

TWENTY-THIRD YEAR

Bulletin of

DALLAS

Theological Seminary

and Graduate School of Theology

DALLAS 4, TEXAS

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

—*From the Constitution of the Seminary.*

1947 CATALOG

Announcements for 1947-1948

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

TWENTY-THIRD YEAR

Register of the Boards, Officers, Faculty and
Students for 1946-1947

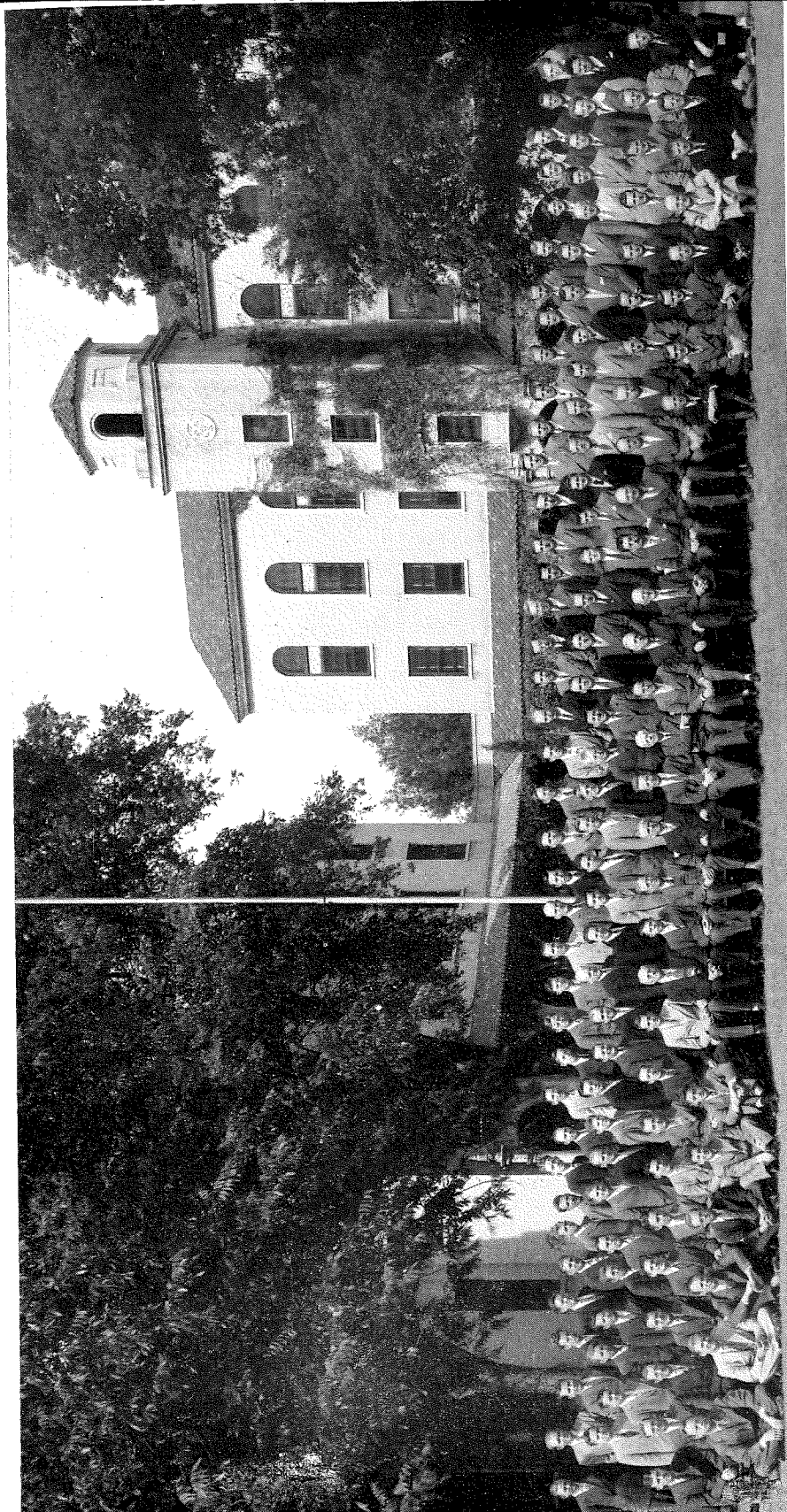
Courses of Instruction and Entrance Requirements
for 1947-1948

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

BULLETIN OF DALLAS THEOLOGICAL SEMINARY

VOLUME 23 JANUARY-FEBRUARY, 1947 NUMBER 1

Published quarterly by the Dallas Theological Seminary and Graduate School
of Theology, 3901-3931 Swiss Avenue, Dallas 4, Texas. Entered as Second Class
Matter, at the Post Office at Dallas, Texas, under Act of March 3, 1879. John F.
Walvoord, Th.D., Editor.



FACULTY AND STUDENT BODY 1946-1947



The Highest Standard

By President Lewis Sperry Chafer

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

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

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

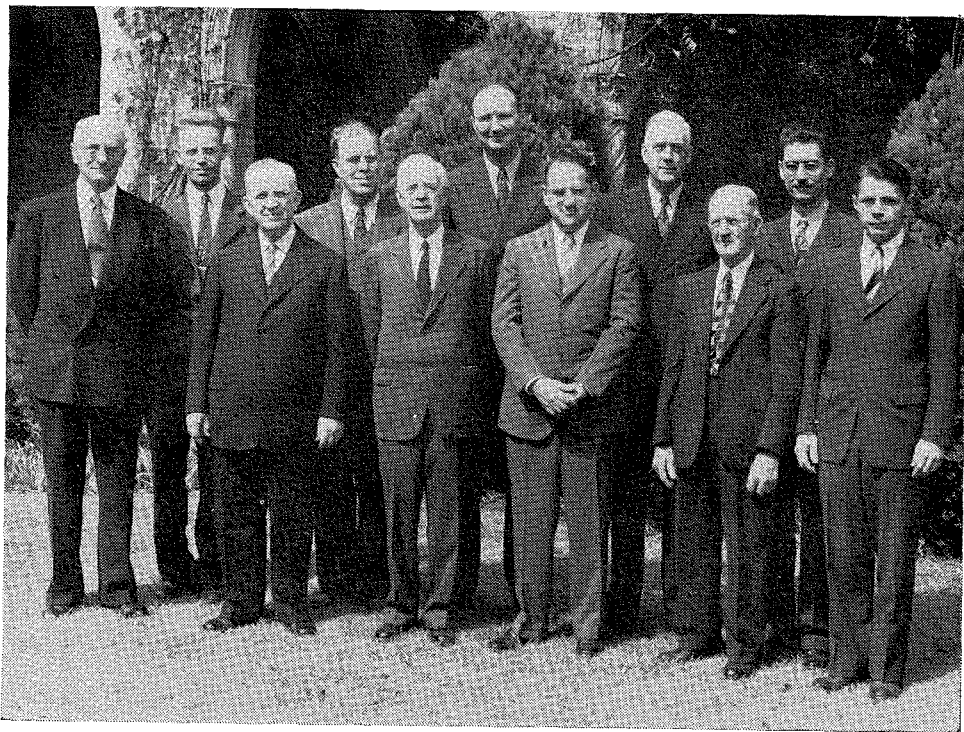
While some men have by tireless study become really great Bible teachers who were deprived of the knowledge of the original languages, it has been determined by all concerned that the full ground

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

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

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

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



THE FACULTY, 1946-1947

Front row, left to right:

FRED Z. BROWNE

A.B., University of Mississippi; A.M., Princeton University; B.D., Princeton Theological Seminary; D.D., Evangelical Theological College, 1929. Pastor of the First Presbyterian Church (U.S.), Texarkana, Texas, for 21 years; at present Pastor of First Presbyterian Church (U.S.), Pecos, Texas. Professor at Dallas Theological Seminary for six years; vice-chairman, Board of Regents; member, Board of Incorporation; Substitute Professor, 1946—.

CHARLES FRED LINCOLN

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

LEWIS SPERRY CHAFER

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

CHARLES LEE FEINBERG

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

JAMES THOMAS SPANGLER

A.B., Lebanon Valley College, 1890; B.D., Bonebrake Theological Seminary, 1894; A.M., Lebanon Valley College, 1898; D.D., Findlay College, 1907; D.D., Lebanon Valley College, 1943. Professor of Greek, Lebanon Valley College, 1897-1909 and 1916-1925; Professor of New Testament Literature and Exegesis, Evangelical Theological College, 1925-1930; Professor of Bible, Philosophy, and Greek, Bob Jones College, 1930-1931; Professor of Philosophy and Missions, Dallas Theological Seminary, 1931-1944; Professor Emeritus of Philosophy and Missions, Dallas Theological Seminary, 1944—; regent, 1939—.

JOHN HENRY BENNETCH

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

Second row, left to right:

EVERETT FALCONER HARRISON

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

BERT BLAINE SIEGEL

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

JOHN F. WALVOORD

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

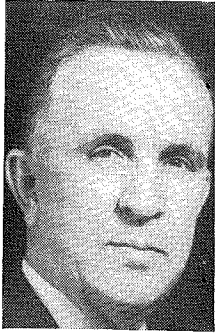
CHARLES ASHWORTH NASH

A.B., University of Texas; B.D., Austin Presbyterian Seminary, 1932; Th.M., Evangelical Theological College, 1934; Th.D., Dallas Theological Seminary, 1936. Professor of Historical Theology and Homiletics, Dallas Theological Seminary, 1936—; Registrar, 1945—; regent, 1946—.

ARNOLD DOUGLAS EHLERT

A.B., John Fletcher College, 1932; Th.M., Dallas Theological Seminary, 1942; Th.D., Dallas Theological Seminary, 1945; Assistant Librarian, Dallas Theological Seminary, 1942-1943; Librarian, 1943—; Instructor in English Bible, 1944—.

English Bible Faculty



CHARLES FRED LINCOLN

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



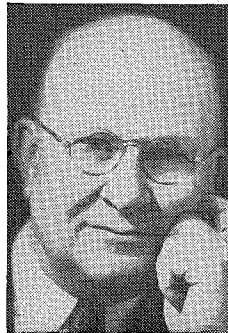
CARL ARMERDING

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



ROY L. ALDRICH

A.B., Park College, 1924; Th.B., Th.M., Evangelical Theological College, 1927; Th.D., Dallas Theological Seminary, 1942. Pastor, Central Presbyterian Church, Detroit, Mich., 1930-1945; President, Detroit Bible Institute, 1945—; Visiting Bible lecturer, Dallas Theological Seminary, 1937—; author of numerous pamphlets and doctrinal articles.



HENRY ALLEN IRONSIDE

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



JOHN GREENWOOD MITCHELL

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

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Calendar

FALL SEMESTER, 1946-1947

Opening of Fall Semester, Registration of Students, Saturday, 9:00 A. M.	September 14
Entrance Examination in Greek, Saturday, 9:00 A. M.	September 14
Beginning of Classes, Tuesday, 8:00 A. M.	September 17
Faculty Reception for Students, Campus, Friday, 8:00 P. M.	September 20
Special Bible Lectures (Psalms)	October 8-18

Dr. Roy L. Aldrich

Thanksgiving Day Testimony Service, Chapel, Thursday, 1:45 P. M.	November 28
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Special Bible Lectures (Numbers-Deuteronomy)	December 3-13
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Dr. Carl Armerding

Beginning of Christmas Vacation, Saturday, 12:00 P. M.	December 21
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Classes Resumed, Tuesday, 8:00 A. M.	January 7
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Final Examinations, Monday 2:00 P. M., to Saturday, 12:00 P. M.	January 13-18
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SPRING SEMESTER, 1947

Opening of Spring Semester, Registration of Students, Saturday, 9:00 A. M.	January 18
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Beginning of Classes, Tuesday, 8:00 A. M.	January 21
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Special Bible Lectures, (John)	January 28-February 7
--	-----------------------

Dr. John G. Mitchell

W. H. Griffith Thomas Memorial Lectureship	March 4-7
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Lecturer: Harold John Ockenga, Ph.D.

Pastor, Park Street Church, Boston, Massachusetts

Special Bible Lectures (Leviticus)	March 17-27
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Dr. H. A. Ironside

Commencement Reception, Friday, 8:00 P. M., Seminary Campus	May 2
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Baccalaureate Sermon, First Presbyterian Church, Sunday, 4:00 P. M.	May 4
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Alumni Dinner and Annual Meeting, Monday, 1:00 P. M.	May 5
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Commencement Prayer Meeting, Chapel, Monday, 8:00 P. M.	May 5
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Final Examinations, Monday, 2:00 P. M., to Saturday, 12:00 P. M.	May 5-10
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Twenty-Fourth Commencement Exercises, East Dallas Christian Church, Tuesday, 8:00 P. M.	May 6
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Calendar

FALL SEMESTER, 1947-1948

Opening of Fall Semester, Registration of Students, Saturday, 9:00 A. M.	September 13
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Entrance Examination in Greek, Saturday, 9:00 A. M.	September 13
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Beginning of Classes, Tuesday, 8:00 A. M.	September 16
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Faculty Reception for Students, Campus, Friday, 8:00 P. M.	September 19
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Special Bible Lectures (Exodus)	October 7-17
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Dr. Roy L. Aldrich

Thanksgiving Day Testimony Service, Chapel, Thursday, 11:00 A. M.	November 27
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Special Bible Lectures (Romans)	December 9-19
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Dr. Carl Armerding

Beginning of Christmas Vacation, Saturday, 12:00 P. M.	December 20
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Classes Resumed, Tuesday, 8:00 A. M.	January 6
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Commencement Reception, Friday, 8:00 P. M., Seminary Campus, Stearns Hall	January 9
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Baccalaureate Sermon, First Presbyterian Church, Sunday, 4:00 P. M.	January 11
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Alumni Dinner and Annual Meeting, Monday, 1:00 P. M.	January 12
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Final Examinations, Monday, 2:00 P. M. to Saturday, 12:00 P. M.	January 12-17
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Twenty-Fifth Commencement Exercises, East Dallas Christian Church, Tuesday, 8:00 P. M.	January 13
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SPRING SEMESTER, 1948

Opening of Spring Semester, Registration of Students, Saturday, 9:00 A. M.	January 17
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Beginning of Classes, Tuesday, 8:00 A. M.	January 20
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Special Bible Lectures (Hebrews)	February 10-20
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Dr. John G. Mitchell

W. H. Griffith Thomas Memorial Lectureship, Date to Be Announced	April
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Special Bible Lectures (Revelation)	April 6-16
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Dr. H. A. Ironside

Final Examinations, Monday, 2:00 P. M., to Saturday, 12:00 P. M.	May 4-9
--	---------

Administration

BOARD OF INCORPORATE MEMBERS

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JOHN F. WALVOORD, Th.D., *Secretary*

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 JAMES L. PRICE Dallas, Texas
 JAMES T. SPANGLER, D.D. Dallas, Texas
 HENRY R. TODD, LL.D. St. Louis, Mo.

Term Ending 1948

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

Term Ending 1949

FREDERICK Z. BROWNE, D.D. Pecos, Texas
 LEWIS SPERRY CHAFER, D.D., Litt.D. Dallas, Texas
 PAUL KIRKPATRICK Dallas, Texas
 SIDNEY T. SMITH* Winnipeg, Canada

Term Ending 1950

FRANK E. GAEBELEIN, Litt.D. Stony Brook, N. Y.
 C. FRED LINCOLN, Th.D. Dallas, Texas
 C. EDWARD LONG Dallas, Texas

Term Ending 1951

H. A. IRONSIDE, D.D., Litt.D. Chicago, Ill.
 CHARLES A. NASH, Th.D. Dallas, Texas
 JOHN E. MITCHELL, JR. Dallas, Texas
 IRA T. MOORE Dallas, Texas

*Deceased.

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 JOHN E. MITCHELL, JR. Dallas, Texas
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 LAWRENCE THOMAS Dallas, Texas
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Secretary of Board of Trustees

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Secretary of Board of Incorporate Members and Board of Regents

CHARLES A. NASH, Th.D. *Registrar*

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 CHARLES FRED LINCOLN, Th.D.
 JOHN F. WALVOORD, Th.D.

EXECUTIVE COMMITTEE OF THE REGENTS

LEWIS SPERRY CHAFER, D.D., Litt.D.
 CHARLES A. NASH, Th.D.
 JOHN F. WALVOORD, Th.D.

BIBLIOTHECA SACRA

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

ALUMNI ASSOCIATION

ROBERT GIBSON RAYBURN, Th.D., '44 *President*
 JOHN ALBERT WITMER, Th.M., '46 *Vice President*
 SAMUEL LEWIS JOHNSON, JR., Th.M., '46 *Secretary and Treasurer*

STUDENT ORGANIZATION

1946-1947

PRESIDENT

JAMES ALBERT NELSON, '47 Salisbury, Md.
 Wheaton College

VICE PRESIDENT

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 A.B., Seattle Pacific College

SECRETARY-TREASURER

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 Wheaton College

CHRISTIAN SERVICE DIRECTOR

JOE ECKHARDT WILSON, '48 Houston, Tex.
 A.B., Bob Jones College

CAMPUS ACTIVITIES DIRECTOR

HARRY FRIESEN, '48 Jansen, Nebr.
 A.B., Tabor College

1947-1948

PRESIDENT

ARCHIE GLENN CAMPBELL, '48 Dallas, Texas
 A.B., Baylor University

VICE PRESIDENT

GEORGE WILLIAM LINHART, '49 Berwyn, Ill.
 B.S., Illinois Institute of Technology

SECRETARY-TREASURER

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CHRISTIAN SERVICE DIRECTOR

HOWARD WESLEY PRIER, '50 Guthrie, Okla.
 B.S., United States Naval Academy

CAMPUS ACTIVITIES DIRECTOR

RIDLEY HUGH LATIMER, '50 Galt, Ont., Canada
 A.B., McMaster University

Faculty

RESIDENT FACULTY

- LEWIS SPERRY CHAFER, D.D., Litt.D.
Professor of Systematic Theology
- JOHN F. WALVOORD, A.M., Th.D.
Associate Professor Systematic Theology, Editor of the BULLETIN
- CHARLES LEE FEINBERG, A.M., Th.D., Ph.D.
Professor of Semitics and Old Testament
- EVERETT FALCONER HARRISON, A.M., Th.D.
Professor of New Testament Literature and Exegesis
- BERT BLAINE SIEGEL, A.B., Th.D.
Professor of Greek Grammar and Missions
- JOHN HENRY BENNETCH, A.B., Th.D.
Assistant Professor of Greek, Secretary of the Faculty
- CHARLES ASHWORTH NASH, A.B., Th.D.
Professor of Historical and Practical Theology
- JAMES THOMAS SPANGLER, A.M., B.D., D.D.
Professor Emeritus of Practical Theology, Missions, Philosophy, Acting Professor of Philosophy
- CHARLES FRED LINCOLN, A.M., Th.D.
Professor of English Bible
- ARNOLD DOUGLAS EHLERT, A.B., Th.D.
Librarian, Instructor in English Bible

VISITING FACULTY OF SPECIAL BIBLE LECTURERS

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

FACULTY ADVISERS

- CHARLES L. FEINBERG *Fourth-Year Class*
- EVERETT F. HARRISON *Third-Year Class*
- BERT B. SIEGEL *Second-Year Class*
- JOHN H. BENNETCH *First-Year Class*

STUDENT ADVISORY COMMITTEE

- CHARLES L. FEINBERG, *Chairman*
- JOHN H. BENNETCH
- EVERETT F. HARRISON
- BERT B. SIEGEL

CREDITS COMMITTEE

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- CHARLES L. FEINBERG
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- C. FRED LINCOLN

LIBRARY COMMITTEE

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- ARNOLD D. EHLERT
- CHARLES L. FEINBERG
- C. FRED LINCOLN

W. H. GRIFFITH THOMAS LECTURE COMMITTEE

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- EVERETT F. HARRISON
- C. FRED LINCOLN

CURRICULUM COMMITTEE

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- JOHN H. BENNETCH
- CHARLES A. NASH
- JOHN F. WALVOORD

CHAPEL COMMITTEE

- CHARLES A. NASH, *Chairman*
- ARNOLD D. EHLERT
- EVERETT F. HARRISON
- BERT B. SIEGEL

General Information

BRIEF HISTORY OF THE SEMINARY

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

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

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

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

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

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

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

The history of the Seminary reveals the constant faithfulness of God in sustaining its testimony. Relying entirely on divine supply, the operation of the institution has continued on a faith basis. The doctrinal position of the Seminary as contained in the Doctrinal Statement adopted in 1924 has been rigidly maintained. Faculty and members of the Boards are required to endorse the doctrinal statement annually, and students must evince 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 and executive offices on the first floor; four large classrooms on the second floor; and a spacious library on the third and fourth floors including reading rooms, stacks, and all needed library equipment. The Seminary Book Room is located in 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, the faculty offices, 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 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 outdoor 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 Dallas Theological Seminary Library is a specialized collection of books, periodicals, pamphlets and other services that seeks to provide the tools for careful exegetical and expository work in the Scriptures, the manifold materials for preaching and Bible teaching, and a thorough discipline in systematic and Biblical theology. The missionary and historical sections, as well as a fine section on personal religion and devotional literature, are receiving adequate attention also.

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

A periodical department provides rich sources of material for research work, and a combined periodical index is being developed which will double the research value of the library. The *International Index to Periodicals* is available. Of the more than 160 current periodicals being received, about forty are of permanent Biblical and theological

value. A dozen or more of these come from foreign countries.

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

Miscellaneous services include a microfilm machine, by means of which a student is able to get almost any material on file in America brought to his desk for research purposes; a film and slide collection, which is being developed; a religious picture collection; and of course the regular interlibrary loan facilities of other libraries. Students are free to consult the library of Southern Methodist University, which contains nearly 200,000 volumes.

SEMINARY BOOK ROOM

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

OPPORTUNITIES FOR CHRISTIAN SERVICE

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

EXPENSES

Every effort is made to provide a thorough seminary training at the least possible cost to the student. No tuition is charged against the student and excellent board is furnished at low rates in the Seminary refectory. Charges made to single men for board include the use of

a room in Stearns Hall and laundry service for flat work. If the rising cost of provisions and labor will permit us to continue our present rates, the charge for this service for the fall semester, beginning September, 1947, and including two weeks' Christmas vacation, will be \$135.00, and for the spring semester of 1948, the charge will be \$120.00. The semester charge is payable on one of the three following schedules: it may be paid in one advance payment on the first Saturday of the semester; or, in two equal advance payments on the first and ninth Saturdays of the semester; or, in four equal advance payments on the first, fifth, ninth, and thirteenth Saturdays of the semester. The Seminary derives no financial profit from the refectory. On the other hand, this department must be self-supporting and self-financed and the charges must be paid promptly according to one of the above schedules which the student may select. Therefore, students who become in arrears in refectory accounts will not be eligible to continue to receive dining-room service and dormitory privileges unless satisfactory explanation is made to the business office. In all cases, a progressively increasing carrying charge will be added to all past due accounts. A student in arrears in any account with the Seminary will not be eligible to enroll for a new semester until satisfactory explanation is made to the business office.

Those desiring to use electric radios in the dormitories are charged a fee of \$3.00 per school year, payable in advance.

A key deposit of \$1.00 is required, refundable upon return of the keys.

Students occupying dormitory rooms are required to furnish bed linen, towels, and extra blankets. A pillow and one blanket is furnished for each bed.

In a large, comfortable building on the campus, there are twelve apartments available for married students. They range from two to four rooms and each has a private bath. Beginning September, 1947, these apartments, and any additional apartments which the Seminary may then have, will be rented to qualified students at a nominal rate, which we expect to range from \$18 to \$25 or \$30 per month plus public service bills. Applications for an apartment may be made by a married man upon being accepted as a student. A single man, who at the time he is accepted as a student in the Seminary is engaged to be married, may become eligible to apply for an apartment as of the date of his marriage, provided he complies with the Seminary regulations governing the marriage of enrolled students. A man who becomes engaged and marries subsequent to his enrollment as a student shall not be eligible to occupy a Seminary-controlled apartment until all others are cared for. First and second year students frequently must seek their own apartments off the campus. Academically regular students are

given first choice of rooms and apartments; others can be accommodated only in the case of vacancies. No guarantee can be made that any student will ever be sufficiently high on the list to obtain a Seminary-controlled apartment. The Board of Trustees of the Seminary has gone on record declaring the construction or purchase of apartments for married students to be at present one of our most important objectives.

Textbooks and supplies are sold in the Seminary Book Room. The cost of required textbooks is approximately \$35.00 for each year, and the average cost of general supplies is \$5.00 per semester.

Experience has indicated that single students can meet all necessary expenses, including personal items, for as low as \$375.00 per school year. A married student will require \$120.00 or more per month, considering the size of his family, whether he rents his own quarters or uses a Seminary apartment, and according to his personal expenditures. In normal times, small furnished apartments can be rented for approximately \$40.00 per month and up, depending upon the nature of the accommodations.

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

Curriculum

COURSES OF STUDY

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

DISTINCTIVE PURPOSE

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

THE CENTRAL PLACE OF THE BIBLE

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

EMPHASIS ON THE SPIRITUAL LIFE

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

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

ACCREDITATION

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

GOVERNMENT RECOGNITION

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

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

TERMS OF ADMISSION

General Requirements. The Dallas Theological Seminary was founded to provide the highest standard of theological instruction, teaching and defending the faith of evangelical Protestantism from the viewpoint of the premillennial system of doctrine as set forth in its

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

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

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

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

All applicants for admission as regular or graduate students shall be

expected to meet the minimum requirements of pre-seminary studies or shall make satisfactory arrangement to make up any deficiency under the direction of the Credits Committee. Some recognition of compensating credit in other fields may be allowed at the discretion of the Credits Committee. Students in college are urged to plan their college program to conform to this recommendation. *The subjects provided in these minimum requirements by no means include all the courses which would be profitable, but are rather a statement of minimum standards.* A certain amount of flexibility in application of the standard is anticipated.

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

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

Greek Requirements. Students entering the four-year course are expected to have a working knowledge of Greek sufficient to enable them to pass the entrance Greek examination which is required of all regular and irregular students. A special course of study is provided for those who are unable to pass this examination or who have had no previous Greek training. The necessary additional language work to

remove the entrance deficiency is not credited toward graduation.

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

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

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

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

FOUR-YEAR COURSE OF STUDY

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

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

Irregular Students (Candidates for certificate). Applicants who lack the prerequisite college degrees are eligible for enrollment as irregular students. Students in this classification are enrolled in the same course of study as regular students and are entitled to a certificate without degree upon completion of the four-year course. Not more than four irregular students are enrolled each year in the entering class, and admission is on a strict selective basis. Irregular students failing or dropping a course shall be placed on probation until such course or courses are completed within time limit set by the Credits Committee. Failure to meet such requirements will make continuance as a student subject to faculty action. Applications may be received and given preliminary approval at any time. All approved applications are examined by the Credits Committee at stated periods and selection is made of applicants who can be enrolled as irregular students for the following school year. Qualifications considered include maturity, educational background, experience, and promise. Normally, irregular students must be at least twenty-five years of age, and preference given those who have the best educational background. It is necessary to maintain a full course of study leading to graduation and make satisfactory progress to remain in this classification. Irregular students are given dormitory or apartment space and student employment only after regular students are accommodated.

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. In addition to other special students, a limited number of men may be enrolled as special students subject to reclassification by action of the Credits Committee, provided they take the full course. 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.

AWARDS

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

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

REQUIREMENTS FOR GRADUATION

General Requirements. The prescribed course of study leading to the degree of Master of Theology (Th.M.) requires four years or eight semesters of resident work with a minimum total of 130 semester hours. Included in the total are 120 semester hours of prescribed studies, and 10 semester hours of electives. When extension of time is granted to a student for the completion of his seminary work, that is, when he is allowed five years rather than four, he is required to do a minimum of six hours extra work. All fourth-year courses, required and elective, shall be on graduate school level in so far as is practicable.

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

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

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

points; Dr. (dropped with permission while passing), no grade points.

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

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

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

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

The syllabus of the thesis or dissertation is prepared in consultation with the adviser and shall consist of a minimum of 1,000 words for the graduation thesis for the Th.M. degree or four-year certificate, and a minimum of 2,500 words for the syllabus of the dissertation leading to the Th.D. degree. This syllabus must be filed with the Registrar on Tuesday of the seventh week of the first semester of the academic year of graduation. Filing of the syllabus constitutes declaration of intention to graduate at the following commencement.

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

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

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

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

BASIC CURRICULUM

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

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

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

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

BASIC CURRICULUM
For Students Deficient in Entrance Greek

FIRST YEAR		Semester Hours	
Course		First	Second
101, 102	Systematic Theology	3	3
110	Hermeneutics	1	
111	Spiritual Life	2	
207	Old Testament Introduction	3	
300A, 300B	Elements of Greek (not credited toward degree)	(4)	(4)
309	New Testament Introduction	3	
401	Church History	2	
501, 502	Homiletics	2	2
505	Evangelism	1	
507, 508	Practical Work	3	3
601, 602	Bible	3	3
Total, 36 semester hours		18	18
SECOND YEAR			
103, 104	Systematic Theology	3	3
109	Apologetics	2	2
201, 202	Hebrew	4	4
301, 302	Greek	2	2
402, 403	Church History	2	2
503	Homiletics	2	
509, 510	Practical Work	3	3
603, 604	Bible	1	1
	Electives	1	1
Total, 34 semester hours		17	17
THIRD YEAR			
105, 106	Systematic Theology	2	2
203, 204	Hebrew	2	2
303, 304	Greek	2	2
305, 306	Greek	2	2
404	Church History	2	
407, 408	Missions	2	2
506	Practical Theology	2	
605, 606	Bible	4	4
	Electives	1	1
Total, 34 semester hours		17	17
FOURTH YEAR			
107, 108	Systematic Theology	2	2
205, 206	Hebrew	3	3
307, 308	Greek	2	2
405, 406	History of Christian Doctrine	2	2
607, 608	Bible	4	4
	Electives	3	3
	Master's Thesis	1	1
Total, 34 semester hours		17	17
Total for graduation with Th.M. degree, 130 hours.			

Description of Courses

I. SYSTEMATIC THEOLOGY AND APOLOGETICS

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

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

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

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

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

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

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

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

Electives

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

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

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

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

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

156. **New Testament Theology.** This course aims at a comprehensive investigation into the distinctive elements of the New Testament revelation,

embracing a study of the purpose, scope and character of the present unforeseen age, the present position before God of Israel. Pertinent features of Christology, the character of the four Gospels, the new divine purpose in the Church, and the doctrinal features of the epistles. Thesis of 5,000 words required. Elective, two hours. Professor Chafer.

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

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

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

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

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

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

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

168. **Advanced Theology Proper.** A study of theism and trinitarianism

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

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

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

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

II. SEMITICS AND OLD TESTAMENT

CHARLES LEE FEINBERG, *Professor*

The aim of this department is twofold: (1) to acquaint the student with the life, customs, and thought of the Hebrews in the Biblical period; and (2) to give the student an 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 purposes, not to be exhaustive, but rather directive in the matter of further independent study from the original language. Elective courses are offered for those who seek a more comprehensive knowledge of Hebrew or who wish to specialize in the Semitic field. For special requirements for candidates for the Th.D. degree see Requirements for Graduation in Graduate School. For prerequisites to elective courses, consult the professor.

201, 202. **Elements of Hebrew.** Orthography, etymology, and translation of exercises for beginners. Readings in Genesis and introductory exercises in Hebrew syntax the second semester. Prescribed, first or second year, eight hours. Professor Feinberg.

203, 204. **Advanced Hebrew.** Further study in grammar and syntax with

selected readings for the first semester. In the second semester a detailed exegesis of the prophecy of Zechariah. Prescribed, second or third year, four hours. Professor Feinberg.

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

207. **Introduction to the Old Testament.** An examination of the bases and conclusions of the Graf-Wellhausen school with special reference to Pentateuchal criticism; the history of the text of the Old Testament; the versions; the canon; and introduction to the separate books. Prescribed, first or second year, three hours. Professor Feinberg.

Electives

251. **Old Testament Textual Criticism.** A study of the Massoretic notes, the parallel passages, and the versions with an attempt at explanation of the variations. Elective, two hours. Professor Feinberg.

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

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

254. **Archaeology of Palestine.** A survey of the history of excavation, the history and geography of the land, and the bearing upon the Old Testament. Elective, two hours. Professor Feinberg.

255. **Archaeology of Mesopotamia.** A survey of the history of excavation, historical and geographical considerations, and the relationship to Old Testament studies. Elective, two hours. Professor Feinberg.

256. **Archaeology of Egypt.** A survey of the history of excavation, the history and geography of the land, and the bearing upon the Old Testament. Elective, two hours. Professor Feinberg.

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

259. **Old Testament Prophecy.** The character, extent, and personalities of Old Testament prophecy with an indication of principles of prophetic interpretation. Elective, two hours. Professor Feinberg.

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

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

263. **The Book of Job and the Problem of Suffering.** The underlying problems in the book, the interpretation of the text, its light on the problem of suffering, and comparisons with the poetry of the Ras Shamra texts. Elec-

tive, two hours. Professor Feinberg.

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

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

267. **Elements of Syriac.** A study of the orthography, phonology, and etymology with translation of exercises. Elective, two hours. Professor Feinberg.

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

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

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

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

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

III. NEW TESTAMENT LITERATURE AND EXEGESIS

EVERETT F. HARRISON

Professor of New Testament Literature and Exegesis

BERT BLAINE SIEGEL, *Professor of Greek Grammar*

JOHN HENRY BENNETCH, *Assistant Professor*

JAMES THOMAS SPANGLER

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

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

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

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

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

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

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

303, 304. **Greek.** Reading in the Lucan writings both semesters, with continued study of Dana and Mantey. Prescribed, second or third year, two hours both semesters. Professor Siegel or Professor Bennetch.

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

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

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

Electives

The elective department is designed to aid men who wish to make a more extensive study of the Greek New Testament than is possible in the prescribed course. The chief emphasis is on exegesis. For special requirements for candidates of the Th.D. degree, see Requirements for Graduation in Graduate School.

351. **The Gospel of Matthew.** Reading of the book, discussion of methods of interpretation, word study. Special problems assigned for research. Elective, two hours, spring semester, 1947. Professor Harrison.

352. **Greek Seminar.** Flexible as to material, the course is devoted to a study of some of the problems of the Greek New Testament and related fields, Admission by consent of the professor. Elective, two hours, spring semester, 1947. Professor Harrison.
- 353, 354. **The Eschatological Epistles and the Revelation.** A study in the Greek of 1, 2 Thessalonians and 2 Peter, first semester, and the Revelation, second semester. Papers on assigned subjects required in addition to class work. Elective, two hours, both semesters, 1948-1949. Professor Harrison.
355. **Galatians.** A detailed exegesis of the book, with examination of the historical problems involved. Elective, two hours, fall semester, 1947-1948. Professor Harrison.
356. **Second Corinthians.** A careful study of the text, with commentary prepared by the student on certain portions. Elective, two hours, spring semester, 1948. Professor Harrison or Professor Bennetch.
357. **General Epistles.** Reading and exegesis of James, 1 Peter, the Epistles of John, Jude. Elective, two hours, fall semester, 1948-1949. Professor Harrison.
358. **Pastoral Epistles.** Exegesis of 1, 2 Timothy and Titus. Elective, two hours, fall semester, 1947. Professor Harrison.
- 359, 360. **Advanced Greek Grammar.** A Seminar using A. T. Robertson's *A Grammar of the Greek New Testament in the Light of Historical Research*. Prerequisite, two years of Greek. Two hours both semesters. Professor Siegel.
360. **Rapid Greek Reading.** Reading of the Gospels of Matthew and Luke, and 2 Corinthians, Galatians, 1 and 2 Thessalonians, James, 1 and 2 Peter, Jude, Philemon, 1 and 2 Timothy, Titus, and Revelation. Two years of New Testament Greek required as prerequisite. Elective two hours, both semesters. Not more than two hours credit can be taken toward degree. Professor Siegel.
361. **Background of the Gospels.** A survey of the history, institutions and literature of the period between the Testaments. Elective, two hours, spring semester, 1948. Professor Harrison.
362. **Patristics.** Reading of selected portions of the Greek Fathers in the original. Elective, two hours, fall semester, 1948-1949. Professor Harrison.
363. **Philology of New Testament Greek.** This is basically a study of the fundamental elements of the *Koine*, with references to classical and modern Greek, and with such help as may be had from references to the New Testament in German, Latin, and the Romance languages. Admission by consent of the professor. Elective, two hours. Professor Spangler.
364. **Highlights of the Greatest Life.** An interpretation of the leading events in the life of Christ. Elective, two hours, fall semester, 1947. Professor Harrison.
365. **The Septuagint.** The course will deal with introductory matters incident to the history of the version before proceeding to the reading of selected portions of the text. Especial attention will be paid to the quotations in the New Testament. Elective, two hours, spring semester, 1948. Professor Harrison.
366. **The Fourth Gospel.** Exegesis of the text, together with consideration of the historical problems. Elective, two hours, spring semester, 1948. Professor Harrison.

IV. HISTORICAL THEOLOGY

CHARLES ASHWORTH NASH, *Professor*
BERT BLAINE SIEGEL
JAMES THOMAS SPANGLER
JOHN H. BENNETCH

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

A. Church History

401. **Church History: The Church in the First Six Centuries.** This course is designed to give a clear understanding of the nature of the Church established at Pentecost and developed through the ministry of the Apostles, to consider the outstanding developments under the leadership of the Apostolic and Church Fathers, and to acquaint the student with the controversies and the ecumenical councils of the fourth, fifth, and sixth centuries. Prescribed, first year, two hours, second semester. Professor Nash. Taught by Professor Bennetch, spring semester, 1947.

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

403. **Church History: The Church and the Protestant Reformation.** The history of the reform movement is traced in its development on the Continent and in England. Special attention is given the great leaders of the Reformation, the Roman Counter-Reformation, and the Religious Wars terminating with the Peace of Westphalia. Prescribed, second year, two hours, second semester. Professor Nash. Taught by Professor Bennetch, fall semester, 1946-1947.

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

B. Doctrinal History

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

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

C. Church Expansion

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

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

Electives

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

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

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

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

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

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

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

V. PRACTICAL THEOLOGY

CHARLES ASHWORTH NASH, *Professor*

JOHN HENRY BENNETCH

LEWIS SPERRY CHAFER

BERT BLAINE SIEGEL

A. Homiletics

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

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

503. **Expository Preaching.** In this course plans and methods of exposition are studied, with a brief historical survey of expository preaching. The several types of expository sermons are studied and reports before the class are required. Written sermons are presented for critical analysis by the professor. Prescribed, second year, first semester, two hours. Professor Nash.

Student Preaching. Preaching before members of the faculty and students in the first, second, and third years is required of all students. All students are required to attend the preaching class each year for three years.

B. Pastoral Theology

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

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

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

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

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

Electives

551. **Expository Preaching.** Preaching from selected epistles of the New Testament is studied through the construction of consecutive outlines for a course of sermons through the epistle. Special assignment in collateral reading with oral and written reports required of each student. Elective, two hours. Professor Nash.

552. **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 Nash.

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

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

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

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

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

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

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

VI. ENGLISH BIBLE EXPOSITION

Resident Faculty

CHARLES FRED LINCOLN, *Professor*
ARNOLD DOUGLAS EHLERT

Special Lecturers

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

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

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

603, 604. **Bible.** First semester: Special Bible Lectures by visiting Bible teachers; and Bible Geography and Customs by the resident professor. In the latter part of the course, the geography, topography, climate, habits, customs, and usages of Bible lands and peoples are studied. The student is made familiar with events, places, and characteristics of the countries which provide the scenes of Biblical history. The domestic, social, civil, and religious life of Bible peoples, especially of the people of Israel, are considered. Second

semester: Special Bible Lectures by visiting Bible teachers; and Bible exposition. This course consists of a detailed exposition of Joshua, Judges, Ruth, 1 and 2 Samuel, and 1 Kings, chapters 1-11. Classes meet twice a week except during Special Lectures, when eight classes per week are held. Prescribed, three hours, both semesters. Professor Lincoln, Dr. Ehlert, and Special Lecturers.

605, 606. **Bible.** Special Lectures by the visiting Bible teachers; and a detailed exposition of the Minor Prophets from Jonah to Malachi, Mark, Ezra, Nehemiah, Esther, Job, Proverbs, Ecclesiastes, Song of Solomon, Jeremiah, Lamentations, Ezekiel, and the Minor Prophets through Obadiah. Classes meet three times a week, except during Special Lectures, when eight classes per week are held. Prescribed, four hours, both semesters. Professor Lincoln and Special Lecturers.

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

SCHEDULE OF SPECIAL BIBLE LECTURES

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

Electives

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

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

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

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

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

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

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

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

665. **The Bible As Literature, Its Character, Forms, and Masterpieces.** In this course a study is made, extending beyond the mere chapter and verse divisions of the Scriptures, and beyond the present typographical arrangement of our usual versions, for the purpose of distinguishing the real literary forms and characteristics of the various compositions which constitute Holy Writ. Elective, two hours. Professor Lincoln.

VII. PHILOSOPHY

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

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

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

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

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

761, 762. **History of Philosophy.** A study of philosophy from the historical viewpoint with particular attention to the antecedents of modern philosophy and the relation of philosophy to Christian doctrine. Designed as a basic

philosophy course for those who have not had historical philosophy. Not open to graduate students for credit. Elective, two hours, both semesters, fall and spring semesters, 1947-1948. Professor Walvoord.

763. Recent Philosophy. A consideration of the philosophy of the last century, investigating its background, implications, and effect upon theological thought. Studies will include contemporary philosophy in the fields of ethics; axiology; philosophy of law, history, and science; metaphysics in relation to modern liberal theology; present day Kantianism, Hegelianism, and the present influence of Aquinas; transcendental absolutism; personalism; phenomenology; logical empiricism; American realism; American pragmatism; dialectical materialism; naturalism and others. Prerequisite, a course in the history of philosophy. Students lacking prerequisite must secure professor's consent. Elective, one hour, both semesters, fall and spring semesters, 1946-1947. Professor Walvoord.

764. Problems of Modern Philosophy. An investigation of six basic problems of philosophy in the last three centuries. The philosophic problems of theology, metaphysics, epistemology, ethics, politics, and history are considered objectively and in comparison with Scriptural revelation. Prerequisite, a course in the history of philosophy. Students lacking prerequisite must have professor's consent. Elective, one hour, both semesters, fall and spring semesters, 1948-1949. Professor Walvoord.

Graduate School

TERMS OF ADMISSION

General Requirements

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

No course open to first year students shall be credited in the Graduate School. Second- and third-year courses and any elective course open to second- or third-year students can be taken in Graduate School only on consent of the professor and by assignment of additional work to bring the course up to graduate level. Only courses taken after receiving the Th.M. degree shall be credited on the Th.D. degree. Any course offered toward the Th.M. degree taken for credit on the Th.D. degree shall be heightened by requirements that will place it on a higher level than work done for the Th.M. degree.

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.

Doctor of Theology

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

the Credits Committee which can enroll any applicant as a graduate student. Applicants for the Th.D. Degree in Semitics and Old Testament must have a working knowledge of Hebrew and Greek, and be able to read scholarly French and German. Other requirements are met in course.

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

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

REQUIREMENTS FOR GRADUATION

Degree of Master of Theology

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

Degree of Doctor of Theology

Twenty-four semester hours of classroom work involving at least a full year of residence study is required as a minimum for completion of the course leading to the degree of Doctor of Theology (Th.D.).

In addition to the year of residence, another year of study, which may be *in absentia*, is required during which the dissertation may be written and other work brought to completion. Candidates for the degree of Doctor of Theology shall be required to complete all work leading to the degree within a period of five years from the time of matriculation.

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

Candidates for the Th.D. in the department of Semitics and Old Testament must be able to read scholarly French and German, the entire Old Testament in Hebrew, and have a satisfactory knowledge of at least two other Semitic languages besides Hebrew. Candidates for the Th.D. in the department of New Testament Literature and Exegesis are required to study the entire New Testament in Greek in class.

A final exhaustive oral examination is required in the field of the major conducted before a committee of the faculty under the direction of the professor in whose department the work is taken, which examination shall be given only after all other requirements for the Th.D. degree, including filing a dissertation, have been met. A candidate for the Th.D. degree must pursue his studies until he is qualified, in the judgment of the major professor in consultation with minor professors, to stand his final oral examination. The final oral examination shall be taken at least ten days before Commencement. Satisfactory written examinations shall meet the requirements of the minor subjects.

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

In addition to the dissertation of 50,000 words, all written work submitted for credit toward the degree of Doctor of Theology and

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

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

Register of Students

Candidates for Th.D., May, 1947

MATTSON, ENOCH EMANUEL Holmquist, S. D.
B.S., Wheaton College; Th.M., Dallas Theological Seminary
STERRETT, THOMAS NORTON Greenville, S. C.
A.B., Wheaton College; Th.B. and Th.M., Dallas Theological Seminary

Candidates for Th.M., May, 1947

One-Year Graduate Course

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

Resident Graduate Students

BEAVAN, GERALD FERREY Oneonta, N. Y.
A.B., Hartwick College; Th.M., Dallas Theological Seminary
BRADLEY, THADDEUS L. Cheyenne, Wyo.
Southern Methodist University; Cert., Dallas Theological Seminary
CRICHTON, JAMES BASFORD Rosemeade, Calif.
A.B., John Brown University; Th.M., Dallas Theological Seminary
GODDARD, JOHN HOWARD Detroit, Mich.
A.B., Southwestern University; Th.M., Dallas Theological Seminary
JOHNSON, SAMUEL LEWIS, JR. Birmingham, Ala.
A.B., College of Charleston; Th.M., Dallas Theological Seminary
LUCK, GEORGE COLEMAN Augusta, Ga.
Austin College; Cert., Dallas Theological Seminary
MARTIN, ALFRED St. Louis, Mo.
A.B., Washington University; Th.M., Dallas Theological Seminary
MILLER, EARL MATSON, JR. Johnson City, Tenn.
A.B., King College; B.D., Columbia Theological Seminary
MILLER, WILLARD GENE Seattle, Wash.
A.B., University of Washington; Th.M., Dallas Theological Seminary
MITCHELL, JOHN LEWIS Allentown, Pa.
A.B., Muhlenberg College; Th.M., Dallas Theological Seminary
OHMAN, RAYMOND NORMAN Weatherford, Tex.
A.B., Southwestern University; Th.B. and Th.M., Dallas Theological Seminary
PAYNE, HOMER LEMUEL Wheaton, Ill.
B.S., Wheaton College; Th.B. and Th.M., Dallas Theological Seminary
PRICE, OLIVER WATSON Chattanooga, Tenn.
A.B., Texas Christian University; Th.M., Dallas Theological Seminary
WILLEMS, ARTHUR GEORGE Okeene, Okla.
A.B., Chico State College; Th.M., Dallas Theological Seminary
WITMER, JOHN ALBERT Lancaster, Pa.
A.B. and M.A., Wheaton College; Th.M., Dallas Theological Seminary

Nonresident Graduate Students

ATKINS, GLENWOOD CLIFTON Florence, Okla.
B.S., Wheaton College; Th.M., Dallas Theological Seminary

CONGDON, ROGER DOUGLASS Fort Collins, Colo.
A.B., John Brown University; Th.M., Dallas Theological Seminary

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

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

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

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

FOURTH YEAR CLASS

Candidates for Graduation, May, 1947

BROGAN, CLYDE WENDELL North Benton, Ohio
A.B., William Jennings Bryan University

CUSTIS, L. DWIGHT* Tacoma, Wash.
Baylor University

GEHMAN, WAYNE TRUPE Denver, Pa.

GLASSMAN, EUGENE HENDRIX Seattle, Wash.
A.B., Seattle Pacific College

GRABER, JOHN B. Pretty Prairie, Kans.
A.B., Bethel College

HAWKINS, ROBERT EDWARD Dallas, Tex.
A.B., Wheaton College; M.A., Columbia Bible College

JANTZ, ALBERT ELMER Hillsboro, Kans.
A.B., Tabor College

KOONTZ, JOHN VINCENT* Wrightsville, Pa.
Wheaton College

LINDBERG, DAVID ROBERT Seattle, Wash.
A.B., Seattle Pacific College

MACCORKLE, DOUGLAS BEALS Boston, Mass.
A.B., Gordon College

MOGINOT, ALBERT FRANK, JR.* St. Louis, Mo.
William Jennings Bryan University

NELSON, JAMES ALBERT* Salisbury, Md.
Wheaton College

PARTIN, HOMER GILLIS Auburn, N. Y.
A.B., Bob Jones College

RYRIE, CHARLES CALDWELL Alton, Ill.
A.B., Haverford College

SAXE, RAYMOND HYMAN Oak Park, Ill.
A.B., Wheaton College

SCELLENBERG, EDWARD THESMAN Shafter, Calif.
A.B., Tabor College

VOS, HOWARD FREDERIC* Muskegon, Mich.
Wheaton College

WEIMER, JACOB LEONARD Muskegon, Mich.
A.B., Hope College

WEMP, CLIFFORD SUMNER* Jacksonville, Fla.
William Jennings Bryan University

*Wartime Irregulars (Accelerated Program).

FOURTH YEAR CLASS

Candidates for Graduation, January, 1948

CAMPBELL, ARCHIE GLENN Dallas, Tex.
A.B., Baylor University

GANNETT, ALDEN ARTHUR Geneva, N. Y.
A.B., Houghton College

HOLMQUIST, RALPH BURTON Ortonville, Minn.
A.B., Seattle Pacific College

LANDERS, CHARLES HUBERT Decatur, Ala.

LINDBERG, JACK HUGO Mount Vernon, Wash.
A.B., Seattle Pacific College

MINNIS, LESLIE FERREL Dallas, Tex.
A.B., Southern Methodist University

RHOADS, JOHN HORACE Colfax, Wash.

SLOAN, KENNEDY PERRIN Pittsburgh, Pa.
University of Pennsylvania

SODERSTROM, EARL WILLIAM Pilot Mound, Iowa
A.B., Iowa State Teachers College

WEDGE, MARTIN ORVILLE St. Paul, Minn.

THIRD YEAR CLASS

Admitted July, 1945

CAMPBELL, HOWARD ROY Eugene, Ore.
University of Oregon

DOVE, JESSE KEITH Horseheads, N. Y.
A.B., Houghton College

FRIESEN, HARRY Reedley, Calif.
A.B., Tabor College

LINHART, GEORGE WILLIAM Berwyn, Ill.
B.S., Illinois Institute of Technology

MCCLELLAND, ALLWYN CHARLES Winnipeg, Man., Canada

MCMILLAN, JOHN GRANT Winnipeg, Man., Canada
United College

PIEPGRASS, CHARLES EARL Silver Spring, Md.
A.B., Wheaton College

RAND, JAMES FREEMAN Mattapan, Mass.
A.B., Gordon College

ROTH, THOMAS BURTON Santa Rosa, Calif.

STARK, ROBERT ELKIN St. Petersburg, Fla.
A.B., Houghton College; M.A., Winona Lake School of Theology

TRAIN, EUGENE DENNIS Salina, Kans.
A.B., Wheaton College

SECOND YEAR CLASS

Admitted November, 1945

BOLLINGER, CARL EUGENE Glyndon, Md.
A.B., Western Maryland College

CAPRHART, PAUL ROLAND Clarksburg, W. Va.
A.B., Otterbein College

FENSTERMACHER, ROBERT JAMES	A.B., Duke University	Murfreesboro, Tenn.
HICKMAN, FRED ROBERT		Fort Worth, Tex.
MEYER, CHARLES WILLIAM	Northern Baptist Seminary	Chicago, Ill.
OLSON, WILLIAM HERMAN	University of Minnesota	Tower, Minn.
PORTER, ROBERT SUMNER		Monrovia, Calif.
ROGERS, CECIL NEWTON, JR.	A.B., Marshall College	Huntington, W. Va.
THIEME, ROBERT BUNGER, JR.	A.B., University of Arizona	Beverly Hills, Calif.
VANROOY, GORDON ORVILLE	A.B., Seattle Pacific College	Pacific Beach, Wash.
WILSON, JOE ECKHARDT	A.B., Bob Jones College	Houston, Tex.

FIRST YEAR CLASS

Admitted September, 1946

ANDERSON, ARTHUR ARVID		Diamond Springs, Calif.
ANDERSON, ARTHUR WESLEY, JR.	University of Nebraska	Lexington, Nebr.
BEASLEY, JAMES MALCOLM, JR.	A.B., Howard College	York, Ala.
BROOKE, JOHN HAROLD	A.B., University of Western Ontario	London, Ont., Canada
CHALMERS, ROBERT LAWTON	A.B., Augsburg College	Minneapolis, Minn.
DOUGHTY, WILLIAM CHRISTIAN		Oakland, Calif.
GAEDE, HAROLD E.	A.B., Tabor College	Hillsboro, Kans.
GODDARD, ROBERT LEONARD	A.B., John Brown University	Tulsa, Okla.
GROSSMAN, PHILIP WHITNEY, JR.	Ph.B., LL. B., Marquette University	Wauwatosa, Wis.
GUTE, WILLARD WAYNE	B.S., Iowa State College	Gliddon, Iowa
HALL, KARL BENJAMIN	A.B., Westmont College	Judsonia, Ark.
HANEY, LAUREL WILLIS	B.E., University of Toledo	Toledo, Ohio
HANSELMAN, ROBERT RIEDESEL	Franklin and Marshall College	Paulsboro, N. J.
HASTIE, GEORGE KIMPTON	Franklin and Marshall College	Upland, Pa.
HENDRICKS, HOWARD GEORGE	A.B., Wheaton College	Philadelphia, Pa.

HENDRY, ROBERT JUSTUS	A.B., John Brown University	Solon Springs, Wis.
HOLLAND, PAUL	B.B.A., University of Texas	Jersey City, N. J.
HOLGATE, CHARLES LIVINGSTON	Denver Bible College	Denver, Colo.
HULBERT, TERRY CARMEN	A.B., University of Western Ontario	London, Ont., Canada
JACOBER, EDWARD GEORGE	B.S., Worcester Polytechnic Institute	Bloomfield, N. J.
JOHNSON, DONALD WILLIAM	A.B., Wheaton College	Duluth, Minn.
KRELLER, BERT CLARK	B.S., Canisius College	Salina, Kans.
LATIMER, RIDLEY HUGH	A.B., McMaster University	Galt, Ont., Canada
LAUTZ, WILLIAM FRANKLIN	A.B., University of Miami	Miami, Fla.
LUDLAM, JOHN PAUL	A.B., University of California at Berkeley	Alameda, Calif.
MARSHALL, JAMES BOAL	A.B., Geneva College	Harbor Creek, Pa.
MCLEAN, DONALD GEORGE	A.B., North Central College	Windom, Minn.
MORRISON, RICHARD HENRY	A.B., Wheaton College	Portland, Maine
MYHRE, STUART HERBERT	B.S., University of Washington	Seattle, Wash.
NYMAN, WILLIAM GODFREY, JR.	B.S., Wheaton College	Glendale, Calif.
OSGOOD, RICHARD EARLE	B.S., University of Washington	Edmonds, Wash.
PARKER, GEORGE GRAFTON	A.B., Oberlin College	Chicago, Ill.
PRIER, HOWARD WESLEY	B.S., United States Naval Academy	Guthrie, Okla.
RAWS, WILLIAM ADDISON	A.B., Wheaton College	Keswick Grove, N. J.
RICHARDS, JOHN EDWARD	A.B., Geneva College	Hilliards, Pa.
RIDER, JAMES DONALD	King College	Bristol, Va.
SCHWAB, RICHARD CHARLES	B.S., Whitworth College	Corvallis, Mont.
SEAHOLM, JUNIOR ARTHUR	B.S., Wheaton College	Dallas, Texas
SHUMAKER, ELBERT BOND	B.S., University of Arizona	Tucson, Ariz.
TAMKIN, WARREN EDWARD	A.B., American University	Washington, D. C.
THALLEEN, WALDOR EDWARD	B.S., Wheaton College	Rockford, Ill.
THOMPSON, RICHARD STANLEY	B.S., University of Washington	Seattle, Wash.

TYTCOMBE, HENRY GEORGE	Winnipeg, Man., Canada
TRUE, CARROLL LEROY	Boise, Idaho
UBBINK, ELMER GORDON	Grand Rapids, Mich.
VENNUM, EDWARD SHERWOOD	Syracuse, N. Y.
WOODRING, HOYT CHESTER, JR.	Hazleton, Pa.
WRIGHT, BRUCE GORDON	Toronto, Ont., Canada

SPECIAL STUDENTS

ALLERTON, DWIGHT WILLIAM	Mars, Pa.
AREGOOD, CHARLES ERNEST, JR.	Dorrance, Kans.
BELLAH, JAMES EDMUND	Nashville, Tenn.
ETHERIDGE, CARL J.	Dallas, Tex.
FIGART, THOMAS ORLANDO	Philadelphia, Pa.
FORGE, NORMAN JAMES	Moose Jaw, Sask., Canada
FROESE, ABRAHAM MICHAEL	Dallas, Tex.
GREEN, ERNEST LESTER	Percival, Iowa
JANTZ, WILLIAM	Gridley, Calif.
JOHNSON, PAUL LARKIN, JR.	Dallas, Tex.
JOHNSON, ROBERT HENRY	Minneapolis, Minn.
MCCRACKEN, MARK MAURICE	Portland, Ore.
NETSCH, HERBERT HENRY	Longview, Wash.
PETERSON, ELMER LESLIE	Auburn, Wash.
RUSSELL, PRYOR NIXON	Lynchburg, Va.
STEDMAN, RAY CHARLES	Great Falls, Mont.
TORVIK, OLAV IMMANUEL	Dallas, Tex.
WAREHAM, SIMON WILLIAM	Schellsburg, Pa.

Students Admitted January, 1947*

TISDALL, ROBERT JOHN	Buffalo, N. Y.
Total number of students, 1946-47	142
Colleges and Universities represented	62
Theological Seminaries represented	6

*To be classified September, 1947.

Doctrinal Statement

ARTICLE I THE SCRIPTURES

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

ARTICLE II THE GODHEAD

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

ARTICLE III MAN CREATED AND FALLEN

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

ARTICLE IV THE FIRST ADVENT

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

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

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

We believe that, in infinite love for the lost, He voluntarily accepted His Father's will and became the divinely provided sacrificial Lamb and took away the sin of the world; bearing the holy judgments against sin which the righteousness of God must impose. His death was, therefore, substitutionary in the most absolute sense—the Just for the unjust—and by His death He became the Saviour of the lost. (Heb. 10:5-14; John 1:29; Rom. 3:25, 26; II Cor. 5:14; I Pet. 3:18.)

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

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

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

ARTICLE V SALVATION ONLY THROUGH CHRIST

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

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

ARTICLE VI THE EXTENT OF SALVATION

We believe that when an unregenerate person exercises that faith in Christ which is illustrated and described as such in the New Testament, he passes forthwith out of spiritual death into spiritual life, and from the old creation into the new; being justified from all things, accepted before the Father according as Christ His Son is accepted, loved as Christ is loved, having his place and portion

as linked to Him and one with Him forever. And though the saved one may have occasion to grow in the realization of his blessings and to know a fuller measure of divine power through yielding of his life more fully to God, he is, as soon as he is saved, in possession of every spiritual blessing and absolutely complete in Christ, and is, therefore, in no way required by God to seek a so-called "second blessing," or a "second work of grace." (John 5:24; 17:23; Acts 13:39; Rom. 5:1; I Cor. 3:21; Eph. 1:3; Col. 2:10; I John 4:17; 5:11, 12.)

ARTICLE VII SANCTIFICATION

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

ARTICLE VIII ETERNAL SECURITY

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

ARTICLE IX ASSURANCE

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

ARTICLE X THE HOLY SPIRIT

We believe that the Holy Spirit, the third Person of the blessed Trinity, though omnipresent from all eternity, took up His abode in the world in a special sense on the day of Pentecost according to the divine promise, and that He now dwells in each and all believers thus uniting them to Christ in one body, and that He, as the indwelling One, is the source of all power and all acceptable worship and service. We believe that He never takes His departure from the Church, nor from the feeblest of the saints; but is ever present to testify of Christ, seeking to occupy believers with Him, and not with themselves, nor with their experiences. We believe that His abode in the world in this special sense will cease when the Church is completed and when Christ comes to receive His own. (John 14:16, 17; 16:7-15; I Cor. 6:19; Eph. 2:22; II Thess. 2:7.)

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

ARTICLE XI THE CHURCH A UNITY OF BELIEVERS

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

ARTICLE XII THE CHRISTIAN'S WALK

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

ARTICLE XIII THE CHRISTIAN'S SERVICE

We believe that divine, enabling gifts for service are bestowed by the Spirit upon all who are saved, and that, while there is a diversity of gifts, they, each and all, are energized by the same Spirit, and that, while each believer is called to

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

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

ARTICLE XIV THE GREAT COMMISSION

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

ARTICLE XV ANGELS, FALLEN AND UNFALLEN

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

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

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

We believe that a great company of angels kept their holy estate and are

before the throne of God, from whence they are sent forth as ministering spirits to minister for them who shall be heirs of salvation. (Luke 15:10; Rev. 7:12; Heb. 1:14; Eph. 1:21.)

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

ARTICLE XVI THE BLESSED HOPE

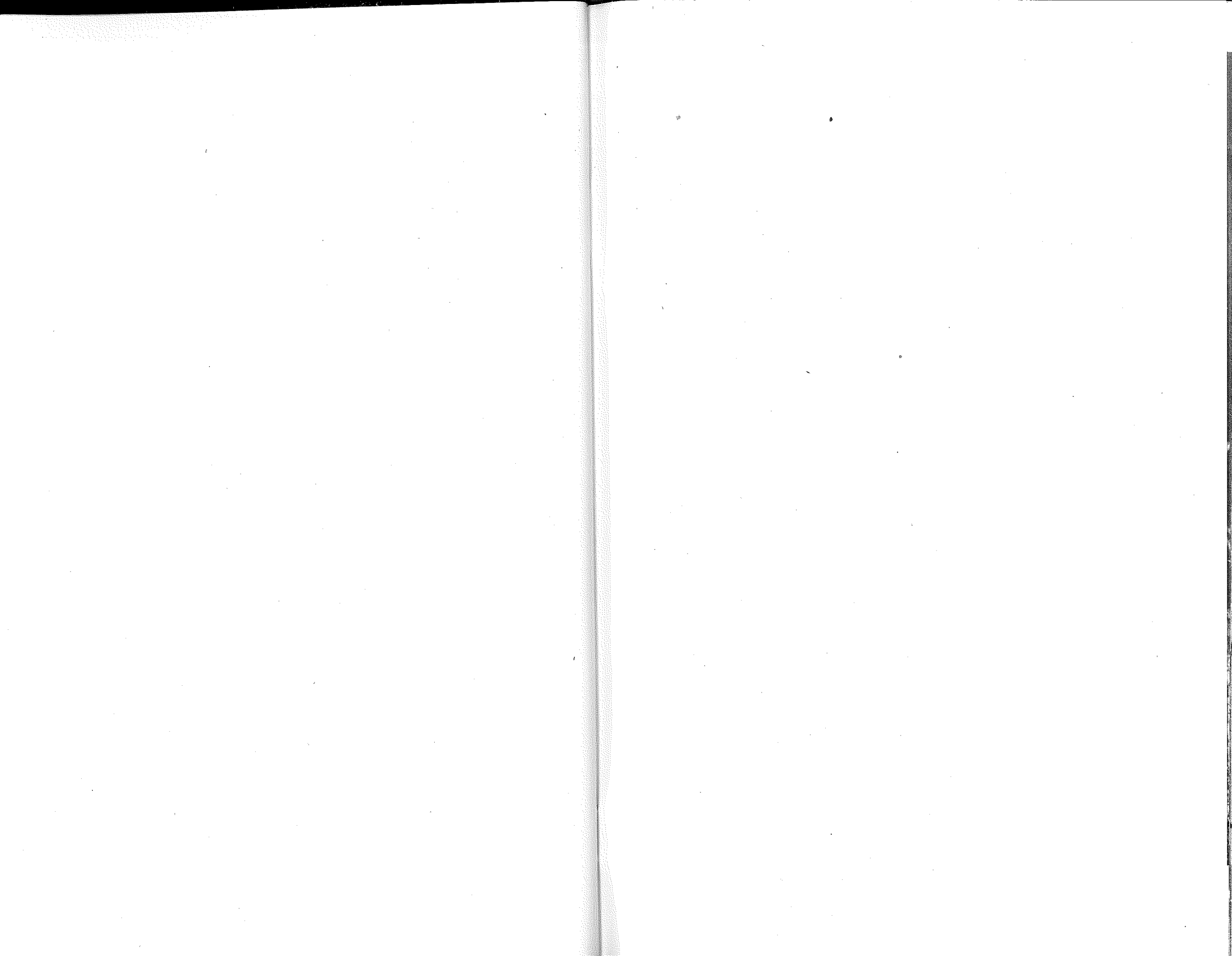
We believe that, according to the Word of God, the next great event in the fulfilment of prophecy will be the coming of Christ into the air to receive to Himself both His own who are alive and remain unto His coming, and also all who have fallen asleep in Jesus, and that this event is the blessed hope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

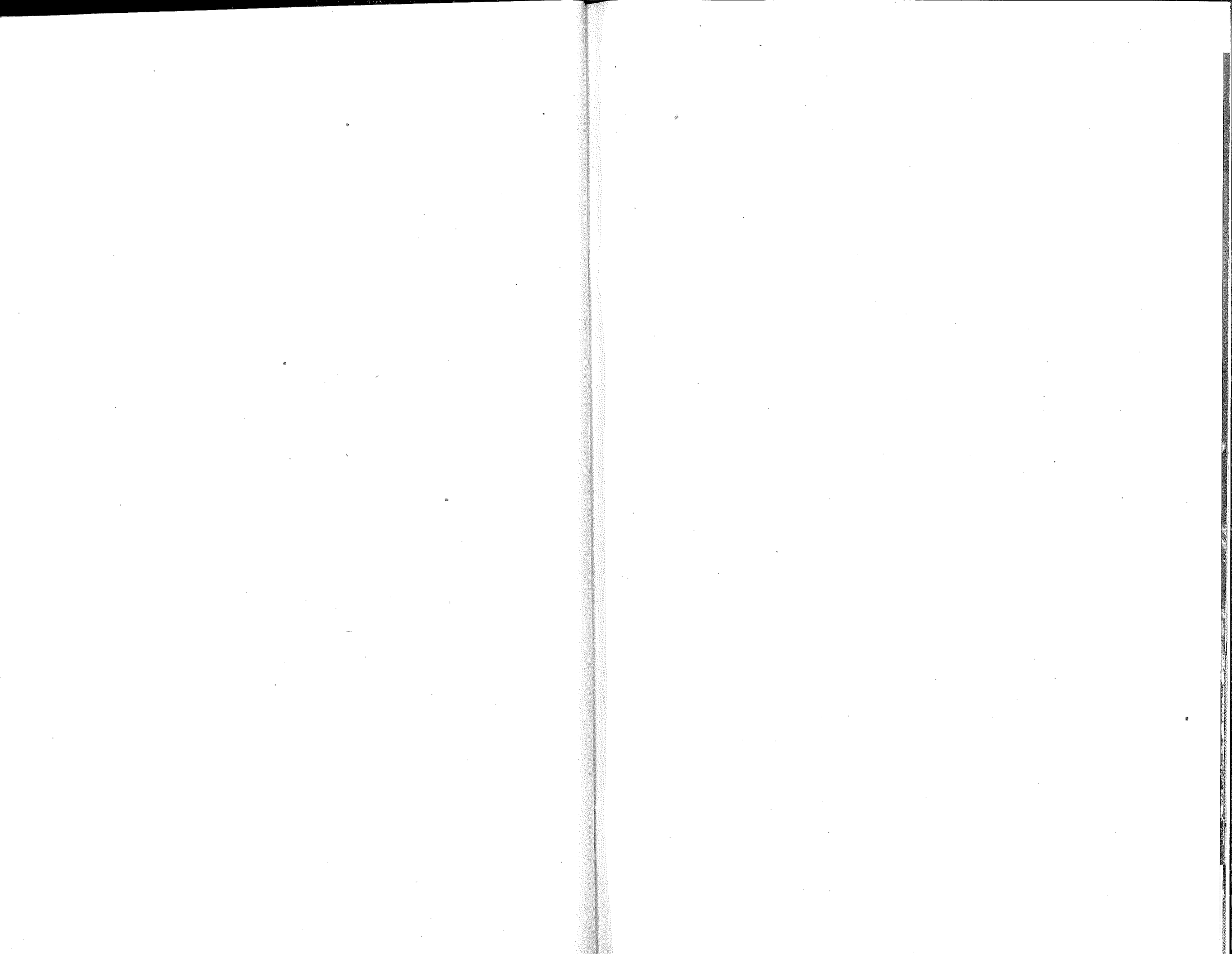
ARTICLE XVII THE SECOND COMING OF CHRIST

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

ARTICLE XVIII THE ETERNAL STATE

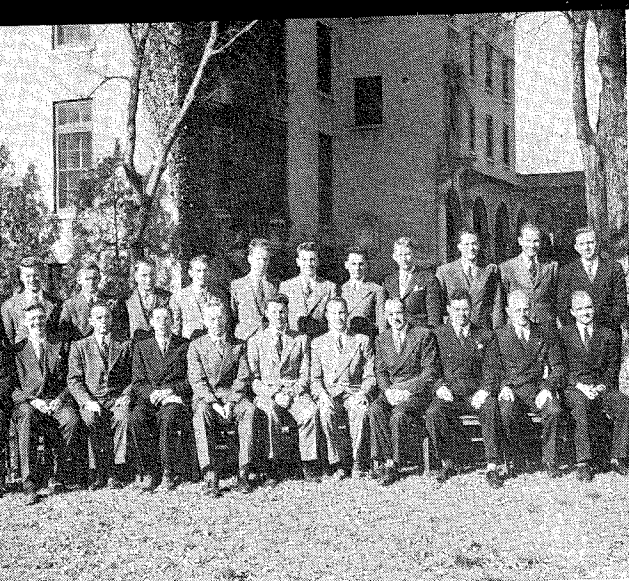
We believe that, at death, the spirits and souls of those who have trusted in the Lord Jesus Christ for salvation pass immediately into His presence and there remain in conscious bliss until the resurrection of the glorified body when Christ comes for His own, whereupon soul and body reunited shall be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



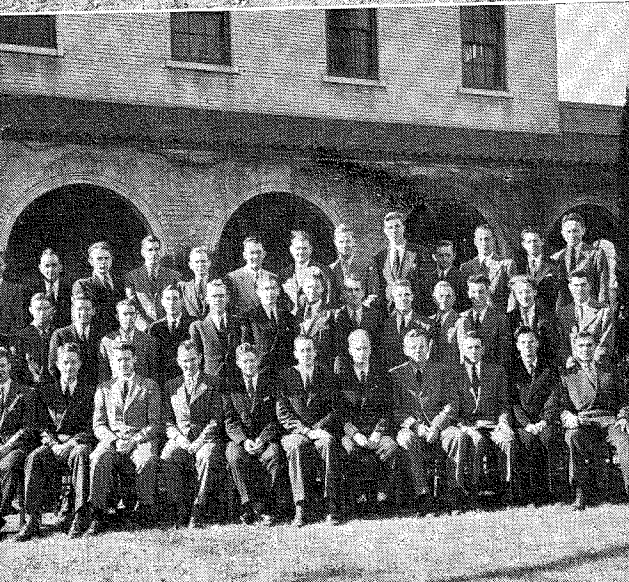




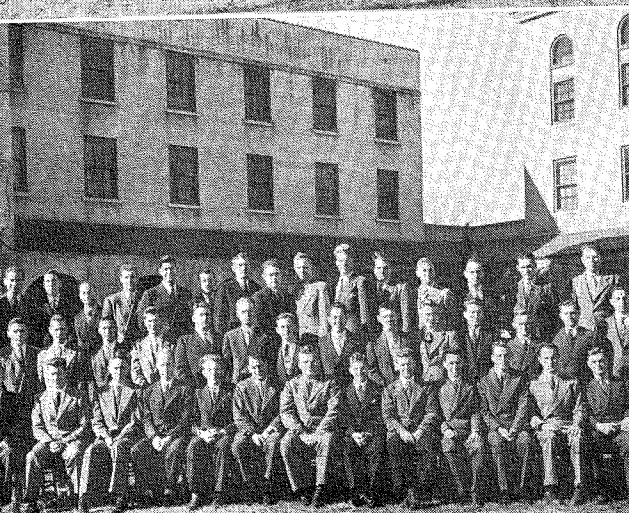
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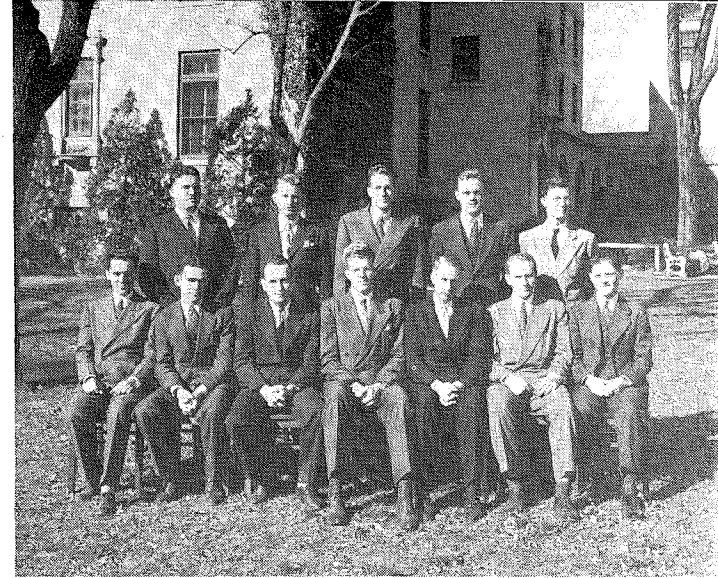


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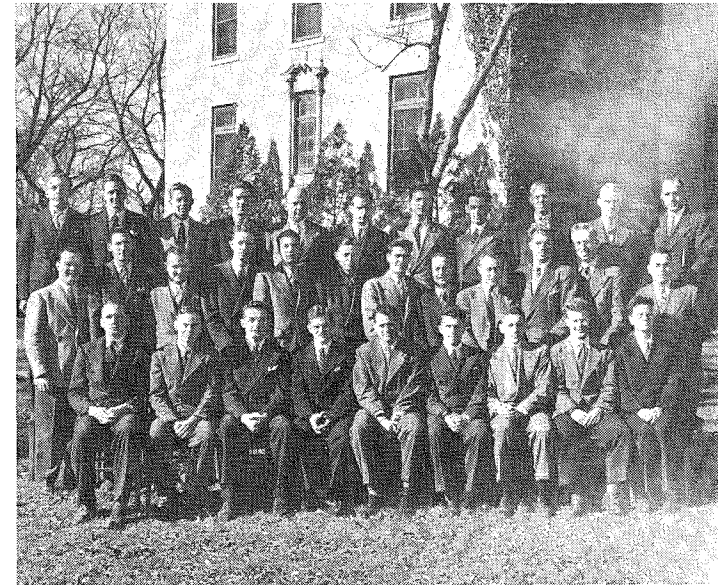


*Young
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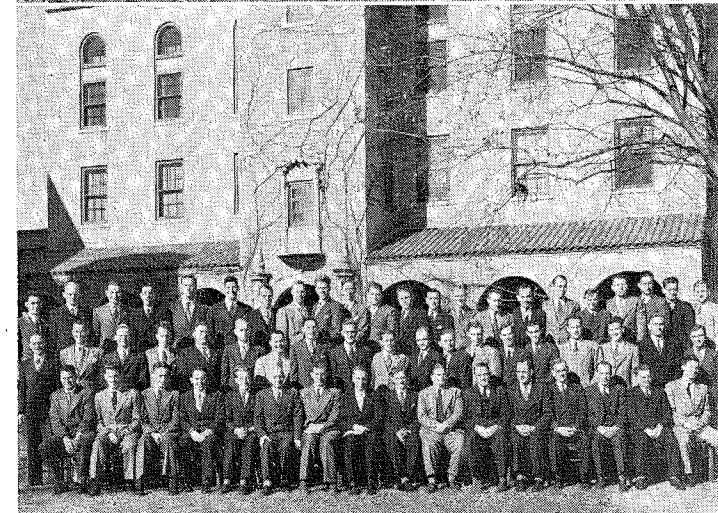
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*Direct
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*Bible
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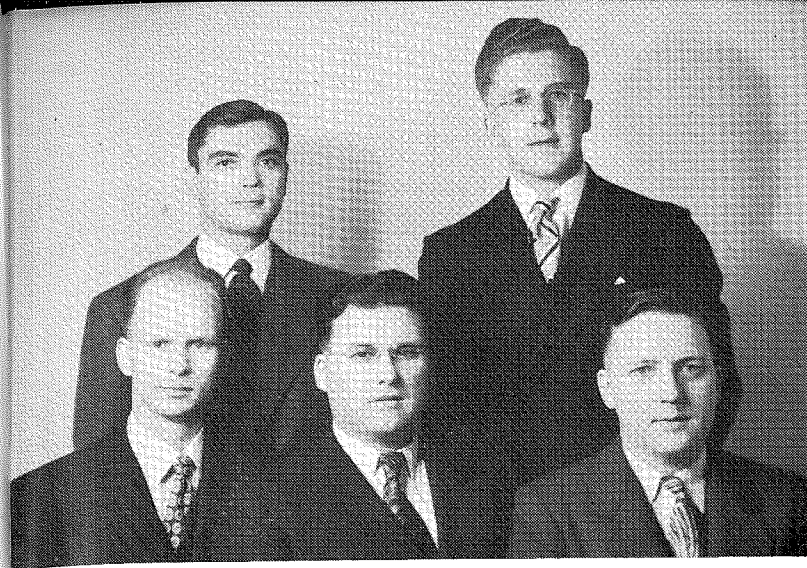


PRACTICAL CHRISTIAN WORK

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

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

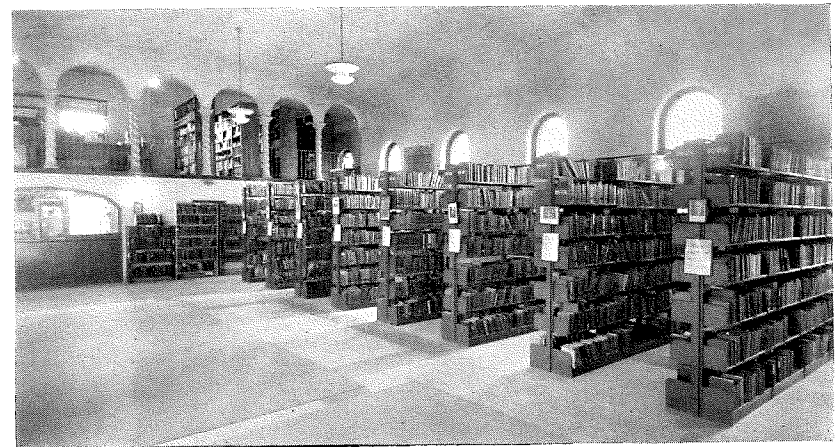
Direct evangelism forms an important part of student testimony. Students conduct Gospel mission services, street meetings, jail services, and cooperate with the program of the Bible Lovers League to encourage Scripture reading as a means of soul winning. In rural areas, students conduct meetings in school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



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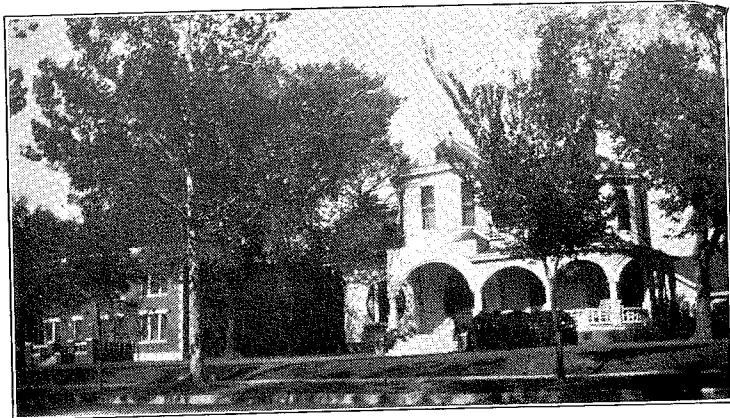
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Herbert Netsch
Conductor
John Graber
Pianist
Jesse Dove
Secretary
James Rider



CARRIED STUDENTS'
DEPARTMENT HOUSE,
(left)

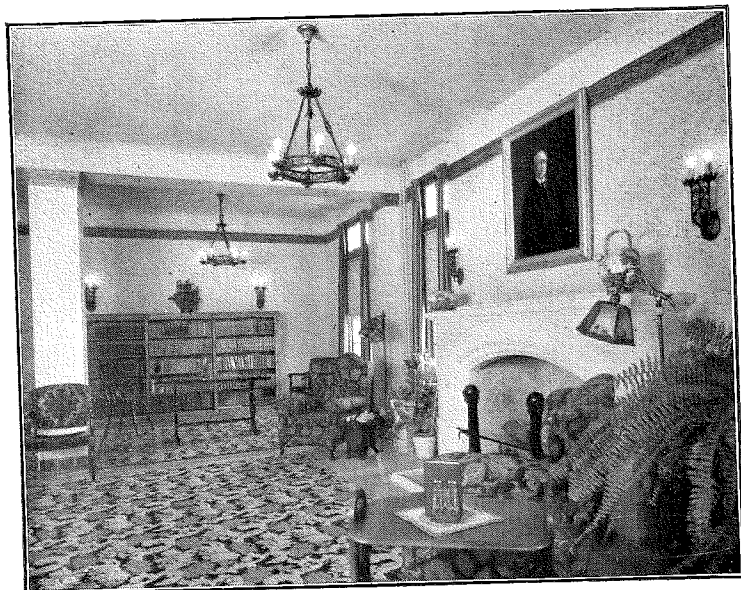
THE "WHITE
HOUSE"

Auxiliary Dormitory,
(right)



THE CLOISTER
(Connecting Stearns
and Davidson Halls)

THE LOUNGE
(Stearns Hall)



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