The Authority of the Bible."
 1933 Norman Baldwin Harrison, B.D., D.D., "Personality, the Key to the Scriptures."
 1934 Walter F. Macmillan, "Sampson, the Judge of Israel."
 1935 Carl Armerding, D.D., "The Holy Spirit in the Old Testament."
 1937 Arie Van der Horst, "The Reformation in the Netherlands."
 1941 Victor Raymond Edman, Ph.D., "The Political Theory of the Bible."
 1943 Samuel Marinus Zwemer, D.D., LL.D., Litt.D., F.R.G.S., "Apostolic Missionary Methods" (two of the lectures were published in his book, *Into All the World* as Chapters II and X, Zondervan, 1943).
 1944 Frank Ely Gaebelein, A.M., Litt.D., "The Christian Use of the Bible" (published by the Moody Press, 1945).
 1945 Henry Allen Ironside, Litt.D., D.D., "The World Outlook According to Scripture."
 1946 Charles Theodore Fritsch, Ph.D., "Biblical Typology" (published in *Bibliotheca Sacra*, 1946-47).
 1947 Harold John Ockenga, Ph.D., D.D., Litt.D., Hum.D., "A Modern Re-evaluation of Catholicism."
 1948 Peder Stiansen, Th.M., Ph.D., "Late Medieval Church Reform" (published in *Bibliotheca Sacra*, 1948-49).
 1949 Charles Ferguson Ball, Th.D., "The Work of the Ministry" (published in *Bibliotheca Sacra*, 1949-50).
 1950 Rene Pache, Docteur en droit, "Ecumenicity."

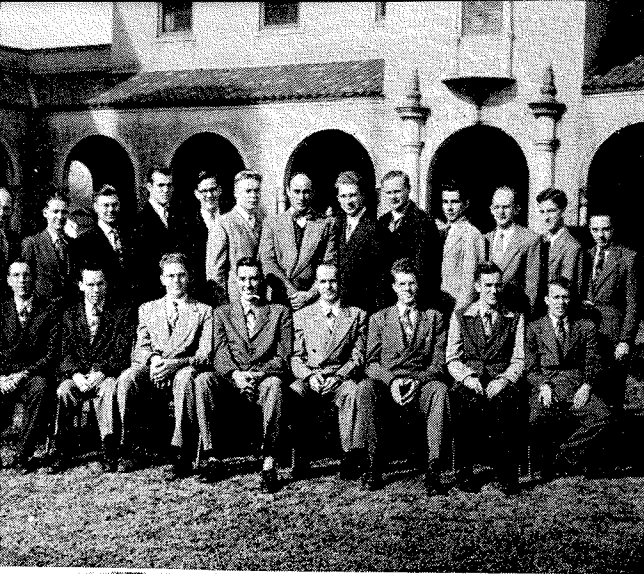
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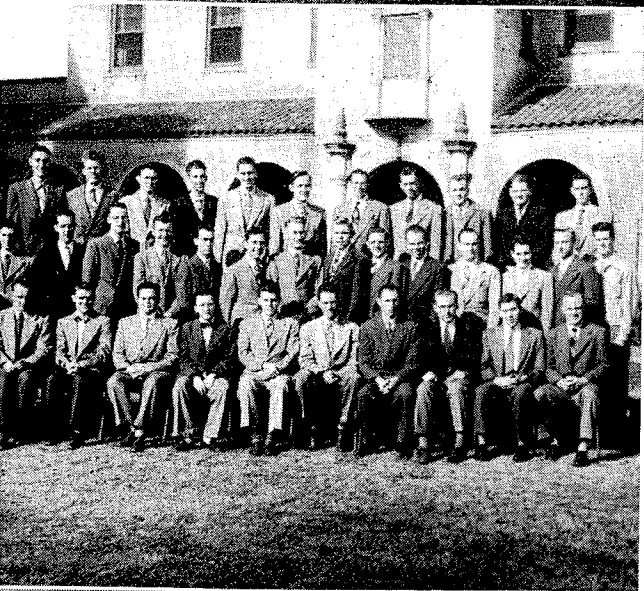
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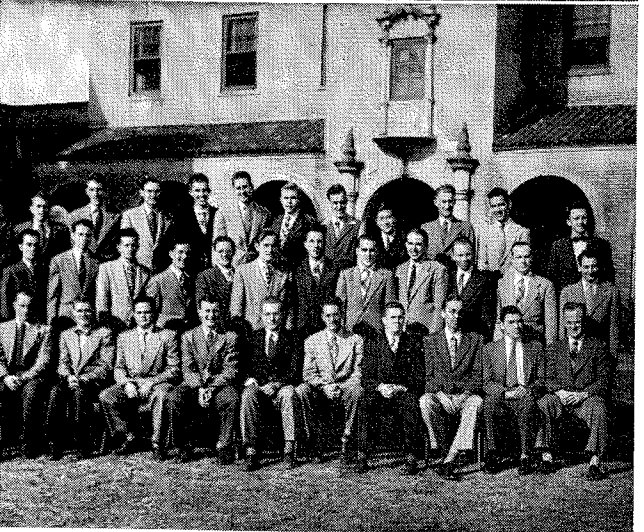
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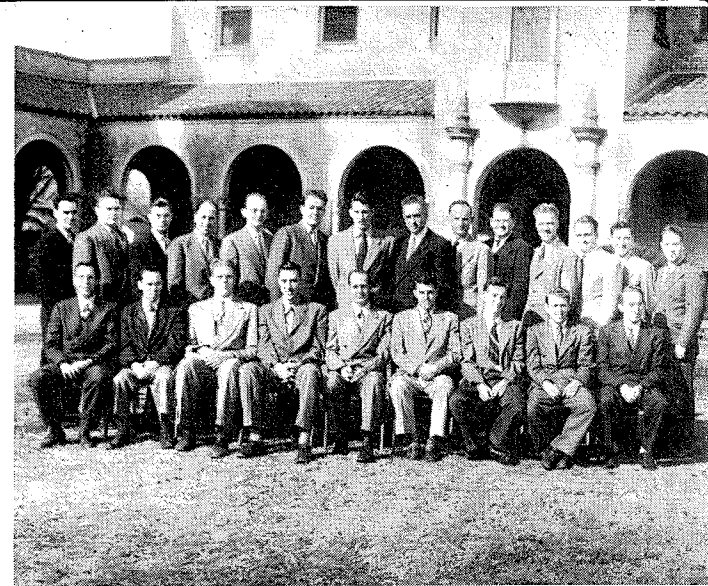
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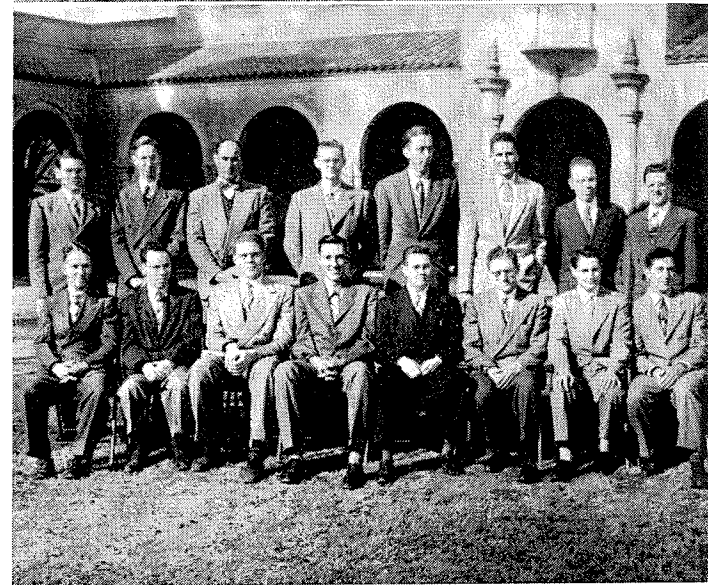
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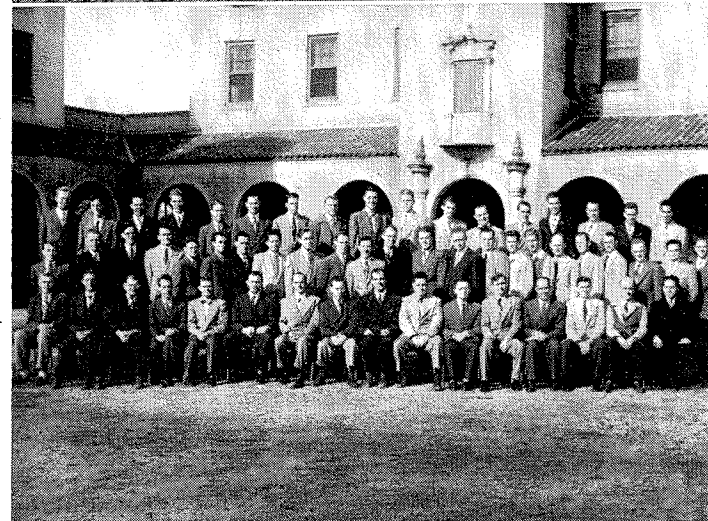
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*Bible
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PRACTICAL CHRISTIAN WORK

A practical program of Christian work for students is included in the training of Dallas Theological Seminary. Students must learn how to win souls, how to teach the Scriptures effectively, how to reach young people, and how to meet the challenge of the unevangelized at home and abroad. The average student takes part in at least three Christian services a week and during his first two years as a student files monthly reports on his work.

Many fields of Christian service are included in practical training. The Foreign Mission Fellowship, composed of those anticipating foreign mission ministry, meets daily for prayer and study of mission fields. A number of students have secured part-time pastorates, particularly those in advanced courses. Young people's work is represented in student testimony in Young Life Campaign, Child Evangelism, Inter-Varsity, Y. M. C. A., Bible institutes in Dallas and Fort Worth, and Sunday Schools and young people's organizations.

Direct evangelism forms an important part of student testimony. Students conduct Gospel mission services, street meetings, jail services, and cooperate with the program of the Bible Lovers League to encourage Scripture reading as a means of soul winning. In rural areas, students conduct meetings in school houses, country churches, and in homes, reaching many who would have no other Gospel ministry. A central feature of all Christian testimony of students is that of Bible teaching in Sunday Schools, Bible institutes, and in regular preaching ministry.



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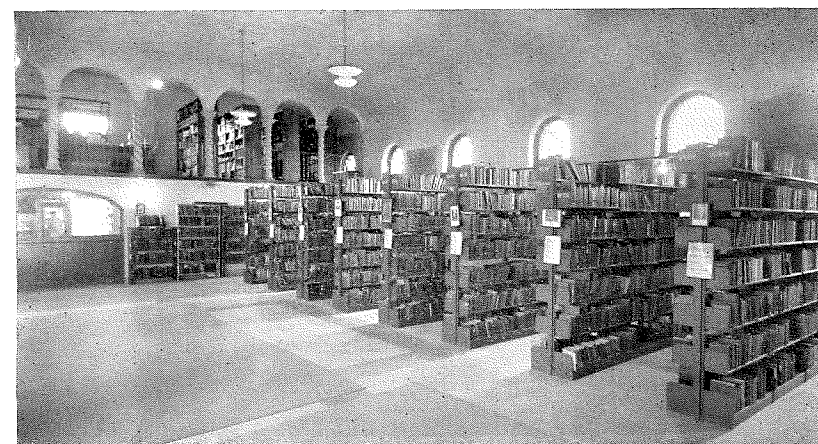
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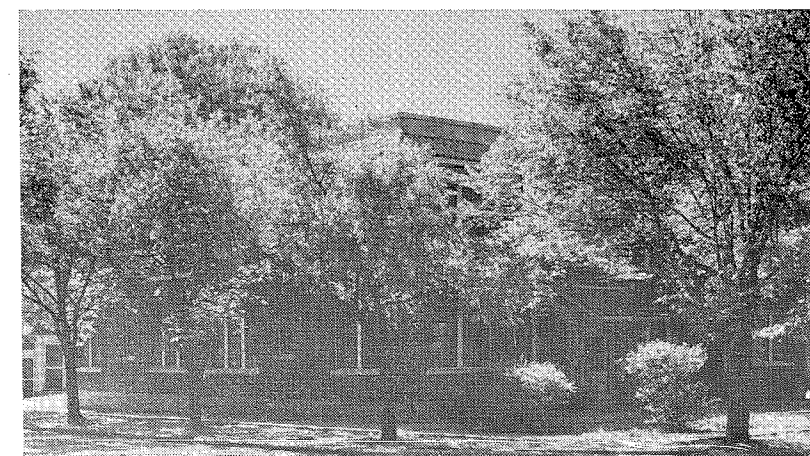
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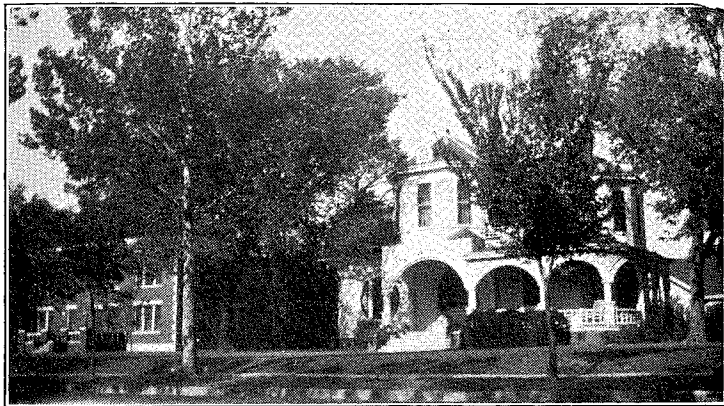
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THE CARROLL
APARTMENTS
(for married students)

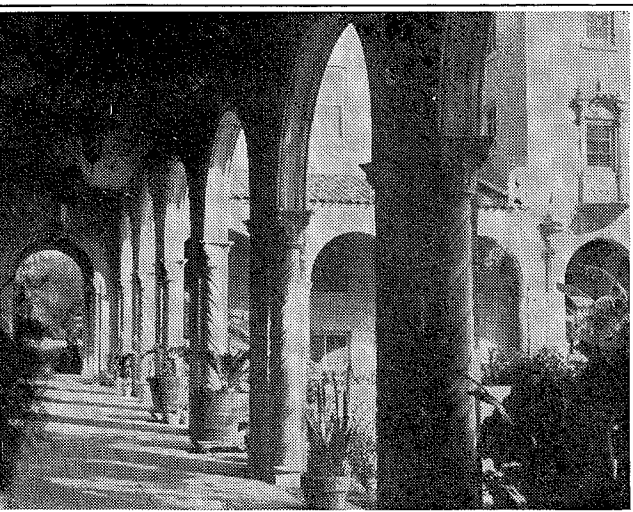


MARRIED STUDENTS'
APARTMENT HOUSE,
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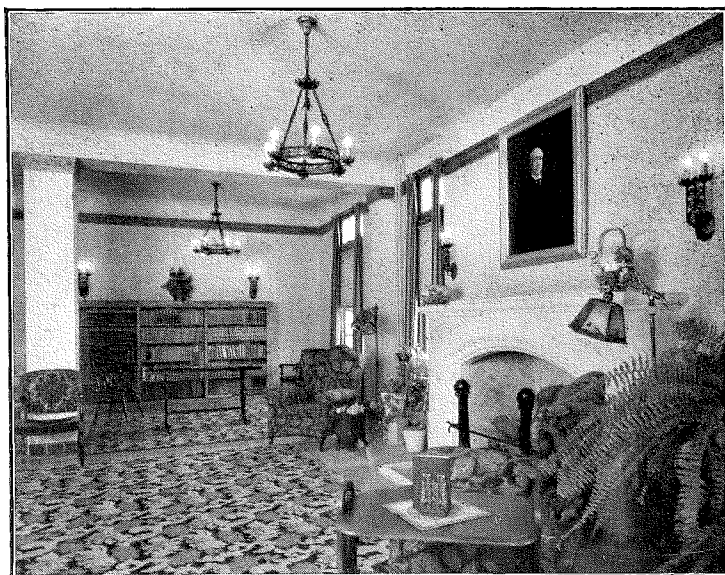


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