



Bulletin of

DALLAS

Theological Seminary

and Graduate School of Theology

DALLAS, 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.

CATALOG
1941 - 1942

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

EIGHTEENTH YEAR

Register of the Boards, Officers, Faculty and
Students for 1941-1942

Courses of Instruction and Entrance Requirements
for 1942-1943

THE DALLAS THEOLOGICAL SEMINARY BULLETIN

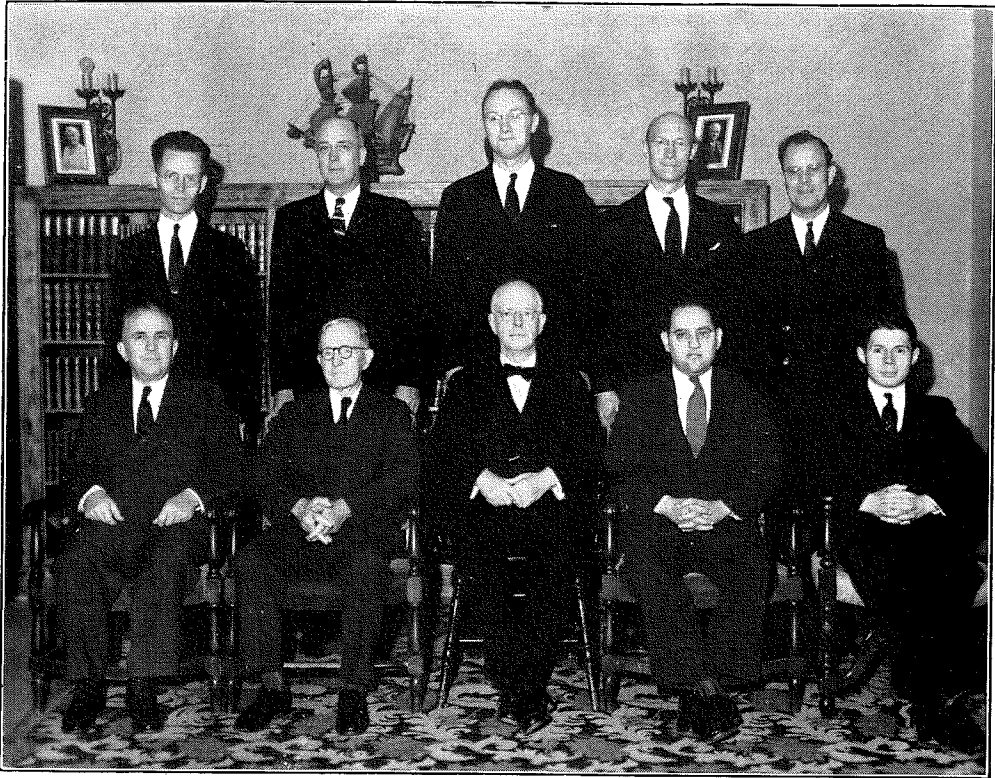
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THE SEMINARY CAMPUS

The Dallas Seminary faces Swiss Avenue and includes the entire frontage of the 3900 block. The campus is beautifully shaded, providing a southern atmosphere for the Spanish architecture of the buildings. To the left, almost hidden by the trees, is Stearns Hall, home of the single students. To the right is Davidson Hall, containing the office, classrooms, and library.

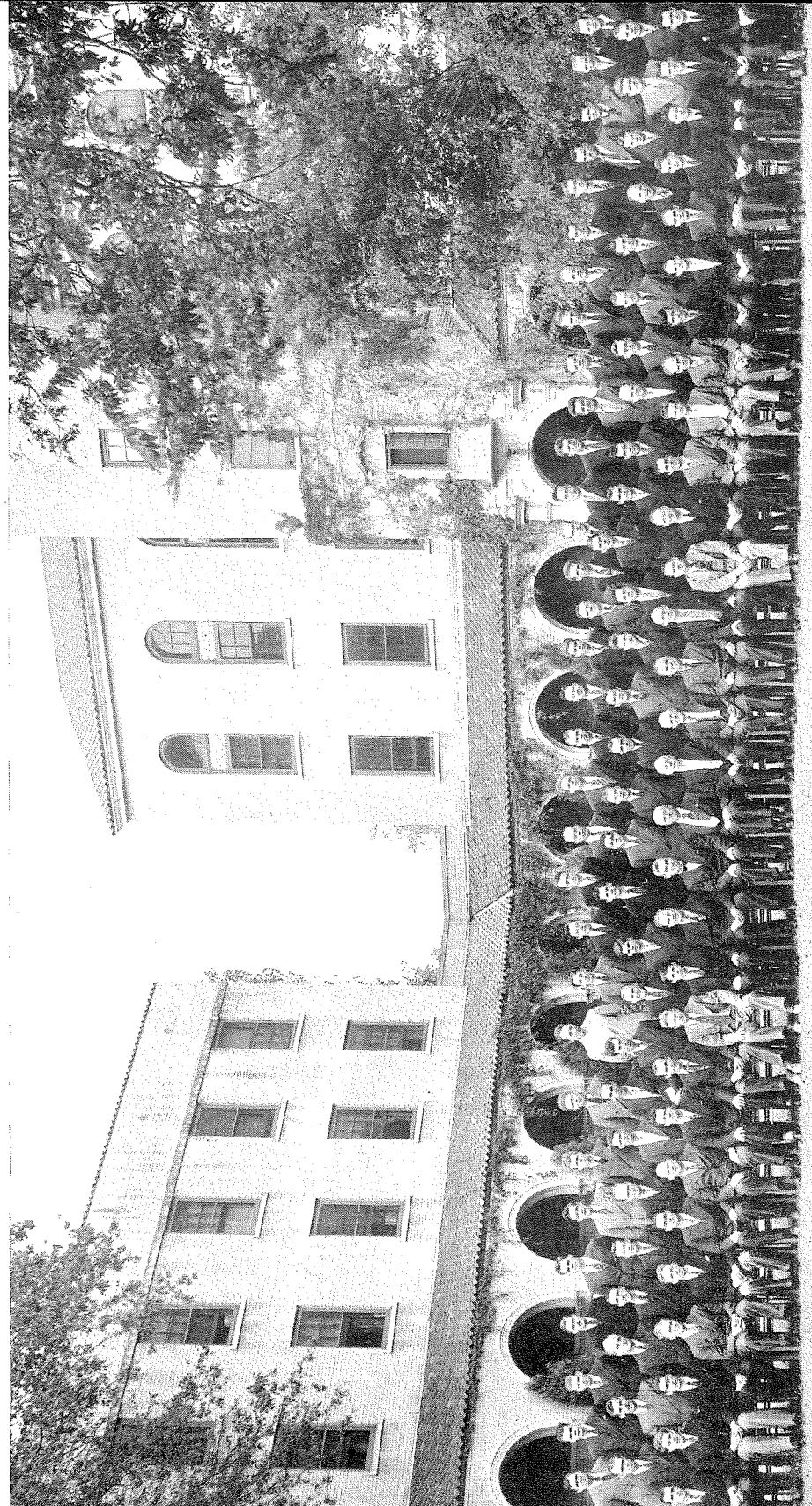


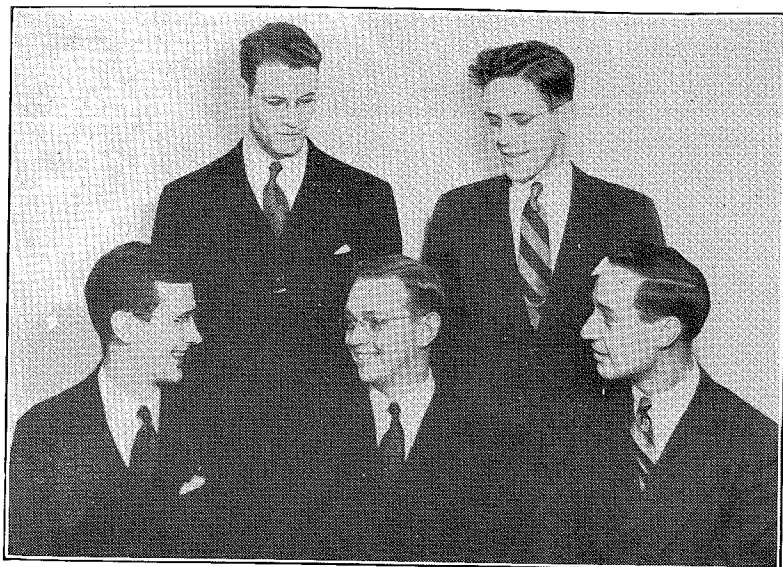
THE RESIDENT TEACHING FACULTY, 1941-1942

Seated, reading left to right: Professors C. Fred Lincoln, James T. Spangler, President Lewis Sperry Chafer, Professor Charles L. Feinberg, Dr. John H. Bennetch. Standing, left to right: Professors Everett F. Harrison, Charles A. Nash, John F. Walvoord, Mr. Miner B. Stearns, Professor Bert B. Siegel.

In addition to those shown in the picture are the Librarian, Mr. Lewis H. Humphrey; Dr. Frederick Z. Browne, who substituted for Dr. Nash in the fall semester, and the members of the visiting faculty who conduct seriatim Bible courses: Rev. Roy L. Aldrich, Dr. Carl Armerding, Dr. H. A. Ironside, and Dr. John G. Mitchell.

FACULTY AND STUDENT BODY—1941-1942



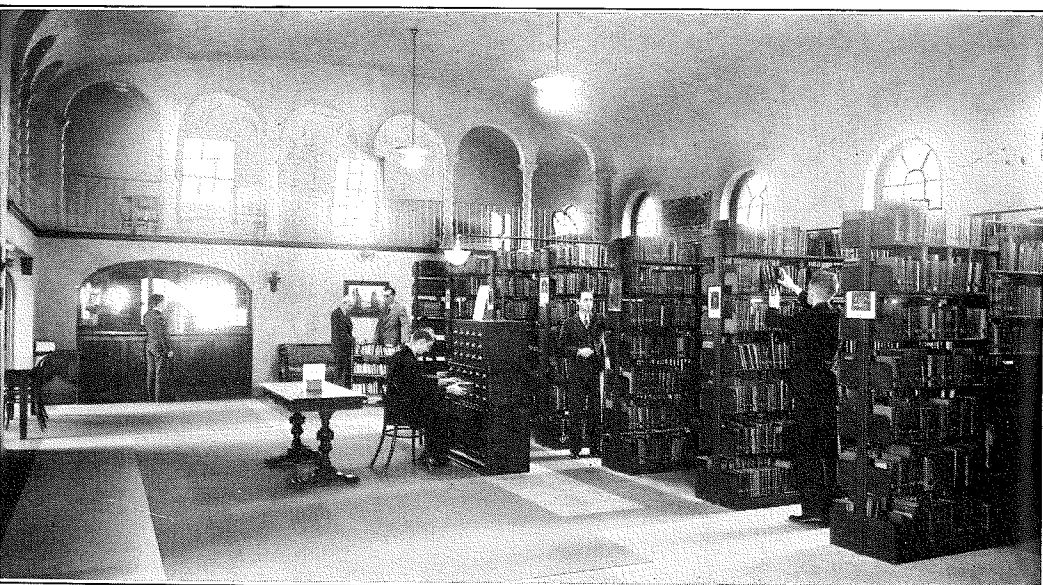


—Courtesy of Dallas News.

OFFICERS OF THE STUDENT ORGANIZATION, 1941-1942

Bottom, left to right: Alan H. Hamilton, Christian Service Chairman (resigned, succeeded by A. Chester Brockway—not in the picture); Alfred J. Martin, President; Edward H. Wichern, Jr., Director of Campus Activities. Top, Harold V. Good, Secretary and Treasurer; George H. Murray, 3rd, Vice-President.

Below: THE LIBRARY. Stacks contain 14,000 volumes.



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EIGHTEENTH ANNUAL SESSION

1941-1942

FALL SEMESTER 1941-1942

Opening of Eighteenth Annual Session, Registration of Students, Saturday, 9:00 A. M.	September 13
Entrance Examination in Greek, Saturday, 9:00 A. M.	September 13
Beginning of Classes, Tuesday, 8:00 A. M.	September 16
Faculty Reception for Students, Stearns Hall, Friday, 8:00 P. M.	September 19
Special Bible Lectures	October 7-17
Thanksgiving Day Testimony Service, Chapel, Thursday, 1:45 P. M.	November 20
Special Bible Lectures	December 2-12
Beginning of Christmas Vacation, Saturday, 12:00 P. M.	December 13
Classes Resumed, Tuesday, 8:00 A. M.	December 30
Midyear Examinations, Monday, 2:00 P. M., to Saturday, 12:00 P. M.	January 12-17

SPRING SEMESTER 1942

Beginning of Spring Semester, Tuesday, 8:00 A. M.	January 20
Special Bible Lectures	February 10-20
W. H. Griffith Thomas Memorial Lectures, Date to be Announced	April
Special Bible Lectures	April 14-24
Annual Reception Conducted by the Ladies' Auxiliary, Saturday, 4:00 P. M., Stearns Hall	May 2
Baccalaureate Sermon, First Presbyterian Church, Sunday, 4:00 P. M.	May 3
Alumni Dinner and Annual Meeting, Monday, 1:00 P. M.	May 4
Final Examinations, Monday, 2:00 P. M., to Saturday, 12:00 P. M.	May 4-9
Commencement Prayer Meeting, Chapel, Monday, 8:00 P. M.	May 4
Eighteenth Annual Commencement Exercises, East Dallas Christian Church, Tuesday, 8:00 P. M.	May 5
Official Close of the Eighteenth Annual Session, Saturday, 12:00 P. M.	May 9

NINETEENTH ANNUAL SESSION

1942-1943

FALL SEMESTER 1942-1943

Opening of Nineteenth Annual Session, Registration of Students, Saturday, 9:00 A. M.	September 12
Entrance Examination in Greek, Saturday, 9:00 A. M.	September 12
Beginning of Classes, Tuesday, 8:00 A. M.	September 15
Faculty Reception for Students, Stearns Hall, Friday, 8:00 P. M.	September 18
Special Bible Lectures	October 6-16
Thanksgiving Day Testimony Service, Chapel, Thursday, 1:45 P. M.	November 26
Special Bible Lectures	December 1-11
Beginning of Christmas Vacation, Saturday, 12:00 P. M.	December 12
Classes Resumed, Tuesday, 8:00 A. M.	January 5
Midyear Examinations, Monday, 2:00 P. M., to Saturday, 12:00 P. M.	January 18-23

SPRING SEMESTER 1943

Beginning of Spring Semester, Tuesday, 8:00 A. M.	January 26
Special Bible Lectures	February 16-26
W. H. Griffith Memorial Lectures, Date to be Announced	April
Annual Reception Conducted by the Ladies' Auxiliary, Saturday, 4:00 P. M., Stearns Hall	May 8
Baccalaureate Sermon, First Presbyterian Church, Sunday, 4:00 P. M.	May 9
Alumni Dinner and Annual Meeting, Monday, 1:00 P. M.	May 10
Final Examinations, Monday, 2:00 P. M., to Saturday, 12:00 P. M.	May 10-15
Commencement Prayer Meeting, Chapel, Monday, 8:00 P. M.	May 10
Nineteenth Annual Commencement Exercises, East Dallas Christian Church, Tuesday, 8:00 P. M.	May 11
Official Close of the Nineteenth Annual Session, Saturday, 12:00 P. M.	May 15

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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 the late Dr. W. H. Griffith Thomas, noted Anglican scholar and former professor at Oxford University, England, and Wycliff College, Toronto, to meet with him at Atlanta, Georgia, to consider the possibility of founding such an institution. After much prayer, it was decided to make known the plan and seek a location.

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

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

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

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

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

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

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

BUILDINGS

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

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

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

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

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

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

LIBRARY

The personal library of W. H. Griffith Thomas, D.D., comprising 4500 bound volumes and 1500 pamphlets was purchased after Dr. Thomas' death in 1925 by Mr. William Nairn of Dundee, Scotland, for the Seminary. The library has been constantly expanded from the first by substantial gifts of books by Dr. H. A. Ironside, Perry Wayland Sinks, S.T.D., Dr. C. O. Martindale, Dr. Carl Armerding, and many others, and there are over 14,000 bound volumes and pamphlets at present.

It has been the policy of the library to purchase books which would constitute a definite contribution to the work of the student, avoiding accumulation of books of little actual value. A pamphlet and magazine file recently started will within a year or two place much valuable material not available in book form at the disposal of the students.

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

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

OPPORTUNITIES FOR CHRISTIAN SERVICE

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

EXPENSES

To enable the student to secure a thorough seminary training as inexpensively as possible, every effort is made to lower the cost to the student. To this end no tuition is charged. Dormitory rooms are furnished rent free, the student being required to furnish bed linen and towels and extra blankets for colder weather. A charge of \$1.00 a month is made for laundering bed linens and towels, regardless of quantity. A nominal charge is made for summer occupancy.

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

The Seminary conducts a refectory under the management of a competent steward, and excellent board is furnished at a nominal cost. The present rate for board is \$5.95 a week.

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

The experience of students has indicated that single students can meet all necessary expenses including personal items for approximately \$300.00 a school year. Married students will require from \$50.00 to \$100.00 a month, depending on the size of their families, whether they rent their own quarters or use Seminary apartments, and personal expenditures. Small furnished apartments can be rented as low as \$30.00 a month, depending upon the nature of accommodations.

CURRICULUM

GENERAL INFORMATION

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.

THE DISTINCTIVE PURPOSE OF THE COURSES OF STUDY

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. A staff of special lecturers visit the Seminary each year and give concentrated attention to pivotal books of the Bible. Other courses of study are approached from the standpoint of the Scriptures.

EMPHASIS ON THE SPIRITUAL LIFE

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

of a life filled with the Holy Spirit for fruitful service is early impressed upon the student. Daily chapels, weekly 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.

TERMS OF ADMISSION

General Requirements

The Dallas Theological Seminary was founded to provide the highest standard of theological instruction, teaching and defending the faith of evangelical Protestantism from the viewpoint of the premillennial system of doctrine as set forth in its doctrinal statement. To attain this end, the student body is limited to men who show evidence that they are born again, are yielded to the will of God, are endowed with necessary gifts, and who agree essentially with the system of doctrine taught in the Seminary. The courses of study are planned specifically for those who have completed a regular academic course leading to a college diploma or its equivalent 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.

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. College students may file application at the close of their Junior year or thereafter. 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 by the Credits Committee to substitute other courses to avoid needless duplication.

Four-Year Course of Study

Regular Students. Men who are enrolled for the four-year course leading to the degree of Master of Theology are classified as regular students. A college diploma or its equivalent is required for admission as a regular student, and it is necessary to maintain a full course of study leading to degree to remain in this classification. Regular students have full privileges in respect to dormitory or apartment space and student employment.

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

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

Graduate Students. Graduates of both college and seminary with

appropriate degrees are eligible for admission to the Graduate School. For particulars, see the description of courses of study in the Graduate School.

REQUIREMENTS FOR GRADUATION

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

A major must be selected by the student in one of the following departments: Systematic Theology, Semitic Languages and Old Testament Exegesis, New Testament Literature and Exegesis, or Sacred History. A major is constituted by completion of six semester hours of elective credit in the field of the major in addition to prescribed requirements, and the writing of a thesis of not less than 10,000 words in that department. Two copies of the thesis 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. A graduation thesis becomes the property of the Seminary upon presentation even if the thesis is found unsatisfactory. A syllabus of approximately 1,000 words is required to be filed with Registrar on November 1, or before, of the calendar year preceding graduation, and the completed thesis is due March 1, preceding graduation, with a penalty of one per cent in grade for each day late, unless graduation is postponed to the following year.

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

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

PRESCRIBED CURRICULUM (Leading to the Degree of Master of Theology)

FIRST YEAR

Course	Fall	Spring
101 Systematic Theology I	3 hours	3 hours
106 Apologetics		2 hours
107 Hermeneutics	1 hour	
108 Spiritual Life	2 hours	
202 Hebrew I	4 hours	4 hours
302 Greek I	2 hours	2 hours
401 Church History I		2 hours
501 Homiletics I	2 hours	2 hours
505 Evangelism	1 hour	
601 Bible I	2 hours	2 hours
Total, 34 semester hours	17 hours	17 hours

SECOND YEAR

102 Systematic Theology II	3 hours	3 hours
201 Old Testament Introduction	3 hours	
301 New Testament Introduction		3 hours
203 Hebrew II	2 hours	2 hours
303 Greek II	2 hours	2 hours
402 Church History II	2 hours	2 hours
502 Homiletics II	1 hour	1 hour
602 Bible II	4 hours	4 hours
Total, 34 semester hours	17 hours	17 hours

THIRD YEAR

103 Systematic Theology III	2 hours	2 hours
204 Hebrew III	3 hours	3 hours
304 Greek III	2 hours	2 hours
403 Church History III	2 hours	
405 Missions	2 hours	2 hours
503 Practical Theology		2 hours
603 Bible III	4 hours	4 hours
Electives	2 hours	2 hours
Total, 34 semester hours	17 hours	17 hours

FOURTH YEAR

104 Systematic Theology IV	2 hours	2 hours
305 Greek IV	2 hours	2 hours
404 History of Christian Doctrine	2 hours	2 hours
604 Bible IV	4 hours	4 hours
Electives	3 hours	3 hours
Master's Thesis	1 hour	1 hour
Total, 28 semester hours	14 hours	14 hours

Total for graduation with Th.M. degree, 130 hours,
of which 120 is prescribed and 10 hours elective.

PRESCRIBED CURRICULUM

**For Students Deficient in Entrance Greek
(Leading to the Degree of Master of Theology)**

FIRST YEAR

Course	Fall	Spring
101 Systematic Theology I	3 hours	3 hours
106 Apologetics		2 hours
107 Hermeneutics	1 hour	
108 Spiritual Life	2 hours	
201 Old Testament Introduction	3 hours	
300 Elements of Greek	4 hours	4 hours
(Not credited toward degree)		
301 New Testament Introduction		3 hours
401 Church History I		2 hours
501 Homiletics I	2 hours	2 hours
505 Evangelism	1 hour	
601 Bible I	2 hours	2 hours
Total, 36 semester hours	18 hours	18 hours

SECOND YEAR

102 Systematic Theology II	3 hours	3 hours
202 Hebrew I	4 hours	4 hours
302 Greek I	2 hours	2 hours
402 Church History II	2 hours	2 hours
502 Homiletics II	1 hour	1 hour
602 Bible II	4 hours	4 hours
Electives	1 hour	1 hour
Total, 34 semester hours	17 hours	17 hours

THIRD YEAR

103 Systematic Theology III	2 hours	2 hours
203 Hebrew II	2 hours	2 hours
303 Greek II	2 hours	2 hours
304 Greek III	2 hours	2 hours
403 Church History III	2 hours	
405 Missions	2 hours	2 hours
503 Practical Theology		2 hours
603 Bible III	4 hours	4 hours
Electives	1 hour	1 hour
Total, 34 semester hours	17 hours	17 hours

FOURTH YEAR

104 Systematic Theology IV	2 hours	2 hours
204 Hebrew III	3 hours	3 hours
305 Greek IV	2 hours	2 hours
404 History of Christian Doctrine	2 hours	2 hours
604 Bible IV	4 hours	4 hours
Electives	3 hours	3 hours
Master's Thesis	1 hour	1 hour
Total, 34 semester hours	17 hours	17 hours

Total for graduation with Th.M. degree, 130 hours,
(not including Greek 300), of which 120 is pre-
scribed and 10 hours elective.

DESCRIPTION OF COURSES

I. SYSTEMATIC THEOLOGY AND APOLOGETICS

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

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

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

102. Systematic Theology II. Fall semester: **Soteriology**, treated under two major divisions: (a) the Savior, including that which He wrought both in His death and resurrection; (b) salvation, including the divine undertaking and its result. 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. The entire second year of theology exceeds by far the usual investigation into these fields, and forms an important part of the doctrinal teaching of the Seminary. Required of all graduates. Prescribed, second year, three hours both semesters. Professor Chafer, fall semester; Professor Walvoord, spring semester.

103. Systematic Theology III. Fall semester: **Christology**, the doctrine of Christ including consideration of both His Person and His work and its consummation. Spring 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.

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

106. 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. Doctor Bennetch.

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

108. 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

111. 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, one hour both semesters, 1942-1943 and 1945-1946. Professor Chafer.

112. 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, one hour both semesters, 1942-1943 and 1945-1946. Professor Chafer.

113. 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, one hour both semesters, 1943-1944 and 1946-1947. Professor Chafer.

114. 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, one hour both semesters, 1943-1944 and 1946-1947. Professor Chafer.

115. 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, one hour both semesters, 1941-1942 and 1944-1945. Professor Chafer.

116. **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, one hour both semesters, 1941-1942 and 1944-1945. **Professor Chafer.**

120. **Theology of Charles Hodge.** A study of the three volumes of his theology in the form of lectures. Reading of selected portions and a 2,000-word paper on some phase of Hodge's theology required. Prerequisite, one year of theology. Elective, one hour both semesters, 1941-1942 and 1944-1945. **Professor Walvoord.**

121. **Theology of William G. T. Shedd.** A study of the three volumes of his theology in the form of lectures. Reading of selected portions and a 2,000-word paper on some phase of Shedd's theology required. Prerequisite, one year of theology. Elective, one hour both semesters, 1942-1943 and 1945-1946. **Professor Walvoord.**

130. **Modernism.** Digest and criticism of the current thought in liberal theology. Prerequisite, Apologetics. Elective, one hour both semesters. **Doc-tor Bennetch.**

II. SEMITICS AND OLD TESTAMENT

CHARLES LEE FEINBERG, *Professor*

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

201. **Introduction to the Old Testament.** A study of the history of the text of the Old Testament, the versions, the formation and extent of the canon, the critical attack on the Old Testament with particular reference to Pentateuchal criticism, the authenticity of the Old Testament, the introduc-tion to the separate books, and Old Testament archaeology. Prescribed, first or second year, fall semester, three hours. **Professor Feinberg.**

202. **Hebrew I.** The elements of Hebrew, essentials of grammar, with readings in Genesis. Prescribed, first or second year, four hours both semes-ters. **Professor Feinberg.**

203. **Hebrew II.** Advanced Hebrew. Further study in grammar and syntax with selected readings for the first semester. In the second semester a detailed exegesis of the prophecy of Zechariah. Prescribed, second or third year, two hours both semesters. **Professor Feinberg.**

204. **Hebrew III.** This course includes not only an accurate study of the text of the book of Isaiah in the light of its historical background and style, but will deal with the fullness of the Isaianic contribution in the field of Messianic prophecy. Prescribed, third or fourth year, three hours both semes-ters. **Professor Feinberg.**

Electives

211. **Old Testament Textual Criticism.** A study of the Massoretic notes, the parallel passages and the versions, with a view to explaining, as far as possible, how variations have occurred. Elective, two hours. **Professor Fein-berg.**

212. **Advanced Hebrew Reading.** Selected portions of the Hebrew text, with emphasis on rapid reading. Prerequisite, two years of Hebrew study. Elective, two hours. **Professor Feinberg.**

213. **Biblical Aramaic.** A study of the grammar, with reading in Daniel and Ezra. Elective, two hours. **Professor Feinberg.**

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

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

216. **Advanced Archaeology.** A study of the archaeological research in Biblical lands with a view to the confirmation of the accuracy of the Scrip-tures. Elective, two hours. **Professor Feinberg.**

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

III. NEW TESTAMENT LITERATURE AND EXEGESIS

EVERETT FALCONER HARRISON, *Professor*

BERT BLAINE SIEGEL, *Associate Professor*

JOHN HENRY BENNETCH

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 work in exegesis. Use is made of the new light shed on the Greek of the New Testament by the papyri, the ostraca, and the inscriptions. Such works as Deissmann's *Bible Studies* and *Light From the Ancient East*, Milligan's *Here and There Among the Papyri* and *Selections From the Greek Papyri*, and Moulton and Milligan's *Vocabulary of the Greek New Testament* are available in the library.

An entrance examination is provided for all new students entering study in Greek (see calendar). Matriculants deficient in Greek are

enrolled in the special course of study provided for such cases (see prescribed curriculum for students deficient in Greek). Matriculants who present Greek credits for entrance but are unable to pass the entrance examination may be allowed to proceed with the regular Greek course if they are able to pursue satisfactorily a special review course, Greek 300A in addition to Greek I (302).

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

300. 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.

300A. Greek Review. Special course required of all students who fail to pass the Greek entrance examination, but who evince sufficient proficiency to make it unnecessary to enroll in Elements of Greek (300). Students who enroll in this course may also enroll in Greek I (302). First year, one hour, fall semester, not credited toward degree.

301. Introduction to the New Testament. The formation, history and extent of the canon; introduction to the books of the New Testament, including date, authenticity, authorship, etc.; textual criticism; New Testament archaeology. Prescribed, first or second year, three hours, spring semester. Professor Harrison. Taught 1941-1942 by Doctor Bennetch.

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

303. Greek II. Reading of the Gospel of Luke, fall semester, and the Acts, spring semester, with continued work in syntax. Prescribed, second or third year, two hours both semesters. Professor Siegel.

304. Greek III. Exegesis of First Corinthians, fall semester, and the Prison Epistles, spring semester, with continued work in syntax. Prescribed, third year, two hours both semesters, Professor Harrison. Taught 1941-1942 by Doctor Bennetch.

305. Greek IV. Exegesis of the Epistle to the Romans, fall semester, and the Epistle to the Hebrews, spring semester. Prescribed, fourth year, two hours both semesters. Professor Harrison. Taught 1941-1942 by Doctor Bennetch.

Electives

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

311. The Gospel of Matthew. Reading of the book, discussion of methods of interpretation, and word studies of the most important words. Special

problems assigned for research. Elective, two hours, spring semester, 1942-1943. Professor Harrison.

312. Greek Seminar. Flexible as to material, includes advanced grammar, selections from the papyri, and some special problems of the Greek New Testament. Admission by consent of the professor. Elective, two hours, fall semester, 1943-1944. Professor Harrison.

313. The Eschatological Epistles and the Revelation. A study in the Greek of 1, 2 Thessalonians and 2 Peter, fall semester, and the Revelation, spring semester. Papers on assigned subjects required in addition to class work. Elective, two hours both semesters, 1943-1944. Professor Harrison.

314. Galatians. A detailed exegesis of the epistle, with an examination of the historical problems raised in the book. Elective, two hours, fall semester, 1943-1944. Professor Harrison.

315. Second Corinthians. A detailed exegesis of the epistle, with the use of Greek commentaries. Elective, two hours, spring semester, 1943-1944. Professor Harrison.

316. General Epistles. Reading and Exegesis of James, 1 Peter, 1, 2, 3 John, Jude. Elective, two hours, fall semester, 1942-1943. Professor Harrison.

317. Pastoral Epistles. Exegesis of 1, 2 Timothy and Titus. Elective, two hours, fall semester, 1942-1943. Professor Harrison.

318. The Septuagint. A survey of the origin and nature of the Greek Old Testament, with reading of selected portions and comparison with the Hebrew text. Elective, two hours, spring semester, 1942-1943. Professor Harrison.

319. Paulinism. A study of the life and labors of the Apostle Paul with especial reference to his contribution to New Testament teaching. Critical theories examined. Elective, two hours, fall semester, 1942-1943. Professor Harrison.

321. Greek Grammar. Grammatical study of the Epistle to the Romans, fall semester. Grammatical study of the Epistle to the Hebrews, spring semester. A companion and supplement to Greek IV (305). Elective, one hour both semesters. Doctor Bennetch.

322. The Synoptic Problem. Examination of the questions of origin, priority, distinctive character, likeness and unlikeness, harmony, exegesis, and reasons for their existence. Elective, one hour, fall semester. Doctor Bennetch.

323. The Johannine Problem. The questions of authorship, origin, relationship, gnostic influence, theology, and interpretation. Elective, one hour, fall semester. Doctor Bennetch.

324. New Testament Synonyms. Study of the related words which occur more than fifty times in the New Testament. Prerequisite, two years of Greek. Elective, one hour, fall semester. Doctor Bennetch.

325. Doctrinal Terminology. Study of synonymous theological language in the New Testament. Prerequisite, two years of Greek. Elective, one hour, spring semester. Doctor Bennetch.

326. Philology of New Testament Greek. A study of the fundamental elements and principles of the *Koiné*, with comparison of classical Greek and the Greek of the Septuagint. Added comparison is furnished by study of the papyri, ostraca, and the inscriptions, and contributions of modern Greek, Hebrew Old Testament, German, Latin, Syrian, and all Romance languages. Elective, two hours both semesters. Professor Spangler.

IV. SACRED HISTORY

CHARLES ASHWORTH NASH, *Professor*
 FREDERICK Z. BROWNE
 MINER BRODHEAD STEARNS
 JAMES THOMAS SPANGLER

In this school of the curriculum the method of instruction is largely by means of lectures and recitation, together with assigned reading of standard works on the various subjects. An outstanding feature of the work in this department in the interpretation of the history of the visible Church is that the truth regarding the unique nature and calling of the New Testament Church is at no time obscured. This is of vital importance, as failure to recognize the purpose of God in this dispensation has resulted, and necessarily so, in a wrong interpretation of Church History.

401. **Church History I.** A survey of the entire field of Church History and the study of the Church in the first six centuries. Prescribed, first year, two hours, spring semester. **Professor Nash.**

402. **Church History II.** From Gregory I through the Protestant Reformation. Prescribed, second year, two hours both semesters. **Professor Nash.** Fall semester taught by **Doctor Browne** 1941-1942.

403. **Church History III.** The era of modern denominationalism including Church Polities. Prescribed, third year, fall semester, two hours. **Professor Nash.**

404. **History of Christian Doctrine.** The doctrine of the early Church fathers; the Greek apologists and the later Greek and Latin fathers, the Nicene and Post-Nicene theology; mediæval theology, the rise and development of scholasticism; the Reformation and Counter Reformation, the formulation of the creeds, Protestant and Roman Catholic; the modern influence of philosophy and scientific research upon theology. Text: *History of Christian Doctrine*, Fisher. Prescribed, fourth year, two hours both semesters. **Professor Nash.** Taught by **Mr. Stearns**, 1941-1942.

405. **Missions.** Fall semester: A comprehensive view of the history of Christian missions with study of related problems. Spring semester: a study of the large place missions holds in God's purpose to the end of the present age. In purpose and outlook, the Dallas Seminary has been intensely missionary from the beginning. With a view to an expanding preparation for missionary service, the following fields are examined: (1) Faith missions, their history and achievements; (2) Hebrew missions in the homeland and abroad; (3) missionary principles and ideals; (4) appraisal of the missionary attitude and ideals of the Seminary, a study of the missions under which Dallas graduates are serving, and the particular contribution they are making in these fields. The spring semester also includes a study of cults in contrast to the revealed truth of God which is distinct from all religions. Prescribed, third year, two hours both semesters. **Professor Spangler.**

Electives

411. **Early Church History.** The expansion of Christianity and its conflict with Judaism and paganism in the first five centuries of our era based upon the study of selected patristic writings, in translation. Courses 401 and 402 or their equivalent are a prerequisite for this course. Elective, one hour both semesters. **Professor Nash.**

412. **History of the Reformation.** An intensive study of this period, dealing with the causes of the Reformation and tracing the history of the movement in the various countries of Western Europe. Elective, one hour both semesters. **Professor Nash.**

413. **History of the Doctrine of the Atonement.** A seminar course. Prerequisite, Course 404, or its equivalent. Elective, one hour both semesters. **Professor Nash.**

414. **The History of Preaching.** A survey of the art of preaching during the Christian centuries. Prerequisite, one year of seminary training. Elective, two hours, fall semester. **Professor Nash.**

415. **Modern Religious Liberalism.** Lectures and assigned reading. Prerequisite, one year of seminary training. Elective, two hours, spring semester. **Professor Nash.**

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

417. **Presbyterian History and Advanced Polity.** A seminar course, with classes at stated intervals. Prerequisite, Course 403. Elective, two hours. **Professor Nash.**

V. HOMILETICS AND PRACTICAL THEOLOGY

CHARLES ASHWORTH NASH, *Professor*
 LEWIS SPERRY CHAFER
 JAMES THOMAS SPANGLER
 MINER BRODHEAD STEARNS

501. **Homiletics I.** Instruction in the preparation and delivery of sermons based on textbook and lecture, including text analysis and outline development. At least one written sermon is required each semester. Prescribed, first year, two hours both semesters. **Professor Nash.** Taught by **Mr. Stearns**, 1941-1942.

502. **Homiletics II.** A study of the principles governing effective expository preaching combined with practice preaching. Prescribed, second year. Class meets two hours with one hour credit both semesters. **Professor Nash.** Taught by **Mr. Stearns**, 1941-1942.

503. **Practical Theology.** A study of the fundamental principles and practices of pastoral service, with special attention to the Biblical foundation in addition to study of texts on the subject. Prescribed, third year, two hours, spring semester. **Professor Spangler.**

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

Electives

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

VI. ENGLISH BIBLE EXPOSITION

Resident Faculty

CHARLES FRED LINCOLN, *Professor*
 JOHN HENRY BENNETCH
 CHARLES LEE FEINBERG
 MINER BRODHEAD STEARNS
 JOHN F. WALVOORD

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 addition to the resident faculty, four visiting teachers, each a specialist in the portions assigned to him, teach the twenty pivotal books of the Bible during the four years in seriatim courses. All sixty-six books of the Bible are taught during the course by the resident professor of English Bible and other members of the staff in addition to the special lectures.

601. Bible I. A study of the covenants and dispensations combined with the Special Bible Lectures. Introductory to the general study of the Scriptures, this course is a thorough presentation of the major divisions of the Bible, a knowledge of which is essential to a right understanding of the Divine Revelation. The class in this course meets once a week through the year with the resident professor except during the Special Bible Lectures, which are required as an integral part of the course. Prescribed, first year, two hours credit both semesters. **Professor Lincoln** and special lecturers.

602. Bible II. Exposition of the Old Testament from Genesis to the Song of Solomon, inclusive, and the Special Bible Lectures. The class in this course meets three times a week through the year except during the Special Bible Lectures, which are a part of the course. Prescribed, second year, four hours credit both semesters. **Professor Lincoln**, special lecturers, and members of the resident faculty.

603. Bible III. Exposition of the Old Testament from Isaiah to Malachi, of the New Testament from Matthew to John inclusive, and the Special Bible Lectures. The class in this course meets three times a week through the year except during the Special Bible Lectures, which are a part of the course. Prescribed, third year, four hours credit both semesters. **Professor Lincoln**, special lecturers, and members of the resident faculty.

604. Bible IV. Exposition of the New Testament from the Acts to Revelation inclusive, and the Special Bible Lectures. The class in this course meets three times a week through the year except during the Special Bible Lectures, which are a part of the course. Prescribed, fourth year, four hours credit both semesters. **Professor Lincoln**, special lecturers, and members of the resident faculty.

VII. PHILOSOPHY

JAMES THOMAS SPANGLER, *Professor*

711. 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 compre-

hension of truth. The testimony of conscious experience, logic, reason, science, philosophy, and theology are examined in their united declaration of a Supreme Being. Elective, two hours both semesters. **Professor Spangler.**

712. 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, two hours both semesters. **Professor Spangler.**

713. 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.**

GRADUATE SCHOOL

TERMS OF ADMISSION

General Requirements

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

Candidates for the Degree of Master of Theology

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

Candidates for the Degree of Doctor of Theology

Applicants for the degree of Doctor of Theology (Th.D.) must have completed the work leading to a degree of Master of Theology or its equivalent theological degree, including four years of seminary training in addition to work leading to a standard college degree. Applicants must make application on the proper form, accompanied by transcripts of all previous college and seminary courses if they have not previously been students of the Dallas Seminary. The transcripts, recommendations, and other credentials are reviewed by the Credits Committee which can enroll any applicant as a graduate student.

Before any applicant can be admitted formally as a candidate for the degree of Doctor of Theology, at least one semester in residence must have been completed. Undergraduate students of Dallas Seminary are allowed to make application for candidacy during the final semester of their work leading to the degree of Master of Theology, but final action shall be withheld until they have received the master's degree. Upon completion of the necessary residence requirements, students may make application to the Credits Committee for examination for admission as a candidate. Upon recommendation of the Credits Committee, the faculty, if it so chooses, may appoint an Examining Committee. The examination shall inquire into the character, scholarship, theology, and promise of the applicant. Upon recommendation of

the Examining Committee, the faculty may admit the applicant to formal candidacy for the degree of Doctor of Theology.

REQUIREMENTS FOR GRADUATION

Degree of Master of Theology

Thirty-two semester hours of classroom and thesis work are required for the completion of the one-year course leading to the degree of Master of Theology (Th.M.). Twenty-two semester hours are devoted to the major; ten hours are devoted to the minor. The major shall be selected from one of the following departments: Systematic Theology, Semitic Languages and Old Testament Exegesis; New Testament Literature and Exegesis, or Sacred History. A thesis, for which two hours credit is given, must be in the field of the major and meet the same requirements as the graduation thesis for the four-year course. All candidates are required to complete with credit the course in Systematic Theology II (102), for which full credit is allowed toward the degree. All candidates are required to include at least four semester hours of Greek or Hebrew in their course.

Degree of Doctor of Theology

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

Sixteen semester hours shall be devoted to the major, which may be selected from one of the following departments: Systematic Theology, Semitic Languages and Old Testament Exegesis, New Testament Literature and Exegesis, and Sacred History. The major shall consist of at least two courses of study in the field of the major. Eight semester hours shall be devoted to the minor, divided between at least two subjects. All candidates are required to complete with credit the course in Systematic Theology II (102) unless previously completed in the Dallas Seminary.

A final exhaustive oral examination is required in the field of the major conducted before a committee of the faculty under the direction of the professor in whose department the work is taken. Satisfactory written examinations shall meet the requirements of the minor subjects.

A dissertation of not less than 50,000 words shall be presented on

a subject chosen by the applicant in consultation with the major professor. Two copies of the dissertation properly typewritten and bound shall be presented, conforming strictly to the standards outlined in *A Form Book for Thesis Writing*, by William Giles Campbell, and to the additional instructions authorized by the faculty. A graduation dissertation becomes the property of the Seminary upon presentation even if the dissertation is found unsatisfactory. A syllabus of approximately 2500 words is required to be filed with the Registrar on November 1, or before, of the year preceding graduation, and the completed dissertation shall be filed with the Registrar on March 1, or before, of the year of graduation. A penalty of one per cent in grade for each day late is subtracted unless graduation is postponed to the following year. Should the applicant desire to publish his dissertation, he may be allowed to do so on the approval of the Administration Committee, but the copyright of the published dissertation shall be the property of the Dallas Theological Seminary.

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

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 facts, 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 for ever. 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 fulfil 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.)

REGISTER OF STUDENTS
GRADUATE STUDENTS

Candidates for the Degree of Doctor of Theology (Th.D.)

1942

- ALDRICH, ROY L. Detroit, Mich.
A.B., Park College; Th.B. and Th.M., Evangelical Theological College
- LINCOLN, CHARLES FRED Dallas, Tex.
A.B., and A.M., Southern Methodist University; Th.B., Evangelical Theological College
- SHIERY, FLOYD WILLIAM La Verne, Calif.
A.B., Ashland College; Th.B., Ashland Theological Seminary; Th.M.,
Dallas Theological Seminary
- STEARNS, MINER BRODHEAD Delaware Water Gap, Pa.
B.S., University of Pennsylvania; Th.B. and Th.M., Evangelical Theological College
- WHITING, ARTHUR BERNARD Bridgeville, Pa.
Cliff College, England; Post-graduate School of Theology, Edinburgh University,
Scotland; Th.B., Pittsburgh Theological Seminary; Th.M., Pittsburgh-Xenia
Theological Seminary

1943

- ANDERSON, CARL ERNEST Philadelphia, Pa.
A.B., Wheaton College; Th.B. and Th.M., Dallas Theological Seminary
- COWAN, GEORGE MCKILLOP Roland, Man., Canada
A.B., McMaster University; Th.M., Dallas Theological Seminary
- CRAMER, RICHARD WARD Horseheads, N. Y.
B.S., Wheaton College; Th.M., Dallas Theological Seminary
- EVANS, JOSEPH ELLWOOD Racine, Wis.
B.S., Wheaton College; Th.B., and Th.M., Evangelical Theological College
- MCGLATHERY, JAMES WAYLAND Dallas, Tex.
A.B., Wheaton College; Th.M., Dallas Theological Seminary
- OHLY, RICHARD WALTER West Los Angeles, Calif.
A.B., University of California at Los Angeles; Th.M., Dallas Theological Seminary
- RAYBURN, ROBERT GIBSON Newton, Kans.
A.B., Wheaton College; Th.B. and Th.M., Presbyterian Theological Seminary, Omaha
- WAGNER, GLENN WELDON Washington, D. C.
A.B., University of Illinois; Th.M., Dallas Theological Seminary

Candidates for the Degree of Master of Theology (Th.M.)

1942

- HUMPHREY, LEWIS HARRY Dallas, Tex.
B.S., University of Washington; Dallas Theological Seminary

Graduate Students Unclassified

- SPENCER, JAMES GRAFTON Hallsville, Tex.
A.B., Southwestern College; B.D., Columbia Theological Seminary; Th.M.,
Dallas Theological Seminary
- THOMPSON, CLINTON RALPH Racine, Wis.
A.B., Wheaton College; Th.M., Dallas Theological Seminary

FOURTH YEAR CLASS

Candidates for Graduation, 1942

BURCAW, WILLIAM FRANKLIN	Philadelphia, Pa.
EHLERT, ARNOLD DOUGLAS	Rockford, Ill.
HATCH, CHALMERS UTLEY	Charlotte, N. C.
HETRICK, RALPH MYRON	Los Angeles, Calif.
LONGSTRETH, SAMUEL HAROLD	Oklahoma City, Okla.
MATTSON, ENOCH EMANUEL	Webster, So. Dak.
MILES, JOHN LESTER	Grand Rapids, Mich.
PELPHEY, JOSEPH GRANDISON	Ashland, Ky.
REYNHOUT, ROBERT JAMES	Grand Rapids, Mich.
SINCLAIR, DONALD ELGIN	Weyburn, Sask., Canada
STEVENS, WILLIAM EARLE, JR.	Wheaton, Ill.
THOMAS, WILLIAM CARL	Little Rock, Ark.
WILLIAMS, MARSHALL ANDREW	Osman, Ill.

THIRD YEAR CLASS

DODDS, ALFRED	Northumberland, England
HAWTHORNE, RALPH ROGERS	Cadiz, Ohio
HILGEMAN, GEORGE ARTHUR	Williamsville, N. Y.
LUCK, GEORGE COLEMAN	Augusta, Ga.
MARTIN, ALFRED JUNIOR	University City, Mo.
MURRAY, GEORGE HENRY, 3RD	Baltimore, Md.
PETERSON, KENNETH NORTON	Minneapolis, Minn.
PORTMAN, JOHN HAROLD	Arvin, Calif.
TRANMER, ROBERT FRANK	Denver, Colo.
UNGER, MERRILL FREDERICK	Lansdowne, Md.

SECOND YEAR CLASS

ATKINS, GLENWOOD CLIFTON	Higbee, Mo.
BROCKWAY, ALBERT CHESTER	Grundy Center, Iowa
GOOD, HAROLD VICTOR	Trout Lake, Wash.
HAMILTON, ALAN HERBERT	Franklin, Pa.
ISELL, ARTHUR	Berne, Ind.
JUSTICE, LESTER	National Park, N. J.
KEE, HOWARD CLARK	Beverly, N. J.
KIEFER, JAMES SHIFFER	Elizabethtown, Pa.
KOPP, PAUL WILLIAM	Yakima, Wash.
MOONEY, JAMES SCOTT	New York, N. Y.
MUELLER, CHARLES HERBERT, JR.	Baltimore, Md.
OEHRIK, CHARLES ANDREW, JR.	Queens Village, N. Y.
OESTREICH, GEORGE WASHINGTON	Philadelphia, Pa.
OLNEY, HARVEY OMAR	Buffalo, N. Y.
PRICHARD, DEWITT HAYDN	Hoquiam, Wash.
RONNING, PAUL CHRISTIAN	Minneapolis, Minn.
ROY, LLOYD DONALD	Tacoma, Wash.
SHICK, ORVILLE LUTHER	Allentown, Pa.
SMITH, CASEY	Union City, Tenn.
SMOOT, JOHN MURRAY	Baltimore, Md.
TALIAFERRO, JOHN ALLEN	Sherman, Tex.
TAYLOR, KENNETH NATHANIEL	Portland, Ore.
TITTERUD, VINCENT OWEN	Cokato, Minn.
TROY, PAUL ARTHUR	Winona Lake, Ind.
WICHERN, EDWARD HENRY, JR.	Euclid, Ohio
WILLEMS, ARTHUR GEORGE	Waldheim, Sask., Canada

FIRST YEAR CLASS

ANDERSON, HERBERT ELVING	A.B., Wheaton College	Turlock, Calif.
BOEHMER, JOHN EDWARD	A.B., Wheaton College	Kitchener, Ont., Canada
CONGDON, ROGER DOUGLASS	A.B., Wheaton College	Fort Collins, Colo.
DAVENPORT, JOHN PAUL	A.B., Bob Jones College	Miami, Fla.
DUNKIN, JOHN ROBINSON	A.B., Wheaton College	Aldershot, Ont., Canada
GARRINGER, CHARLES LEE	A.B., Taylor University	Redkey, Ind.
GODDARD, JOHN HOWARD		Detroit, Mich.
GRUBBS, IRVIN ELROY	A.B., College of the Pacific	Concord, Calif.
HOOD, JAMES HUBERT	A.B., San Jose State College	San Jose, Calif.
JOHNSON, PERRY MCDOWELL	Albany College	Marshfield, Ore.
JOHNSON, RAYMOND GORDON	A.B., and M.A., Columbia Bible College	Erie, Pa.
MITCHELL, JOHN LEWIS	A.B., Muhlenberg College	Allentown, Pa.
PENTECOST, EDWARD CLYDE	A.B., Hampden-Sydney College	Chester, Pa.
RAINEY, LESLIE SAMUEL		Brantford, Ont., Canada
RATTERREE, GARY AUD	A.B., University of Oklahoma	Poteau, Okla.
ROSSER, HARRY EDWIN, JR.	A.B., Wheaton College	Baltimore, Md.
SHEFFER, GEORGE FRANKLIN, JR.	A.B., Juniata College	Baltimore, Md.
STANTON, GERALD BARRY	B.S., Wheaton College	St. Petersburg, Fla.
SULLIVAN, GLENN RAYMOND	A.B., Wheaton College	Glendale, Calif.
VENN, FRANK A.	A.B., College of Puget Sound	Tacoma, Wash.
VOTAW, PAUL DEAN	A.B., Wheaton College	Kansas City, Mo.
WHITE, BENJAMIN STUART	A.B., William Jennings Bryan University	Gunnison, Colo.
WOOD, DAVID ALVIN		San Diego, Calif.

SPECIAL STUDENTS

BELLSHAW, GILBERT CLARK HANDLEY		San Francisco, Calif.
BENSON, THEODORE MATTHEW	B.S., Wheaton College	Wheaton, Ill.
COOK, REUEL ANDERSON		Spokane, Wash.
	Eastern Washington College of Education; Whitworth College	

FISHER, THOMAS NEEL		Dallas, Tex.
HUBER, LESTER ELLSWORTH		Dallas, Tex.
KNIGHT, STERLING TURNER		Houston, Tex.
MCCONNELL, ROBERT STEPHENSON	A.B., Pittsburgh University	Pittsburgh, Pa.
MINNIS, LESLIE FERRELL		Dallas, Tex.
MOON, HARVEY ANTHONY		Philadelphia, Pa.
POWELL, WILMER ELVIS		Brookville, Pa.
VELTMAN, WILLARD GEORGE	A.B., Hope College	Holland, Mich.

Total number of students, without duplication	99
Colleges and Universities represented	55
Theological Seminaries represented	7

ALUMNI

Editor's Note: Only degrees and certificates of graduation from the Dallas Theological Seminary are included in the alumni list. A Seminary degree presupposes a degree from college or university; a certificate of graduation presupposes a college degree had not been earned at the time of graduation.

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Werner, Herbert, Th.B., '38; pastor, First Presbyterian Church; Hotel Marysville, Marysville, Calif.

Westberg, George Carl, Th.B. and Th.M., '31, Th.D., '32; pastor, Memorial Presbyterian Church; 21 W. North St., Wilkes-Barre, Pa.

Whipple, Otis Grant, Jr., Th.M., '41; 139 Cable St., Bellingham, Wash.

White, Elias Doyle, Th.D., '40; pastor, First Brethren Church of South Gate; 4284 Morton Road, Lynwood, Calif.

Wichern, Carl Elliot, Th.M., '40; 2732 Reagan St., Dallas, Tex.

Wichern, Philip Howard, Th.B., '35; pastor, Eriesside Church; Box 485, Willoughby, Ohio.

Wick, Stanley Arthur, Th.M., '40; pastor, Presbyterian Church; Box 13, Mora, Minn.

Woll, Carl Richard, Th.B., '33; missionary, Gospel Furthering Fellowship; P. O. Ainabkoi, Kenya, East Africa.

Woll, Henry Lange, Cert., '31; pastor, Great Valley Presbyterian Church; Swedesford Road, Malvern, Pa.

Wood, Clarence Stanley, Cert., '28; P. O. Box 108, Gainesville, Tex.

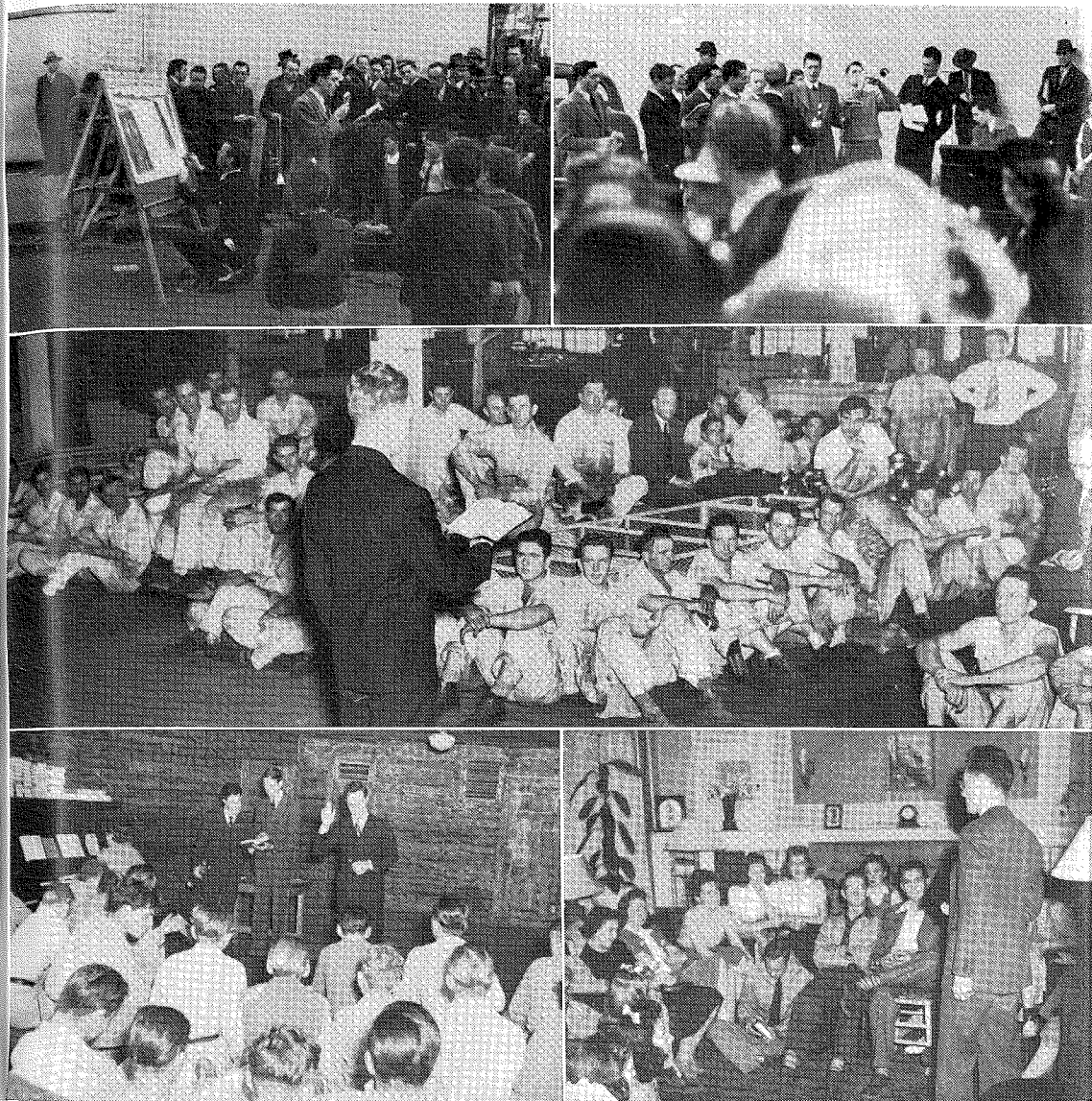
Woodruff, Stephen Albert, Jr., Th.B., '32; pastor, Midwest Community Presbyterian Church; Box 895, Midwest, Wyo.

Woods, Charles Stacey, Th.B., '34; general secretary, Inter-Varsity Christian Fellowship; 20 N. Wacker Drive, Chicago, Ill.

Woychuk, Nicholas Arthur, Cert., '39, Th.M., '41; pastor, Dawson Cumberland Presbyterian Church; Box 24, Dawson, Tex.

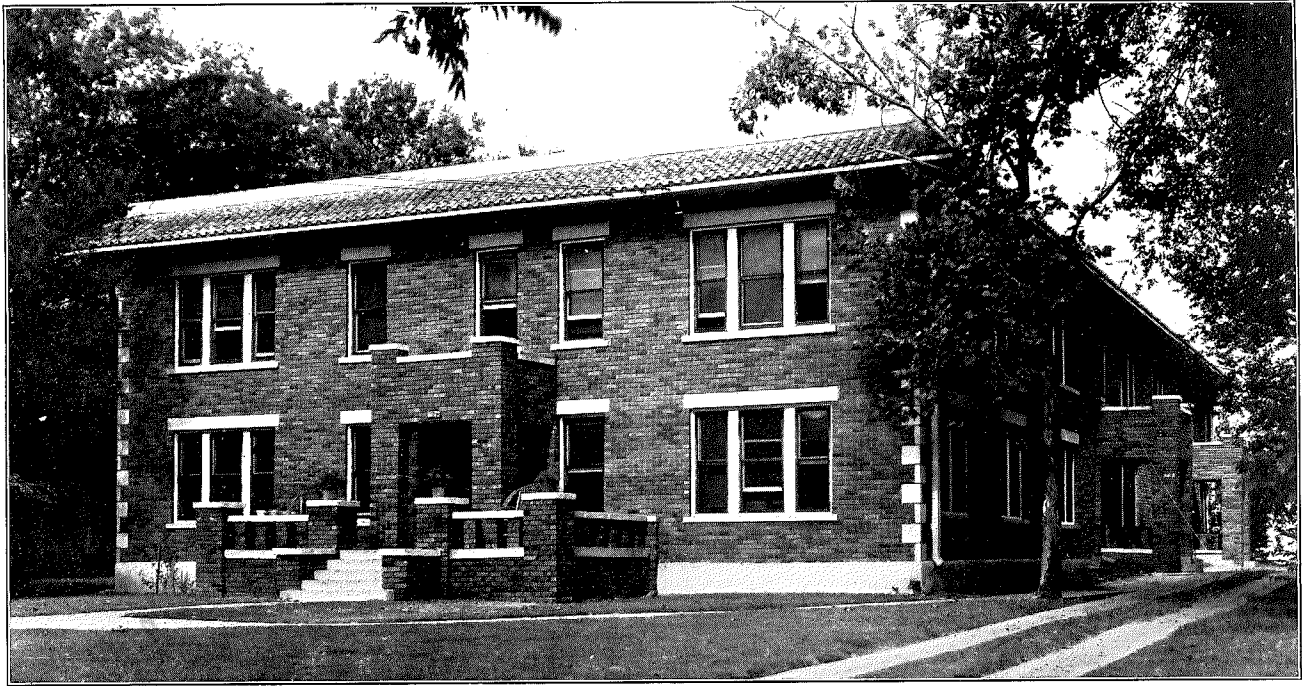
Yoder, Charles F., Cert., '34, Th.B. and Th.M., '37; present address unknown.

Zieten, Arthur Leo, Cert., '27; Box 1362, Wenatchee, Wash.

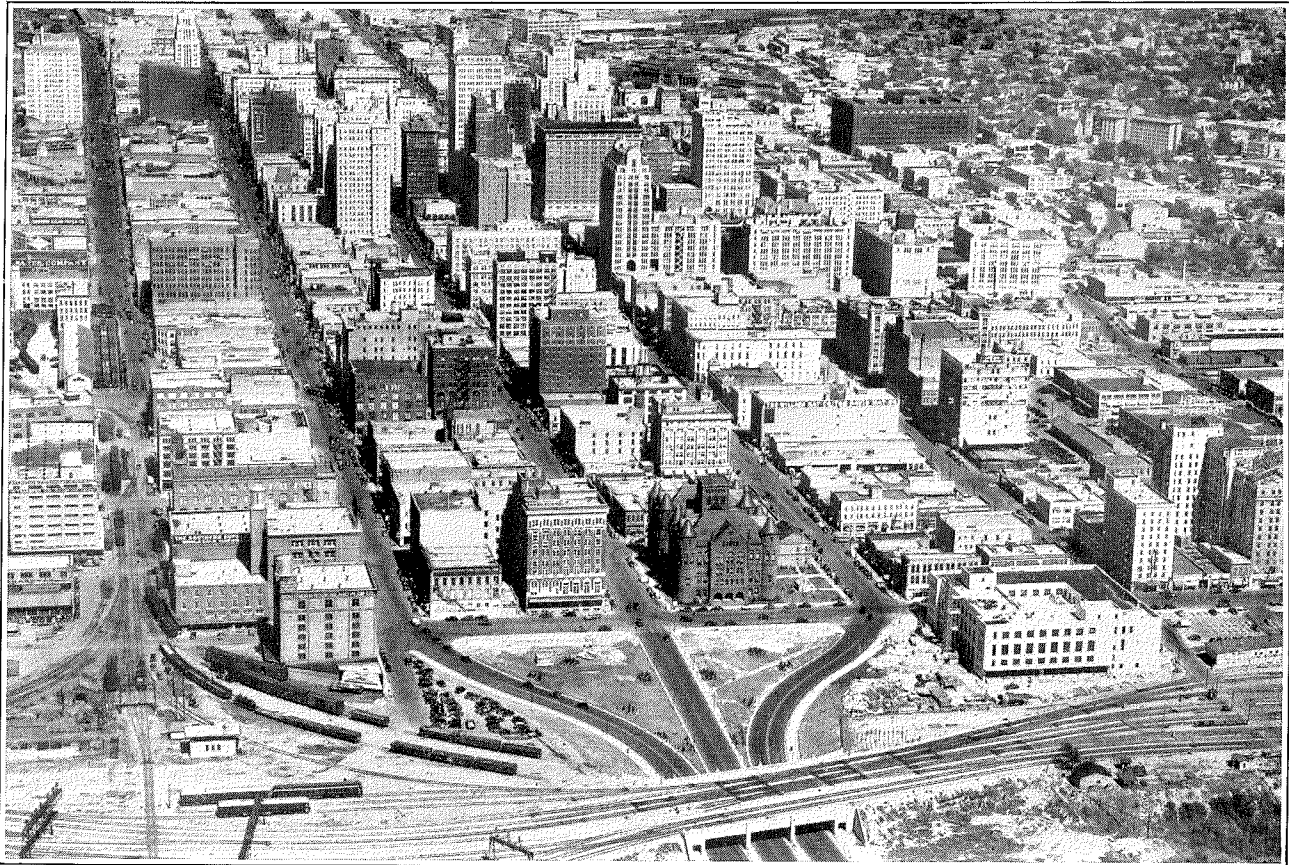


TYPICAL CHRISTIAN ACTIVITIES

Upper left and right, street meetings; center, noon-day services at the John E. Mitchell Company plant
lower left, Gospel services in Detention Home for Boys; lower right, Young Life Club.



The Apartment for Married Students

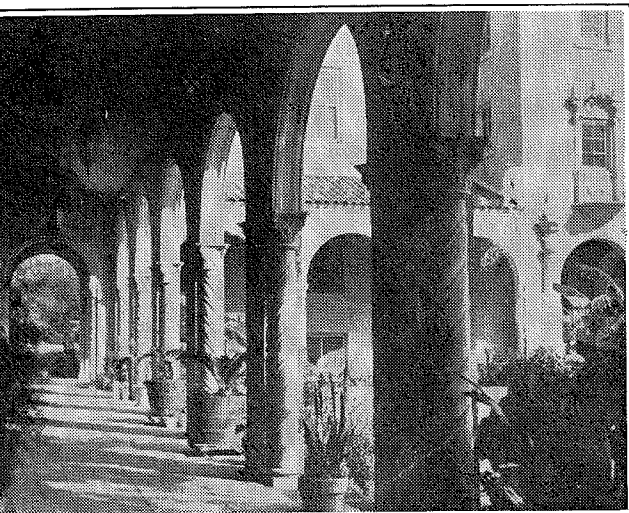
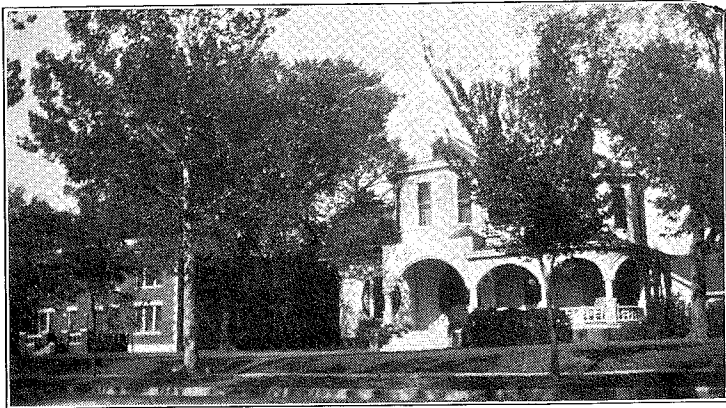


Downtown Dallas. The Seminary is located a mile to the northeast of the top center of this picture.

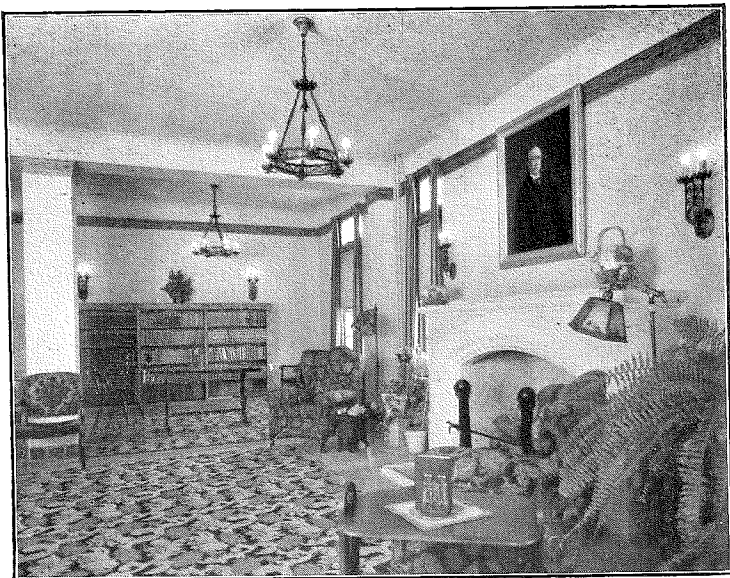
MARRIED STUDENTS'
APARTMENT HOUSE,
(left)

THE "WHITE
HOUSE"

Auxiliary Dormitory,
(right)



THE CLOISTER
(Connecting Stearns
and Davidson Halls)



THE LOUNGE
(Stearns Hall)

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“And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also” (II Timothy 2:2).

