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Theological College
Bulletin

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1931

Evangelical Theological College Bulletin

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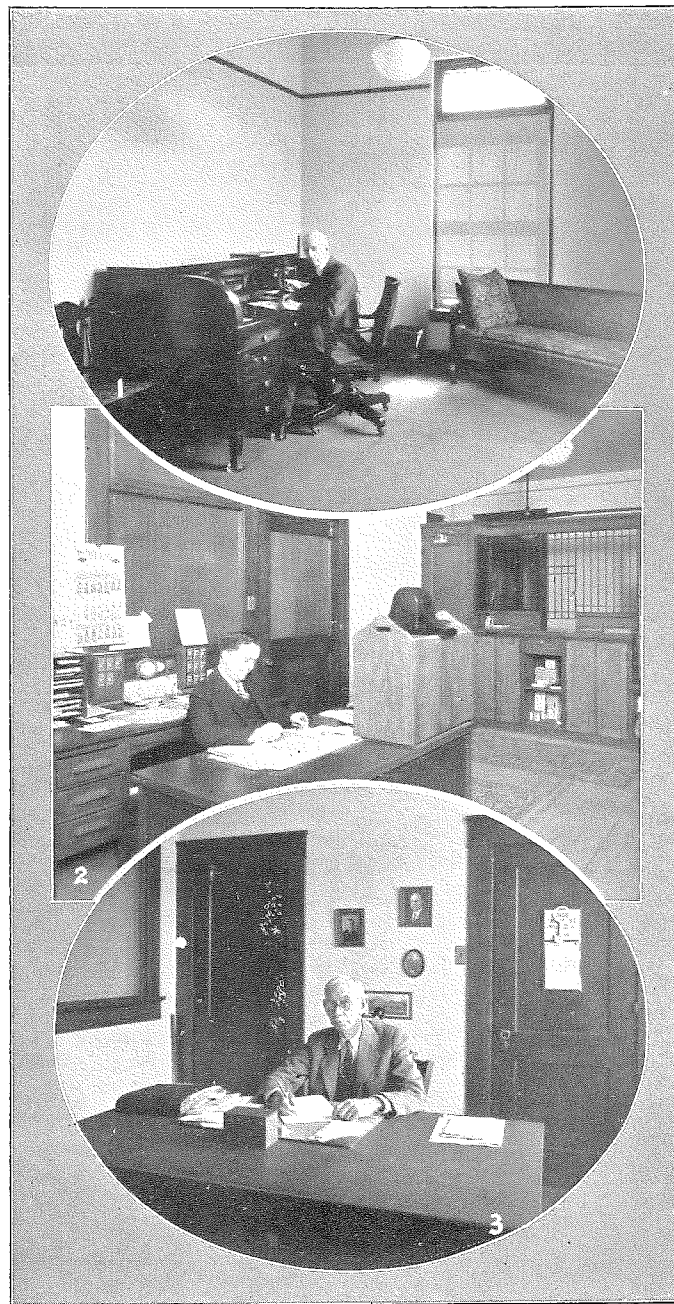
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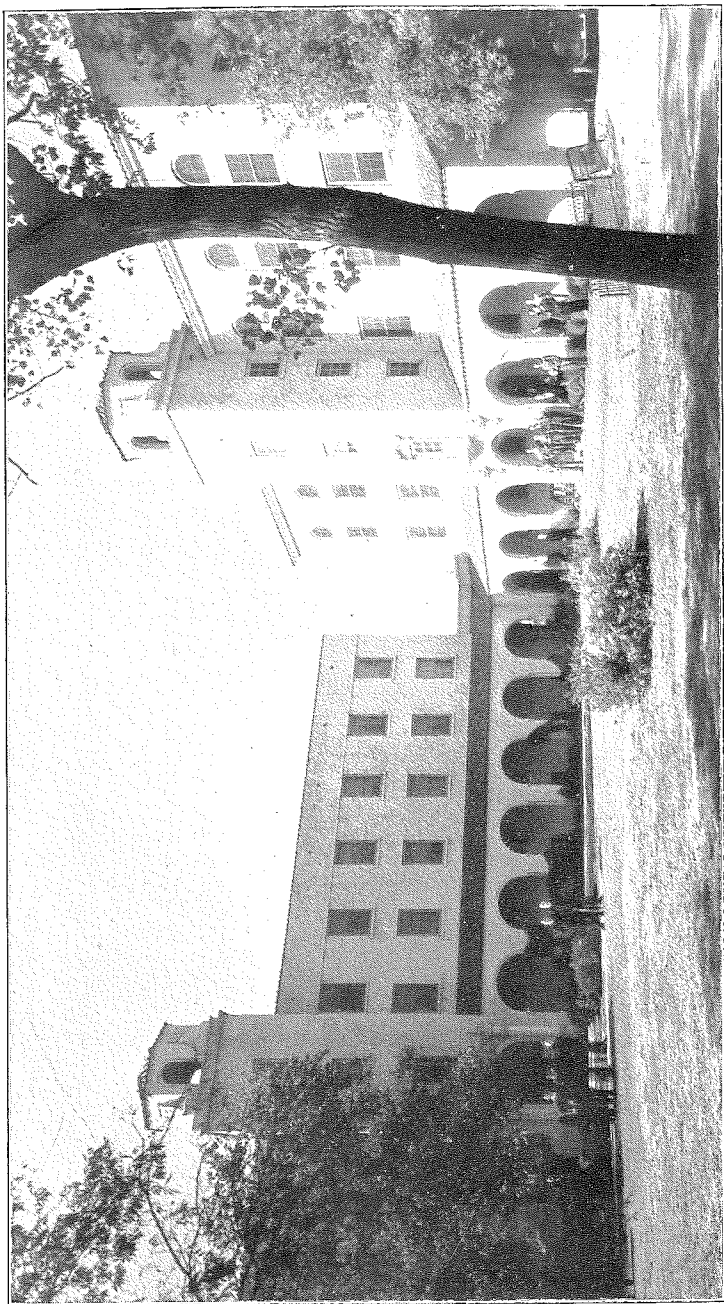
Number 2

ROLLIN T. CHAFER

Editor of the College Publications



—Photo by McAnally
1. PRESIDENT'S OFFICE. 2. BUSINESS OFFICE. 3. REGISTRAR'S OFFICE.



CAMPUS VIEW. LEFT, STEARNS MEMORIAL HALL, RIGHT, COLLEGE HALL

--Photo by McAnally

EVANGELICAL THEOLOGICAL COLLEGE

Founded In 1924



CATALOG

1930-1931



ANNOUNCEMENT

1931-1932



3901-3931 Swiss Avenue

DALLAS, TEXAS

GENERAL INFORMATION**CALENDAR****1930**

- Saturday, September 27, 9 A. M.
Opening of the 7th annual session, matriculation of students and assignment of rooms.
- Monday, September 29, 8 P. M.
Faculty reception for students and friends.
- Tuesday, September 30, 8 A. M.
Classes begin.
- Sunday, October 5
Opening sermon.
- Thursday, November 27
Thanksgiving Day. Union testimony service at the First Presbyterian Church.
- Saturday, December 20, 2 P. M.
Christmas vacation begins.

1931

- Tuesday, January 6, 10 A. M.
Christmas vacation ends.
- Tuesday to Saturday, January 13 to 17
Midyear examinations.
- Tuesday, January 20
2d semester begins.
- Tuesday to Saturday, January 27 to 31
W. H. Griffith Thomas Memorial lectures.
- Tuesday, April 28
Final examinations begin.
- Saturday, May 2
Annual reception, conducted by the Ladies' Auxiliary.
- Sunday, May 3
Baccalaureate Sermon.
- Monday, May 4, 1 P. M.
Alumni dinner and annual meeting.
- 8 P. M.
Annual Prayer Meeting.

- Tuesday, May 5, 1 P. M.
Annual meeting of the Board of Incorporate Members.
- 8 P. M.
Fourth Annual Commencement. Address to graduating class. Conferring of Degrees and presentation of Diplomas and Certificates.
- Saturday, September 26, 9 A. M.
Opening of the 8th annual session, matriculation of students and assignment of rooms.
- Monday, September 28, 8 P. M.
Faculty Reception for Students.
- Tuesday, September 29, 8 A. M.
Classes begin.
- Sunday, October 4, 4 P. M.
Opening sermon.
- Thursday, November 26
Thanksgiving Day. Union testimony service at the First Presbyterian Church.
- Tuesday, December 22, 4 P. M.
Christmas vacation begins.

1932

- Tuesday, January 5, 10 A. M.
Christmas vacation ends.
- Tuesday to Saturday, January 19 to 23
Midyear examinations.
- Tuesday, January 26
2d Semester begins.

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LAWRENCE THOMAS.....	Dallas, Texas
ELMER J. VOORHIS, D.D.S.....	Dallas, Texas
JAMES M. WORSHAM.....	Long Beach, Calif.

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WILLIAM M. ANDERSON, JR., D.D.
VICE PRESIDENT

ROLLIN T. CHAFER
REGISTRAR

SECRETARY OF THE FACULTY, BOARD OF INCORPORATE MEMBERS AND
BOARD OF REGENTS

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TREASURER

C. FRED LINCOLN
BUSINESS MANAGER AND ASSISTANT TREASURER,
SECRETARY OF THE BOARD OF TRUSTEES

JOHN R. BEAL, M.D.
MEDICAL ADVISER

MRS. C. L. YORK
MATRON

LOCATION

The College is situated on Swiss Avenue, extending from St. Joseph Street to Apple Street near a good residential section of Dallas and close in to the business district of the city. The city of Dallas is located on the Trinity River in the famous black land belt of North Texas, and is the commercial distributing center of the Southwest. It is served by nine railways and six interurban electric lines; has 130 hotels, the largest containing 800 rooms; 200 churches; 80 private schools, colleges and universities; 72 newspapers, magazines and periodicals; over 700 factories; and 127 miles of street railway lines, serving a population of 300,000 in the city's corporate limits and immediate suburbs.

THE CONTROL AND MANAGEMENT

The Evangelical Theological College was founded in 1924 and incorporated under the laws of Texas by the temporary Board of Trustees. It is an independent institution, drawing its Board of Incorporate Members, Faculty and student body from the various evangelical denominations and fellowships. At the time of organization a formal creed covering the various departments of Christian doctrine was adopted, to which all the members of the Faculty and Board of Incorporate Members are required to subscribe annually.

The control of the College is vested in the Board of Incorporate Members. The details of administration and management, however, are carried out by two subsidiary boards whose members are chosen from the membership of the Board of Incorporate Members, and whose respective designations and duties are as follows: (1) Board of Regents, to whom is entrusted the educational, curricular and spiritual affairs, also the nomination of Professors and Instructors for election to fill vacancies on the Faculty. (2) Board of Trustees, to whom is committed the direction of the financial and business affairs. The work of these two Boards is reviewed at the annual meeting of the Board of Incorporate Members.

HISTORY OF THE COLLEGE

Like most substantial and enduring growths, the roots of the educational plan which eventuated in the establishment of the Evangelical Theological College were first nurtured in prepared soil and then transplanted before the visible results were achieved. Leaders in conservative Christian circles had recognized for several years a wide-spread demand for a new type of theological seminary which should not be related to any denomination but open to qualified men from any evangelical fellowship who should appreciate its new plan. In 1921 Dr. Lewis Sperry Chafer, then of New York City,

invited Dr. Alex B. Winchester, Pastor *Extra Muros* of Knox Presbyterian Church, Toronto, Canada, and Dr. W. H. Griffith Thomas, then of Philadelphia, but formerly professor at Oxford University, England, a noted Anglican scholar and minister, to meet him at Atlanta, Georgia, for conference over the possibilities and plan of such a school. Writing of this conference some years later Dr. Winchester said: "It was a blessed and memorable occasion—in some sort, a 'Mount of Transfiguration,' where we 'saw no man but Jesus only.' It was powerfully borne home to our hearts that the time for action had come. The name, distinctive characteristics and doctrinal basis of the college were determined." The results of this conference gradually became known during the next two years, and overtures looking toward the location of the proposed school came to the conferees from a number of centers of Christian activity.

In 1923 Dr. Chafer came to Dallas to fill a conference engagement, and while here broached the proposed plan to Dr. Wm. M. Anderson, Pastor of the First Presbyterian Church of Dallas, and Dr. W. Irving Carroll, Pastor of the First Presbyterian Church of Marshall, Texas. Dr. Anderson called together for conference on the subject a company of ministers and Christian laymen. After several meetings of this group a temporary organization was formed and the movement eventuated in the founding of the College. Dr. Chafer was elected President and Dr. Anderson was made Vice President. A week later a temporary Board of Trustees was formed which included the following brethren: Mr. Rhodes S. Baker, Chairman; the late Mr. E. M. Powell, Vice Chairman; Rev. Wm. Fred Galbraith, Secretary; Mr. Wm. S. Mosher, Treasurer; Lewis Sperry Chafer, Dr. Wm. M. Anderson, Jr., Dr. T. O. Perrin, all of Dallas; Dr. W. Irving Carroll, Marshall; Dr. Robert Hill, Tyler; Rev. Luther Rees, Paris, and eleven business men of Dallas, a majority of whom have served as members of the permanent Board. A creedal statement was carefully drawn and adopted, the time for beginning the work definitely settled and the name, as originally suggested at the Atlanta meeting, formally adopted. Of those who were active in the formation of the first Board Dr. Chafer, as President, and Dr. Carroll have served continuously on the faculty, and Dr. Anderson part time on the faculty but continuously as Vice President.

In May, 1924, Rev. Rollin T. Chafer was engaged to organize the work preparatory to the opening of the first session on October 1. The College was made known, a student body enrolled and a temporary home equipped for the work. The College was chartered under the laws of Texas the following spring and a permanent Board of Trustees was elected, with Dr. Wm. M. Anderson, Jr., as Chairman.

The College continued under this form of organization until December, 1929, when a broader plan was adopted. The control of the College was transferred from the Board of Trustees to a larger

body named the Board of Incorporate Members. This larger board appoints its members to smaller boards for various duties as outlined under the paragraph entitled, The Control and Management.

In joining our many friends in thanksgiving to God for having brought the plan to fruition, we ascribe all accomplishments and leading from year to year to His grace, for every step bears the tokens of His provision and care.

CONSTITUTION

ARTICLE I.—*Organization*

The members of the Evangelical Theological College being duly incorporated by the laws of the State of Texas, in 1924, its charter amended as of December 10, 1929, has by its articles of incorporation constituted a Board of Incorporate Members and to said Board it has committed all responsibility of maintenance, administration and promotion of the College. It is further provided by the charter that the Board of Incorporate Members shall commit the execution of its responsibilities as to maintenance, administration and promotion to two representative boards, chosen only from its membership, namely, a Board of Regents, whose duties shall be the controlling of the faculty and the educational and spiritual interests; and a Board of Trustees, directing the property and financial interests of the College; the precise duties of these two representative boards being prescribed in the by-laws of the Corporation.

ARTICLE II.—*The Purpose of the College*

The purpose of the Evangelical Theological College is to provide and maintain the highest standards of theological instruction leading to the degree of Bachelor of Theology, including in its discipline not less than three school years of Systematic Theology, one year of Old Testament Introduction, two years of Hebrew Language and Exegesis, one year of New Testament Introduction, two years of Hebrew Language and Exegesis, one year of New Testament Introduction, one year of Greek Language and two years of New Testament Exegesis, two years of Homiletics, one year of Public Speaking, two years of Church History, one year of History of Theology, three years of Analysis of the English Bible, one year of the Realization of the Spiritual Life, with suitable courses in Pastoral Theology, Missions, Evangelism, Religions, Ancient and Modern, and the other usual forms of Christian work. Postgraduate courses of equally high standards are to be provided which will lead, by one year of additional study, to the degree of Master of Theology, and two years beyond the Master's degree, to the degree of Doctor of Theology. Precise descriptions covering these courses are to be set forth in the annual catalog of the College. It is further the purpose of this College 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 College, drawn up by its founders, copyrighted by the college in the year 1924, and formally adopted in March, 1925.

ARTICLE III.—*Members of the Various Boards*

No man shall be considered eligible to serve on any Board of this College, who is not a Christian of recognized character and in full intelligent agreement with the ideals and purposes of the College as set forth in its constitution and with its belief as set forth in said Doctrinal Statement. It is further expected of all Board members that they will give the College their loyal support, especially by prayer, and to defend it and shield it under all circumstances. Recognizing the destructive purposes of Satan, it is incumbent on all members of the boards that they pursue the closest fellowship and cooperation in the prosecution of the work committed into their hands. Each member of the Board of Incorporate Members shall sign the above-mentioned Doctrinal Statement each year. The membership of the boards of this College is restricted to men only.

ARTICLE IV.—*The Faculty*

It is required that those who serve on the Faculty of this College shall be Christian men of true piety, evangelical and premillennial in belief, and in every particular in agreement with the form of doctrine as set forth in the said Doctrinal Statement of this College, that they shall possess the requisite education to discharge their duties as teachers in this institution and to maintain its scholastic standing. Each member of the Faculty shall sign the Doctrinal Statement each year. The faculty will be limited to men only.

ARTICLE V.—*The Students*

Each year about 35 young men of requisite qualifications may enter the regular three-year standard course leading to the degree of Bachelor of Theology, the object being to restrict the student body to one hundred, in order that the highest quality of instruction may be maintained. The special course students and postgraduate students will be received in addition to the limited group of regular course students, in such numbers as may be determined by the Faculty. Each and every student in whatever course he is enrolled, must give satisfactory evidence of his saving faith in Christ, the definite dedication of his life to the will of God, and of his natural gifts for, as well as definite call to, the gospel ministry. The A. B. degree or its academic equivalent, is required for entrance to the standard three-year course, which requirement is based on the fact that the discipline of this curriculum presupposes such preparation. Exceptional students who have a good foundation education with

practical experience may be admitted at the discretion of the Faculty. The degree of Bachelor of Theology may be conferred only on those who have gained the A. B. degree or its academic equivalent. The degree of Master of Theology may be conferred only on those who have the A. B. degree or its academic equivalent and the degree of Bachelor of Theology or its Theological equivalent, while the degree of Doctor of Theology may be conferred only on those who have the A. B. degree or its academic equivalent, the degree of Bachelor of Theology and the degree of Master of Theology, or their Theological equivalents. These courses are open only to men.

ARTICLE VI.—*Property and Finance*

In the confidence that since the College is established by God and that the sole purpose of its existence is to execute what seems to be His will, it is believed He will maintain it both financially and spiritually. Having no denominational or organized support whatever, the College stands, therefore, only upon the basis of faith, and this, we believe, is not only the most Spiritual manner of financing this institution, but it is the will of God that it shall be maintained by faith and prayer apart from direct solicitation of funds, and that any indebtedness and shortage of funds must be interpreted by those in authority as being an indication of the need of earnest and continued prayer and searching of heart that the blessing of God may not be hindered. It is the purpose of this institution to discourage all forms of interminable endowments. It is rather to be requested of all who contemplate gifts or legacies that they release these bounties to the sovereign control of the College. If funds are donated for specific purposes, permission should be secured from the donor whereby the funds can be diverted into other channels, when, in the judgment of the Board of Incorporate Members, the expenditure of funds in the specific way has ceased to be advantageous.

The gifts to the College which are specified for property, buildings and equipment are received by the Board of Incorporate Members in trust and only for the specified purpose. They are not, therefore, to be diverted into other uses even by temporary loans in the form of mortgages or to be used as collateral in realizing available money. In case of a decision by not less than four-fifths of the Board of Incorporate Members to discontinue the Evangelical Theological College, all property may be sold but the funds thus realized are to be used, first, for the satisfaction of every just claim against the College, and second, the remainder, if any, shall be given to institutions for ministerial training and to foreign missionary societies which are in full agreement with the original Doctrinal Statement, the purpose, and the policy of the Evangelical Theological College. The distribution of such funds as may remain after all just claims are paid shall be determined by no less than three-fourths vote of the Board of Incorporate Members.

Legacies or gifts executed in favor of the College, unless otherwise specified, are released wholly to the College to be used in any part of its maintenance, development or equipment at the discretion of the Board of Incorporate Members.

The College also receives annuity gifts, and contracts are issued by the corporation covering these annuities, allowing such interest to the annuitant as may be determined by the Board of Trustees.

All funds which are subject to investment by the Board of Trustees are to be placed where there is the least danger of loss.

Recognizing that the expenditure of gifts in the training of men for the ministry is the execution of a trust, it is the purpose of the officers of the College to administer all of the College finances with the utmost care and economy, and to select only such students as give promise of making the largest possible use of the privileges extended to them.

It is also the policy of the College to charge no tuition fees, and as far as possible to provide dormitory accommodations free of all cost. Likewise all available funds shall be received and disbursed to aid needy students.

ARTICLE VII.—*Christian Activities*

It is the purpose of the College to maintain stated hours of prayer by its officers and faculty members, and to encourage the prayer life of its students; recognizing that only thus can be realized the high spiritual purposes of the College which depend only on the power of God. The students are to be encouraged to engage in all forms of practical work while in their courses of study, and it is greatly to be desired that the cause of Christian Missions shall be encouraged by every possible means, and the claims of the heathen world be pressed constantly upon the student body.



BUILDINGS

Rented quarters were occupied through the first three and a half sessions of the College. At the beginning of the third year a well located site was purchased through the generosity of Dallas friends and others. Mr. C. H. Griesenbeck, architect, completed a unified scheme for three proposed buildings following a modified Spanish motif with a cloister connecting all the units.

A friend of the College provided the fund for the erection of the first building of the proposed group which is known as College Hall. It was completed in December, 1927. A heating plant was installed in the basement sufficiently large to heat all three buildings. Other space in the basement was used as temporary quarters for

kitchen and refectory. The public and private offices and the chapel occupy the first floor. The class rooms are located on the second floor, and the entire third floor, together with two mezzanine floors, accommodates the library.

During the summer of 1928 members of the Bible classes which the late Reverend Daniel Miner Stearns taught in the larger Atlantic seaboard cities for many years provided a fund for the erection of a dormitory to be known as the D. M. Stearns Memorial Hall. The basement of this commodious building includes a large dining hall having full length windows on the street side, a private dining room, kitchens and storage rooms. A large reception room occupies the middle of the second floor which also accommodates the guest rooms, matron's quarters and six dormitory rooms. The two upper floors are devoted to dormitory space, the building affording 44 single rooms, each furnished with lavatory and modern steel furniture. This hall was occupied in January, 1929. The plan of the third building to be built on the east side of the court when provided for will be a duplicate of Stearns Hall, with slight changes in floor plans.

In the summer of 1929, Mr. George T. Bisel of Philadelphia purchased the apartment house adjoining the campus on the east formerly leased by the College for dormitory purposes, adding this property to the College holdings. Eventually this building will be removed to make room for a new dormitory. In the meantime, the twelve apartments in the building are used by married students. A year later Mr. Bisel purchased residence properties immediately east of the apartment house, thus completing the entire frontage on Swiss Avenue of the block extending from St. Joseph Street on the west to Apple Street on the east.

LIBRARY

The reference and general theological library of the late W. H. Griffith Thomas, D. D., selected with discriminating care by him through a long term of years and comprising about 4,500 bound volumes and 1,500 pamphlets, was purchased and presented to the College soon after Dr. Thomas' death by Mr. William Nairn of Dundee, Scotland. This became the nucleus of the growing College library, to which was added in 1925 as a gift from the owner the valuable private library of Perry Wayland Sinks, S.T.D. Other substantial gifts to the library have come from Professor H. A. Ironside of the faculty, Mr. Robert Alderman, a member of the Board of Trustees, and Mr. M. H. Brown, besides several small gifts. Several important collections of books were added to the library during 1929 and 1930.

The College is adding new books as fast as the funds are avail-

able. Gifts of standard works on theology and new books of a helpful nature are always acceptable.

THE COLLEGE BULLETIN

The Evangelical Theological College Bulletin is issued bimonthly during the College session. The first, third and fourth numbers are general in character and present news items of the College life and articles by members of the faculty. The second number is the Annual Catalog and Announcement. Upon application to the editor the name of any one interested in the work of the College will be placed upon the mailing list of the Bulletin without charge.

EXPENSES

There are no tuition fees. Dormitory rooms are furnished rent free, the student being required to furnish bed linen and towels only, although it is well for each student to furnish one or two extra blankets for use in the coldest weather. A small charge covering the room laundry work is made. A nominal charge for rooms will be made for occupancy during the summer vacation to cover the public service costs.

The College conducts a refectory under the management of a competent matron, excellent board being furnished at cost, which runs about \$1.00 a day. The cost of textbooks the first year is about \$25. After the first year the expense of textbooks is much less.

COMMENCEMENT

May 6, 1930

Diploma without Degree

CLARENCE CHARLES ELROD.....Dallas, Texas
 LEO CONRAD LAPP.....Palisade, Nebraska
 HERBERT ANDREW MORRISON.....Ballywalter, North Ireland

Degree of Bachelor of Theology

ROBERT DAVID BENDER.....Alhambra, California
 A.B., Occidental College
 CORNELIUS FRANK JANSSEN.....Parkersburg, Iowa
 A.B., Dubuque University
 GERALD GUYOT LATAL.....St. Louis, Missouri
 A.B., Westminster College
 JOSEPH EVERETT PRINGLE.....Grove City, Penna.
 Litt. B., Grove City College

Degree of Master of Theology

ROBERT DAVID BENDER.....Alhambra, California
 A.B., Occidental College
 Thesis: "The Mystery of Lawlessness and Antichrist"
 CORNELIUS FRANK JANSSEN.....Parkersburg, Iowa
 A.B., Dubuque University
 Thesis: "Sacrifice"
 GERALD GUYOT LATAL.....St. Louis, Missouri
 A.B., Westminster College
 Thesis: "Sins of Believers"
 LESLIE EUGENE LINDOWER.....Canton, Ohio
 A.B., Ashland College; Th.B., Ashland Seminary
 Thesis: "The Divine Preservation of the Messianic Lineage"

Degree of Doctor of Theology

HENRY BELL.....Denison, Iowa
 A.B., Iowa University; B.D., Olivet College; Th.M., Berkley Baptist Divinity
 School; A.M. in Theology, Baylor University
 Thesis: "Speaking in Tongues"

Honorary Degree of Divinity

THE REVEREND WILFRED ROWLAND JOHNSON.....Galveston, Texas
 Pastor, First Presbyterian Church

FACULTY, REGISTER AND CURRICULUM

RESIDENT FACULTY

LEWIS SPERRY CHAFER, D.D.
PRESIDENT
SYSTEMATIC THEOLOGY
REALIZATION OF THE SPIRITUAL LIFE

WICK BROOMALL, A.M., Th.M.
BIBLICAL INTRODUCTION
SEMITIC LANGUAGES AND OLD TESTAMENT EXEGESIS

ELLWOOD M. SCHOFIELD, A.M., Th.B.
NEW TESTAMENT LITERATURE AND EXEGESIS

WASHINGTON IRVING CARROLL, D.D.
ENGLISH BIBLE EXPOSITION
PRACTICAL THEOLOGY
RELIGIONS, ANCIENT AND MODERN

FRED HAROLD LEACH, A.B., Th.M.
CHURCH HISTORY
HISTORY OF CHRISTIAN DOCTRINE

CARL ARMERDING, A.B.
HOMILETICS
MISSIONS
NEW TESTAMENT GREEK

ROLLIN THOMAS CHAFER, B.S., Th.M.
SECRETARY, REGISTRAR AND EDITOR OF PUBLICATIONS
HERMENEUTICS

LESLIE EUGENE LINDOWER, A.B., Th.M.
ACTING LIBRARIAN

VISITING FACULTY

LECTURER ON ARCHAEOLOGY

MELVIN GROVE KYLE, D.D., LL.D.
PITTSBURGH, PENNSYLVANIA

ASSOCIATE PROFESSORS OF ENGLISH BIBLE
TEACHING WITH THE RESIDENT PROFESSOR OF BIBLE
SERIATIM COURSES OF ONE MONTH EACH

ALEXANDER B. WINCHESTER, D.D.
TORONTO, CANADA

HENRY A. IRONSIDE, LITT.D.
CHICAGO, ILLINOIS

GEORGE E. GUILLE, D.D.
ATHENS, TENNESSEE

BERNARD BLISS SUTCLIFFE, D.D.
PORTLAND, OREGON

ARNO C. GAEBELEIN, D.D.
NEW YORK CITY, N. Y.

HERBERT MACKENZIE, D.D.
CLEVELAND, OHIO

**THE W. H. GRIFFITH THOMAS MEMORIAL
LECTURESHIP**

Under this foundation a series of lectures is given each year by an invited guest who is an authority on some subject chosen from the general field of theological study.

No endowment for this lectureship has been provided, and until such a fund is secured the expense attached to the lectureship is being met in the general budget for current expenditures.

Lecturers

1926—Professor Henry A. Ironside, Litt.D.
Chicago, Illinois.

1927—The Reverend Leander S. Keyser, A.M., D.D.
Professor of Systematic Theology, Hamma Divinity School,
Springfield, Ohio.

1928—The Reverend Archibald T. Robertson, D.D., LL.D., Litt.D.
Professor of New Testament Interpretation, Southern Baptist
Theological Seminary, Louisville, Ky.

1929—The Reverend Thornton Whaling, D.D., LL.D., Litt.D.
Professor of Systematic Theology, Louisville Presbyterian
Theological Seminary, Louisville, Ky.

1930—The Reverend Melvin Grove Kyle, D.D., LL.D.
Formerly President of Xenia Theological Seminary; Editor of
Bibliotheca Sacra; Archæological Editor of the *Sunday School
Times*; Pittsburgh, Pa.

REGISTER OF STUDENTS

Graduate Students

And Other Students Pursuing Graduate Courses

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

1931

- AUBREY RICHARD COFFMAN.....Mt. Morris, Ill.
A.B. and A.M., Bridgewater College; Th.B., Princeton Theological Seminary;
Th.M., Bethany Bible School
- FRED GLOVER, D.D.Winnipeg, Manitoba
B.A. and M.A., University of Toronto; Diploma and Graduate B.D.,
Wycliffe College
- HAROLD WALTER TEED.....Colorado Springs, Colo.
A.B., Wheaton College; Th.B. and Th.M., Evangelical Theological
College ('29)

1932

- SEUNG LAK KIM.....Pyongyang, Korea
Union Christian College; Union Theological Seminary (Korea); Th.M.,
Princeton Theological Seminary; Yale Divinity School
- GERALD GUYOT LATAL.....St. Louis, Mo.
A.B., Westminster College; Xenia Theological Seminary (2 years);
Th.B. and Th.M., Evangelical Theological College ('30)
- LESLIE EUGENE LINDOWER.....Canton, Ohio
A.B., Ashland College; Th.B., Ashland Seminary; Th.M., Evangelical
Theological College ('30)

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

1931

- CHARLES D. FERGUSON BALL.....Winnipeg, Manitoba
B.A., University of Manitoba; Candidate Th.B. Degree, Evangelical
Theological College, 1931
- JOSEPH ERNEST PRINGLE.....Grove City, Penna.
Litt. B., Grove City College; Princeton Theological Seminary (2 years);
Th.B., Evangelical Theological College ('30)
- MORRIS HUMPHREY ROACH.....Portland, Oregon
A.B., University of Oregon; Candidate Th.B. Degree, Evangelical
Theological College, 1931
- HENRY GEORGE VORSHEIM, JR.....Portsmouth, Ohio
B.S., Armour Institute of Technology; Th.B., Evangelical Theological
College ('29)
- GEORGE CARL WESTBERG.....Warren, Minn.
A.B., Muskingum College; Xenia Theological Seminary (1 year); Candidate
Th.B. Degree, Evangelical Theological College, 1931

*Undergraduate Students Pursuing Graduate Courses Leading
to the Degree of Master of Theology (Th. M.)*

- RICHARD MENDELSSOHN AMSTUTZ.....Pandora, Ohio
B.S. in Ed., Juniata College
- BERTRAM BETTERIDGESpringfield, Ill.
A.B., Illinois College
- JOHN HOWARD BURTNER.....Allentown, Penna.
A.B., Muhlenburg College
- JAMES FARWELL COWEE.....Troy, N. Y.
C.E., Pennsylvania Military College
- ARTHUR JOHNSTON DIEFFENBACHER.....Erie, Penna.
A.B., Grove City College
- WALTER DUNCAN HAWK.....Los Angeles, Calif.
A.B., Leland Stanford University
- ERNEST LLEWELLYN HOOVER.....Chicago, Ill.
A.B., Wheaton College
- HERBERT ELLIS KANN.....Harrisburg, Penna.
A.B., Hampden-Sidney College
- JOHN VERNON MCGEE.....Nashville, Tenn.
A.B., Southwestern College
- LEWIS GRANT RANDAL.....Vashon, Wash.
A.B., Whitworth College
- PRESTON ORR SARTELLE.....Winchester, Va.
A.B., Hampden-Sidney College
- JAMES GRAFTON SPENCER.....Fort Gibson, Miss.
A.B., Southwestern College
- WILLIAM RUSSELL STRAWHarrisburg, Penna.
A.B., Dickinson College
- FRED ARTHUR STROUD.....Taylorville, Ill.
A.B., Lincoln College
- JUNIUS ALLEN WADE.....Magnolia, Ark.
A.B., Westminster College; Trevecca College
- CARL RICHARD WOLL.....Philadelphia, Penna.
B.S., Lehigh University
- STEPHEN ALBERT WOODRUFF.....Chicago, Ill.
A.B., Wheaton College

*Other Undergraduate Students Pursuing
Extracurriculum Courses*

- WARWICK AIKEN.....Memphis, Tenn.
Tulane University
- LORNE HOWE BELDEN.....Winnipeg, Manitoba
B.A., University of Manitoba
- MILFORD WALTER CASTRODALE.....Western Springs, Ill.
Moody Bible Institute
- KENNETH BRYANT DANIELS.....Delhi, Calif.
Los Angeles Bible Institute

DANIEL GLASER FINESTONE.....	Paterson, N. J.
Biblical Seminary; New Brunswick Seminary	
ROBERT HOWARD GOULD.....	DeLand, Florida
B.S., John B. Stetson University	
ELMER HOWARD HENDERSON.....	Winnipeg, Manitoba
B.A., University of Manitoba	
HERMAN DAVID JUROE.....	New York City, N. Y.
Moody Bible Institute	
PAUL HAROLD MARX.....	Berwyn, Ill.
Wheaton College	
RAYMOND NORMAN OHMAN.....	Chicago, Ill.
Moody Bible Institute	
WILBUR WASSON SCAFE.....	Ripley, Ohio
Moody Bible Institute	
GOODLETT HAMILL WATSON.....	Ballymena, N. Ireland
Pennsylvania Bible School	
CHARLES W. STACEY WOODS.....	Hurtsville, New South Wales, Australia

Senior Class

RICHARD MENDELSSOHN AMSTUTZ.....	Pandora, Ohio
B.S. in Ed., Juniata College	
CHARLES D. FERGUSON BALL.....	Winnipeg, Manitoba
B.A., University of Manitoba	
CHARLES LOUIS BARROW.....	Austin, Texas
LL.B., University of Texas	
JOHN HOWARD BURTNER.....	Allentown, Penna.
A.B., Muhlenberg College	
DANIEL GLASER FINESTONE.....	Paterson, N. J.
Biblical Seminary; New Brunswick Seminary	
MORRIS HUMPHREY ROACH.....	Portland, Ore.
A.B., University of Oregon	
GOODLETT HAMILL WATSON.....	Ballymena, N. Ireland
Pennsylvania Bible School	
GEORGE CARL WESTBERG.....	Warren, Minn.
A.B., Muskingum College	
HENRY LANCE WOLL.....	Philadelphia, Penna.
Staunton Military Academy; Lutheran Bible Institute	

Middle Class

WARWICK AIKEN.....	Memphis, Tenn.
Tulane University	
BERTRAM BETTERIDGE.....	Springfield, Ill.
A.B., Illinois College	
PONTIFF WARWICK BRANDON.....	Paris, Texas
Birmingham Southern College	

MILFORD WALTER CASTRODALE.....	Western Springs, Ill.
Moody Bible Institute	
KENNETH BRYANT DANIELS.....	Delhi, Calif.
Bible Institute of Los Angeles	
ARTHUR JOHNSTON DIEFFENBACHER.....	Erie, Penna.
A.B., Grove City College	
ROBERT HOWARD GOULD.....	DeLand, Florida
B.S., John B. Stetson University	
WALTER DUNCAN HAWK.....	Los Angeles, Calif.
A.B., Leland Stanford University	
ANDREW HERBERT JOHNSON.....	Homewood, Ill.
Moody Bible Institute	
HERMAN DAVID JUROE.....	New York City, N. Y.
Moody Bible Institute	
FULTON CAMPBELL LYTLE.....	Haddonfield, N. J.
University of Illinois	
LEWIS GRANT RANDAL.....	Vashon, Wash.
A.B., Whitworth College	
WILLIAM RUSSELL STRAW.....	Harrisburg, Penna.
A.B., Dickinson College	
JUNIUS ALLEN WADE.....	Magnolia, Ark.
A.B., Westminster College; Trevecca College	
STEPHEN ALBERT WOODRUFF.....	Chicago, Ill.
A.B., Wheaton College	

Junior Class

WILLIAM STANLEY BEARDSHAW.....	Newton, Iowa
Moody Bible Institute	
LORNE HOWE BELDEN.....	Winnipeg, Manitoba
B.A., University of Manitoba	
JAMES FARWELL COWEE.....	Troy, N. Y.
C.E., Pennsylvania Military College	
PAUL GRATTAN GUINNESS.....	London, England
Christ's Hospital College	
ELMER HOWARD HENDERSON.....	Winnipeg, Manitoba
B.A., University of Manitoba	
ERNEST LLEWELLYN HOOVER.....	Wheaton, Ill.
A.B., Wheaton College	
HERBERT ELLIS KANN.....	Harrisburg, Penna.
A.B., Hampden-Sidney College	
STERLING PELTON KERR.....	Fort Worth, Texas
Southern Methodist University	
HENRY STANLEY MAERKI.....	Austin, Texas
University of Texas	
JOHN VERNON MCGEE.....	Nashville, Tenn.
A.B., Southwestern College	

HAROLD PAUL MARX.....	Berwyn, Ill.
Wheaton College	
RAYMOND NORMAN OHMAN.....	Chicago, Ill.
Moody Bible Institute	
HAROLD MINER PALMER.....	Oklahoma City, Okla.
John Brown College	
WARREN NILES POTTS.....	Kosciusko, Miss.
Moody Bible Institute	
ANGUS McMURRAY ROSS.....	Inverness, Scotland
Inverness Royal Academy	
JAMES GRAFTON SPENCER.....	Port Gibson, Miss.
A.B., Southwestern College	
PRESTON ORR SARTELLE.....	Winchester, Va.
Virginia Military Institute; A.B., Hampden-Sidney College	
FREDERICK ARTHUR STROUD.....	Taylorville, Ill.
A.B., Lincoln College	
WILBUR WASSON SCAFE.....	Ripley, Ohio
Moody Bible Institute	
GEORGE F. CURRIE SCHROEDER.....	Atlantic City, N. J.
Moody Bible Institute	
CHARLES W. STACEY WOODS.....	Hurtsville, New South Wales, Australia
CARL RICHARD WOLL.....	Philadelphia, Penna.
B.S., Lehigh University	

Special Students

WILLIAM THOMAS ATKINSON.....	Fort Worth, Texas
Moody Bible Institute	
FREDERICK WILLIAM BARTEL.....	Dallas, Texas
Rochester Theological Seminary	
PAUL VERNON CLIFTON.....	Fort Worth, Texas
Moody Bible Institute	
LEWIS T. CORLETT.....	Dallas, Texas
A.B., Bethany College	
C. FRED LINCOLN.....	Dallas, Texas
ROBERT HENDERSON RIDLEY.....	Campbell, Texas
A.A., Wesley College	
IKE T. SIDEBOTTOM.....	Fort Worth, Texas
Moody Bible Institute	

CURRICULUM

The curriculum of studies comprises the various departments of the standard theological training. While maintaining a proper balance amongst the various subjects taught, the allotment of time to them has been so arranged as to provide for an exceptionally rich exegetical, analytical, synthetical and expository training in the Holy Scriptures,—the *sine qua non* of the preacher's preparation. The aim of the College is not only to graduate proficient theologians but also to furnish them a thorough training for the teaching and preaching of the Word of God.

Outline of Prescribed Course Leading to Diploma with Degree of Bachelor of Theology (Th.B.), or, for Students Lacking Full Academic Prerequisites, to Diploma without Degree

The required studies are arranged in schools comprising related subjects, and are so organized as to afford the proper progressiveness and comprehensibility to the entire course, and the following of this order is recommended:

FIRST YEAR

	1st Sem.	2d Sem.
101 Systematic Theology	3 hours	3 hours
104 The Spiritual Life	1 hour	1 hour
301 Intermediate Greek	2 hours	2 hours
401 Introduction to the Old Testament	1 hour	1 hour
402 Introduction to the New Testament	1 hour	1 hour
403 Hermeneutics	1 hour	
501 Church History		1 hour
601 Homiletics (Text)	1 hour	1 hour
603 Public Speaking	1 hour	1 hour
701 English Bible Exposition	4 hours	4 hours
801 Religions, Ancient and Modern	1 hour	1 hour
802 Archaeology	1 hour	

17 hours 16 hours

Total, 33 semester hours.

300 Elements of Greek	4 hours	4 hours
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(Course for matriculates failing to present credits for prerequisite Greek. Not credited in the prescribed course.)

SECOND YEAR

	1st Sem.	2d Sem.
102 Systematic Theology	3 hours	3 hours
105 Evidences of Christianity		1 hour
201 Elements of Hebrew	4 hours	4 hours
302 Greek Exegesis	2 hours	2 hours
502 Church History	2 hours	2 hours
602 Homiletics (Expository)	1 hour	1 hour
604 Missions	1 hour	
702 English Bible Exposition	4 hours	4 hours
	<hr/>	<hr/>
Total, 34 semester hours.	17 hours	17 hours

THIRD YEAR

	1st Sem.	2d Sem.
103 Systematic Theology	2 hours	2 hours
202 Old Testament Exegesis	2 hours	2 hours
303 New Testament Exegesis	2 hours	2 hours
503 Church History	2 hours	1 hour
504 History of Christian Doctrine	2 hours	2 hours
605 Pastoral Theology	1 hour	1 hour
606 Church Politics	1 hour	
607 Evangelism		1 hour
703 English Bible Exposition	4 hours	4 hours
	<hr/>	<hr/>
Total, 31 semester hours.	16 hours	15 hours

Total, 31 semester hours.

A total of 98 semester hours required for graduation.

NOTE: Courses are designated by the following system of numbering: The first digit corresponds with the serial number of the department in which the course is listed. The prescribed courses are indicated by the right-hand digits preceded by a zero and running from 1 to a maximum of 9; the elective courses are designated by two right-hand digits beginning with 11. Example: Under the department of Systematic Theology and Apologetics prescribed courses are numbered from 101 to 105, and elective courses from 111 to 119; in the following department, 201 to 202, and 211 to 215, etc.

DESCRIPTION OF COURSES

I. *Systematic Theology and Apologetics*

The object of this school 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 premillenarian interpretation of the Scriptures. Following the Prolegomena seven major divisions of the subject are recognized, and the supreme aim of the course is to ground the student in the teaching of the Scriptures under each of these divisions. In order that the student may grasp more clearly the Bible doctrines thus systematized, distinctly sectarian variations, as well as the heretical departures from Biblical Christianity, are not generally treated in this course, but are reserved for fuller study in another course. This method of separating into two courses, (1) the Biblical material as constituting the normative standards for personal belief and for sermonic and teaching work, and (2) the historical variations of doctrinal opinion, has proven its effectiveness. The lecture method is followed, combined with comparison of classroom instruction with collateral matter from standard works on theology.

101 SYSTEMATIC THEOLOGY.

(1) PROLEGOMENA. Nature and sources of theology.

(2) BIBLIOLOGY. Four aspects of the subject are considered: (A) Revelation; (B) Inspiration; (C) Interpretation; (D) Illumination. The history of the Bible and the sources and authenticity of the records are not treated here, being provided for in another course.

(3) THEOLOGY PROPER. This subject is divided into two main divisions: (A) Theism: (a) The natural theistic arguments fully reviewed; (b) the Biblical theistic doctrines of the persons, attributes, decrees, and names of God. (B) Trinitarianism: (a) Careful treatment given to the general doctrine of the Trinity; (b) extended development of the revelation respecting the separate Persons of the God-head.

(4) ANGELOLOGY. Under a threefold treatment the entire revelation concerning the angels of God is investigated: (A) The angel of Jehovah; (B) the unfallen angels, their rank, titles and ministries; (C) the fallen angels, free and bound, with an extended examination of the Biblical doctrine covering the origin, person, motive, work and destiny of Satan.

(5) ANTHROPOLOGY. The subject takes a fivefold analysis: (A) The Biblical doctrine of the creation of man, with an examination of the evolutionary hypo-

thesis; (B) the trichotomous nature of man created in the image and likeness of God; (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, six hours.

PROFESSOR L. S. CHAFER.

102 SYSTEMATIC THEOLOGY.

(6) SOTERIOLOGY. Because of the importance of this division in its bearing upon intelligent gospel preaching, an entire semester is devoted to its study. This subject is treated under two major divisions: (A) The Savior, which division incorporates an extended treatment of the following subdivisions: (a) the general outline of Christology with the seven positions in which Christ is seen; (b) the offices of prophet, priest and king; (c) the sonships; (d) the life and death sufferings of Christ, both in type and antitype; (e) the death of Christ, including the review of the extended body of Scripture bearing on that death, the important words of Scripture relative to the cross, the things accomplished by that death, and the false theories concerning its value; (f) an extended treatment of the doctrine of election, with its relation to the question of the universal value, on the one hand, or the limited value, on the other hand, of Christ's sacrifice; incorporating also a careful analysis of the theories bearing on the elective decrees, and the answer these systems offer to seven fundamental questions; (g) and concluding with a consideration of Christ's present session in heaven. (B) Salvation, including the divine undertaking and its result: (a) the finished work of Christ; (b) the convicting work of the Spirit; (c) the saving work of God, with its thirty-three accomplishments; (d) the keeping work; (e) the delivering work; (f) the empowering work; (g) and the presenting work. The work of the Holy Spirit is considered separately and fully at this point, and in conclusion an analysis is undertaken of human responsibility in relation to saving grace.

(7) ECCLESIOLOGY. This division includes much not generally treated under this subject. The aim is to examine exhaustively the second Pauline revelation, namely, the doctrine of the true church, which occupies a large place in the structure of Christian truth. The treatment takes the following order: first, introduction, presenting distinctions fundamental to the subject; second, as concerned with the present purpose of God, the church is contemplated as to her origin, character, formation and consummation, and in her sevenfold relation to Christ; the relation of the church to the kingdom of God, to the kingdom of heaven, to the earth, to

heaven, to the angels, to Satan and to present service for God, is exhaustively treated; third, the church as a local assembly, with investigation as to the Biblical authority for her organization and ordinances; fourth, the believer's rule of life based on the relationship to the new creation in Christ; (A) the governing principles for the church are contrasted with the governing principles of both the Mosaic law and the Messianic kingdom; (B) the holy demands under grace and the enablement through the Spirit; (C) the divinely provided incentive for a holy life; (D) the believer's walk, warfare, witness and contest.

(8) ESCHATOLOGY. Unlike the usual limited treatment of this subject this course contemplates all in the Scriptures which was predictive at the time of its utterance. Together with the broader treatment of ecclesiology, as outlined above, this course covers that which is necessary for an untrammelled method in Biblical exposition. It includes: (A) General introduction to the entire prophetic scheme of the Scriptures, covering the fact, scope and divine purpose of prophecy; (B) the history of prophecy; (C) the prophetic unfoldment, including the major distinctions—prophecy fulfilled and prophecy unfulfilled, prophecy peculiar to the Old Testament and prophecy peculiar to the New Testament, prophecy related to the time periods, and the forty-three events which are the major subjects of prophecy; (D) the major highways of prophecy; (E) present fulfillment of prophecy; (F) the eternal future of Israel, the nations, the saved, and the lost; (G) the various judgments.

Prescribed, second year, six hours.

PROFESSOR L. S. CHAFER.

103 (9) DOCTRINAL SUMMARIZATION. In this course about one hundred and eighty-five doctrines are treated. While some of these doctrines have had some consideration in Courses 101 and 102, more or less with the view to an emphasis upon the relation of each to the whole division in which it appears, here in the interest of clarity and accuracy a discriminating summarization of each is given, approached from the angle of its individual and essential character.

Prescribed, third year, four hours.

PROFESSOR L. S. CHAFER.

104 REALIZATION OF THE SPIRITUAL LIFE. The aim of this course is to furnish a working knowledge of the revealed spiritual laws which govern true Christian character and service, emphasizing the sufficiency of

the divine provisions; and the heart conditions which qualify holy living and spiritual power in preaching are analyzed.

Prescribed, first year, two hours.

PROFESSOR L. S. CHAFER.

- 105 EVIDENCES OF CHRISTIANITY. General introduction, followed by a consideration of the various classes of evidences, experimental, internal, external and collateral, with treatment of the Christological and bibliological proofs.
Text: *A System of Christian Evidence*, Keyser.
Prescribed, first year, two hours.
PROFESSOR CARROLL.
- 111 CHRISTOLOGY. The doctrine of Christ unabridged, that is, not restricted to His person but incorporating also His work and its consummation. The general outline is as follows: (A) Christ of the eternal past; (B) Christ of the Theophanies; (C) Christ incarnate, His theophanic person, and His impeccability; (D) Christ in His earth life and service; (E) Christ in His sufferings and death; (F) Christ in His present session; (G) Christ returning and reigning; (H) Christ surrendering the mediatorial office, and in the eternity to come. Thesis required. Additional credits may be secured on the basis of fuller research and thesis work.
Elective, two hours, 1930-1931 and 1933-1934.
PROFESSOR L. S. CHAFER.
- 112 HAMARTIOLOGY. The doctrine of sin, contemplated under the following divisions; (A) Sin defined; (B) the origin of sin; (C) the effect of sin—upon God, upon angels, upon man, the latter taking the following subdivisions: (a) death the effect of original sin; (b) a sin nature the effect of original sin; (c) personal sin, involving guilt; (d) under sin, a judicial divine reckoning; (e) the effect of sin upon creation; (D) the divine remedy for sin: (a) the origin of the divine motive in the covenant of redemption; (b) the execution of the divine plan and the remedies separately considered; (E) the original and final problem—why sin is permitted in the universe. Thesis required. Additional credits based on the amount of work done.
Elective, two hours, 1930-1931 and 1933-1934.
PROFESSOR L. S. CHAFER.
113. OLD TESTAMENT THEOLOGY. A systematic rather than a mere Biblical or historical theology of the Old Testament, presented under the following divisions: (A) Prolegomena; (B) the doctrine of first things—God and

- His creation; (C) the beginning of sin, both angelic and human; (D) redemptive foreshadowings, processes, and purposes; (E) typology; (F) priesthood; (G) the prophet and his message; (H) divine government; (I) Old Testament eschatology. Thesis required. Additional credits based on the amount of work done.
Elective, two hours, 1931-1932 and 1934-1935.
PROFESSOR L. S. CHAFER.
- 114 PISTOLOGY. The doctrine of faith as a postulate in the cognition of truth related to God and ways with men, under the following outline: (A) Faith in its relation to God and His essential character; (B) in its relation to trustworthy records; (C) in its relation to historic facts and prediction; (D) in its relation to personal salvation; (E) in its relation to the Christian's daily life; (F) in relation to service; (G) "the faith"; (H) faith movements; (I) men of faith. Thesis required. Additional credits based on the amount of work done.
Elective, one hour (first semester), 1931-1932 and 1934-1935.
PROFESSOR L. S. CHAFER.
- 115 THE DOCTRINE OF PRAYER. Outline of treatment: (A) General introduction; (B) analysis of the prayers of both the Old Testament and the New; (C) the essential features of Christ's prayers; (D) dispensational aspects; (E) the basis, scope, and power of prayer in the new creation; (F) unanswered prayer; (G) the practice of prayer. Thesis required. Additional credits based on the amount of work done.
Elective, one hour (second semester), 1931-1932 and 1934-1935.
PROFESSOR L. S. CHAFER.
- 116 DOCTRINE OF GRACE. This course covers a comprehensive analysis of the subject in its three major aspects: (A) Salvation by grace; (B) safe keeping in grace; (C) the life under grace. Treatment in this course is much more exhaustive than is possible under the same subject in Course 102. Thesis required. Additional credits based on the amount of work done.
Elective, two hours, 1932-1933 and 1935-1936.
PROFESSOR L. S. CHAFER.
- 117 NEW TESTAMENT THEOLOGY. This course includes: (A) Doctrines which are identical in the Old Testament and the New; (B) doctrines found in both the Old Testament and the New which show progress in the New Testament; (C) doctrines distinctively new as revealed in the New Testament; (D) distinguishing features: (a) theology of

Christ, as revealed in the four Gospels; (b) Johannine theology; (c) Petrine theology; (d) Pauline theology; (C) conclusion—unification of these elements as the distinctive New Testament revelation.

Elective, two hours, 1932-1933 and 1935-1936.

PROFESSOR L. S. CHAFER.

- 118 DOCTRINES OF THE MYSTERIES OF GOD. An exhaustive outline study of the mysteries of God as revealed in the New Testament, treated under the following divisions: (A) Old Testament introduction to the subject; (B) Mysteries of the Kingdom of heaven; (C) Christ, the mystery of God; (D) the mystery of piety; (E) three mysteries under the time word, "until": (a) mystery of lawlessness; (b) mystery of Israel's blindness; (c) mystery of Babylon; (F) five mysteries related to the "church which is his body": (a) one body—Iraeletes and Gentiles; (b) the body's nature—an organism; (c) ministry—messengers, message, and intercession; (d) manner of removal from the earth; (e) the church, the bride of Christ; (G) the mystery finished. Thesis required. Sliding scale of credits based on the comprehensiveness of thesis work accomplished. Elective, two hours, first semester. PROFESSOR R. T. CHAFER.

- 119 INSPIRATION OF THE SCRIPTURES, PLENARY AND VERBAL. The subject is presented under the following heads: (A) The Scripture testimony about, and definition of the meaning of, inspiration; (B) Christ's testimony on the subject; (C) Christ's attitude toward the miraculous element in the Old Testament; (D) the logic of certain passages; (E) the historicity of the Scriptures; (F) scientific accuracy of the Bible; (G) the signal seal of fulfilled prophecy. Elective, two hours. PROFESSOR CARROLL.

II. Semitic Languages and Old Testament Exegesis

- 201 ELEMENTS OF HEBREW. The essentials of grammar, with reading in Genesis. Prescribed, second year, eight hours. MR. BROOMALL.
- 202 OLD TESTAMENT EXEGESIS. A study of the Messianic prophecies, in their historical unfolding, on the basis of the Hebrew text. A thesis is required, covering some prominent Old Testament theme. Prescribed, third year, four hours. MR. BROOMALL.

- 211 OLD TESTAMENT TEXTUAL CRITICISM. A study of the Massoretic notes, the parallel passages and the versions, with a view to explaining, as far as possible, how variations have occurred. Prerequisite course, 202. Elective, two hours. MR. BROOMALL.
- 212 ADVANCED HEBREW READING. Selected portions of the historical, prophetic, and poetical books, with emphasis on acquisition of vocabulary and facility in reading. Prerequisite course, 202. Elective, two hours. MR. BROOMALL.
- 213 HEBREW SYNTAX. The method of study will be to set forth the principal rules governing parts of speech and sentence structure, with examples from the Hebrew Bible prepared by the students. The course is designed to be an aid in exegetical study. Prerequisite course, 202. Elective first semester, two hours. MR. BROOMALL.
- 214 BIBLICAL ARAMAIC. A study of the grammar, with reading in Daniel and Ezra. Prerequisite course, 202. Elective, second semester, two hours. MR. BROOMALL.
- 215 ELEMENTS OF SYRIAC. The essentials of grammar, using Wilson's *Syriac Method and Manual* and *Elements of Syriac Grammar*. Prerequisite course, 202. Elective, four hours. MR. SCHOFIELD.

III. New Testament Literature and Exegesis

Students matriculating for the regular course are required to present entrance credits in Greek, or sustain a satisfactory examination based on the text by W. H. Davis, *Beginner's Grammar of the Greek New Testament*, including easy translation from John's Gospel. Those failing to pass are required to enroll for Course 300, which carries no credit, to be followed by both 301 and 302 during the Middle year.

- 300 ELEMENTS OF GREEK. An intensive study of New Testament Greek grammar, with the reading and partial exegesis of parts of John's Gospel, intended for students not presenting entrance credits in Greek, or inadequately prepared in the subject. Texts: W. H. Davis, *Beginner's Grammar*

of *Greek New Testament*, and *Greek New Testament* by Westcott and Hort or Nestle.

Prerequisite to credit course in Greek.

First year, eight hours.

MR. ARMERDING.

- 301 INTERMEDIATE GREEK. A more advanced course in the principles of grammar, with major emphasis upon syntax. Rapid reading of portions of the New Testament will supplement and illustrate the principles of grammar studied.

Prescribed, first year, four hours.

MR. SCHOFIELD.

- 302 NEW TESTAMENT EXEGESIS. A study of the Lukan writings (Gospel of Luke and Acts). Matters of introduction, harmony, grammar, lexicology, and interpretation receive careful attention.

Prescribed, second year, four hours.

MR. SCHOFIELD.

- 303 NEW TESTAMENT EXEGESIS. A study of the first and second Epistles of Paul to the Corinthians in the Greek, with an investigation of the problems of the church at Corinth and the ministry in the days of the Apostles, as treated by Paul. Papers on assigned subjects will be required of each member of the class.

Prescribed, third year, four hours.

MR. SCHOFIELD.

- 311 WORD STUDIES IN THE NEW TESTAMENT. A comprehensive study in the lexicology of the New Testament Greek. It includes consideration of common synonyms and antonyms; Greek words in New Testament theology; metaphors and picture words; light shed by the papyri and inscriptions on obscure words of the text; technical language in the New Testament (medical terms in Luke, nautical terms in Acts, political terms, etc.), and the foreign influence on New Testament Greek in constructions and vocabulary. Prerequisite course, 303, or registering for it at the time.

Elective, four hours.

MR. SCHOFIELD.

- 312 KOINE GREEK. A careful investigation of the particular phase of the Greek language in which the New Testament was written. The subjects treated are: The meaning and origin of the Koine; literary and nonliterary Koine; its peculiarities in comparison with the Attic dialect; a reading of select papyri as illustration; illustrations from the New Testament,

which are taken from the entire New Testament, although the greater portion of the course is devoted to a reading and study of the language of Revelation. Prerequisites, the same as for course 311.

Elective, two hours.

MR. SCHOFIELD.

IV. *Biblical Introduction and Hermeneutics*

- 401 INTRODUCTION TO THE OLD TESTAMENT. The history of the text; the versions; the formation and extent of the canon; the history of the higher criticism; its claims contrasted with the claims of the Old Testament itself, with particular reference to Pentateuchal criticism; the authenticity of the Old Testament.

Prescribed, first year, two hours.

MR. BROOMALL.

- 402 INTRODUCTION TO THE NEW TESTAMENT. The formation, history and extent of the canon; introduction, including date, authenticity, authorship, etc., to the books of the New Testament; textual criticism; New Testament archaeology.

Prescribed, first year, two hours.

MR. BROOMALL.

- 403 BIBLICAL HERMENEUTICS. Biblical hermeneutics distinguished from general hermeneutics; its place in theological encyclopedia and methodology shown in relation to isagogics, textual criticism and exegesis; fundamental axioms; relation of logic to interpretation; major rules governing interpretation; tropical language; accommodation, true and false; rules governing interpretation of prophecy. Throughout the course the following threefold thesis is maintained (A) That the Bible is a self-interpreting book, throwing light upon its own great themes and disclosing the divine purpose in relation thereto; (B) that these inherent laws of interpretation are discoverable; (C) and that compliance with these laws in Bible study is necessary to a true understanding of the divine revelation. The course follows a syllabus prepared by the professor.

Prescribed, first year, one hour.

PROFESSOR R. T. CHAFER.

- 411 INTRODUCTION TO THE JOHANNINE LITERATURE. The date, authorship, authenticity, etc., of the Gospel, Epistles, and Revelation of John are given careful attention. Thesis required.

Elective, two hours, 1930-1931.

MR. BROOMALL.

- 412 INTRODUCTION TO THE PASTORAL EPISTLES. The date, authorship, and contents of these Epistles considered; attention given to the major objections of negative criticism; Pauline authorship proved by historical and literary facts. Thesis required. Elective, two hours, 1931-1932. MR. BROOMALL.
- 413 INTRODUCTION TO THE PROPHETIC BOOKS OF THE OLD TESTAMENT. The chronology, environment, and archaeology of the time of the Old Testament prophets is studied; and the date, authorship, etc., of these books are defended against the attacks of "higher critics." Thesis required. Elective, two hours, 1931-1932. MR. BROOMALL.

V. Sacred History

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 is that, in the interpretation of the history of the visible Church, 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.

- 501 CHURCH HISTORY. A general introduction to the entire field of Church History: The preparation of the world for Christ; the origin of Christianity with the related historical problem; the expansion of Christianity under Paul; the progress of Christianity to the close of the Apostolic Age. Text: *The Apostolic Age*, Purves. Prescribed, first year, second semester, one hour. MR. LEACH.
- 502 CHURCH HISTORY. From the close of the Apostolic Age to the Reformation: The conflict between Christianity and the Roman Empire; the growth, power, and subsequent decline of the Papacy in the Middle Ages; the rise of Humanism, the Renaissance, and foreshadowings of the coming Reformation. Lectures, recitations, and assigned reading in the more complete works of reference on various phases of the subject. Prescribed, second year, four hours. MR. LEACH.

- 503 CHURCH HISTORY. From the Reformation to modern times. The causes, course, and consequences of the Reformation in Europe; the effects of the Age of Enlightenment upon both Romanism and Protestantism; the rise and growth of rationalism and liberalism within the Church; a rapid review of the history of Christianity in America. Lectures, recitations, and assigned reading. Prescribed, third year, three hours. MR. LEACH.
- 504 HISTORY OF CHRISTIAN DOCTRINE. The doctrine of the early Church Fathers; the Greek Apologists and the later Greek and Latin Fathers, the Nicene and Post-Nicene theology; Mediæval theology, the rise and development of Scholasticism; the Reformation and Counter Reformation, the formulation of the Creeds, Protestant and Catholic; the modern influence of philosophy and scientific research upon theology. Text: *History of Christian Doctrine*, Fisher. Prescribed, third year, four hours. MR. LEACH.
- 505 HISTORY OF CHRISTIAN MISSIONS. The aim of this course is not only to give a comprehensive view of the history of Christian missions, but also to emphasize the large place missions hold in God's purpose for the present age. It is not only provided for volunteers for the foreign field, but for every student that he may more fully appreciate the world-wide need and the divine commission to preach the gospel to every tribe and people. Text: *The Progress of World-Wide Missions*, Glover. Prescribed, second year, first semester, one hour. MR. ARMERDING.
- 511 EARLY CHURCH HISTORY. The origin of Christianity and the related historical problem; the expansion of Christianity and its conflict with Judaism and paganism in the first five centuries of our era based upon the study of selected patristic writings, in translation. Text: *A Source Book for Ancient Church History*, Ayer. Lectures and reading, with occasional papers by members of the class on assigned topics. The number of credits varies according to the amount of thesis work. Elective, two hours. MR. LEACH.
- 512 HISTORY OF THE REFORMATION. An intensive study of this period, dealing with the causes of the Reformation and tracing the history of the movement in

the various countries of Western Europe. Attention is also paid to the contemporary reaction within the Roman Catholic Church. Text: *The Reformation*, Fisher. Lectures and reading of standard works, with discussion of occasional class papers. Additional credit may be arranged for on the basis of thesis work.

Elective, two hours.

MR. LEACH.

- 513 HISTORY OF THE DOCTRINE OF THE ATONEMENT. A seminar course. The student is expected to make research studies in the history of the development

of this fundamental doctrine. These studies are supplemented by further discussion in the classroom. Additional credit may be gained on the basis of thesis work.

Elective, two hours.

MR. LEACH.

VI. Homiletics and Practical Theology

- 601 PREPARATION AND DELIVERY OF SERMONS. The instruction is given from textbook and by lecture, including text analysis and outline development. In connection with the instruction students are required to submit briefs of sermons actually preached at some time within the school year, with full information as to time and place. Each student must present at least one written sermon per semester. Text: *Preparing to Preach*, Breed. Prescribed, first year, two hours.

MR. ARMERDING.

- 602 EXPOSITORY PREACHING. The aim is to ground the student in the principles governing effective expository preaching. Scripture passages of varying length and comprehensiveness are assigned for expository treatment to be criticized by the professor.

Prescribed, second year, two hours.

MR. ARMERDING.

- 603 PUBLIC SPEAKING AND READING. (A) Public Speaking. This course is designed to cover the subject of public address, with special reference to the preacher of the Gospel, and his audience. Particular attention will be given to the matters of voice, tone, manner, diction, and delivery. Text: *Speaking in Public*, Phelps. (B) Public Reading. A practical study of the principles of oral interpretation. Special attention is given to the public reading of the Scrip-

tures, hymns, etc. Text: *Vocal and Literary Interpretation of the Bible*, Curry.

Prescribed, first year, two hours.

MR. ARMERDING.

- 604 PASTORAL THEOLOGY. The lecture method is used and practical exercises are conducted by the professor. The more important subjects covered are: pastoral visitation and counsel; the minister's problems, social, business and spiritual; the pastor's relation to the various activities of the church; administration of sacraments, marriages and funerals.

Prescribed, third year, three hours.

PROFESSOR CARROLL.

- 605 CHURCH POLITICS. The politics of the various evangelical denominations are described, and the Scripture teaching concerning the financing of the Lord's work is taught. Text: *All Denominations*, Phelan.

Prescribed, third year, one hour.

PROFESSOR CARROLL.

- 606 EVANGELISM. An exhaustive treatment of the principles governing effective evangelism, both public and personal. The threefold division of this course is as follows: (A) The messengers; (B) the message; (C) the method.

Prescribed, third year, one hour.

PROFESSOR L. S. CHAFER.

- 611 WRITTEN MINISTRY. Exercises in writing of sermons and articles for publication. Themes on Scriptural subjects to be submitted by each student at regular intervals for criticism as to form, style, and construction. Text: *Handbook of English Composition*, Wooley.

Elective, two hours.

MR. ARMERDING.

- 612 HYMNOLOGY. A study of the great English hymns, and other religious poetry, to acquaint the student with the choice treasures in verse which the church has inherited as one of her noblest legacies. Text: *The Story of the Hymns and Tunes*, Brown and Butterworth.

Elective, two hours.

MR. ARMERDING.

VII. English Bible Exposition

This school of the curriculum offers an unusual training in the English Bible. Seven teachers, each internationally known as a Bible lecturer of power and spiritual insight, are employed to cover the

whole Bible in three years in seriatim courses of one month each. The student not only profits by the analytic, synthetic and expository treatment given by these teachers, but he also has the opportunity to study their successful methods of presenting Bible doctrines to popular audiences. Each course is divided into seven portions, each portion occupying one month of the session. A written examination is required at the close of each visiting teacher's course, an average of these monthly grades being taken for the course grade.

Dr. W. Irving Carroll is resident professor of this department. Associated with him are the following professors of the visiting faculty: Alex. B. Winchester, D.D., Pastor *Extra Muros* of Knox Presbyterian Church, Toronto, Canada; George E. Guille, D.D., President of Bryan Memorial University (Dayton, Tenn.), Athens, Tenn.; Bertram B. Sutcliffe, D.D., Portland, Oregon; Arno C. Gaebelein, D.D., Editor and Publicist, New York City; Herbert Mackenzie, D.D., Pastor of the Gospel Church and President of the Erieside Bible Conference, Cleveland, Ohio; and Henry A. Ironside, Litt.D., Pastor of the Moody Church, Chicago, Ill.

- 701 ENGLISH BIBLE. This course covers the books of Genesis to the Song of Solomon, inclusive.
Prescribed, first year, eight hours.
- 702 ENGLISH BIBLE. This course continues the study from Isaiah to John's Gospel, inclusive.
Prescribed, second year, eight hours.
- 703 ENGLISH BIBLE. Beginning with Acts, the remaining books of the New Testament are covered in this course.
Prescribed, third year, eight hours.

SCHEDULE, 1931

Section 1: September 29 to October 23.

CLASS	COURSE	FACULTY
Junior	Genesis	Visiting Professor
Middle	Isaiah	Visiting Professor
Senior	Acts	Professor Carroll

Section 2: October 27 to November 20.

Junior	Exodus, Leviticus	Professor Carroll
Middle	Jeremiah, Lam., Ezekiel	Visiting Professor
Senior	Romans	Visiting Professor

Section 3: November 24 to December 18.

Junior	Numbers, Deuteronomy	Visiting Professor
Middle	Minor Prophets (except Zech.)	Professor Carroll
Senior	I Cor., 2 Cor., Galatians	Visiting Professor

Section 4: January 6 to January 30.

Junior	Psalms	Visiting Professor
Middle	Daniel, Zechariah	Visiting Professor
Senior	Ephesians, Phil., Colossians	Professor Carroll

Section 5: February 3 to February 27.

Junior	Joshua to 2 Samuel, inclusive	Visiting Professor
Middle	Matthew	Professor Carroll
Senior	1 Thess. to Philemon, inclusive	Visiting Professor

Section 6: March 3 to March 27.

Junior	1 Kings to Ezra, inclusive	Visiting Professor
Middle	Mark, Luke	Visiting Professor
Senior	Hebrews to 2 Peter, inclusive	Professor Carroll

Section 7: March 31 to April 25.

Junior	Neh. to Song of Sol. (except Psalms)	Visiting Professor
Middle	John	Professor Carroll
Senior	1 John to Revelation, inclusive	Visiting Professor

On the Monday following the close of each section an examination is held covering the work of each professor.

- 711 SELECTED BIBLE THEMES. This course is made up of selected offerings by the members of the visiting faculty, each section covering from four to eight weeks. Subjects change from year to year.
Elective, with a total credit of four hours.

- 712 STUDIES IN THE PROPHETIC SCRIPTURES. The plan of this course is the examination of the prophetic portions of Scripture with the view of laying a foundation for a broad understanding and working knowledge of the divine purpose as revealed therein.
Elective, two hours.
PROFESSOR W. IRVING CARROLL.

VIII. Comparative Religions and Archaeology

- 801 RELIGIONS, ANCIENT AND MODERN. The material comprising this course not only covers the ancient pagan religious systems and the great non-Christian religions of the present day, Hinduism, Buddhism, Confucianism and Mohammedanism, but also careful attention is given to cults no less pagan masquerading under the name Christian at the present hour. At no point in this course is the Christian faith compromised by this comparative study, but rather its unique character as the only revealed truth of God, distinct from all religions, is kept inviolate before the mind of the student. Texts: *Christianity and Non-Christian Religions Compared*, Marshall; *The Religions of the World*, Burrell.
Prescribed, first year, two hours.
PROFESSOR CARROLL.

- 802 ARCHÆOLOGY. An intensive course in the archæology of the Holy Land. This course of fifteen lectures is given within a space of three weeks in the first semester.
Prescribed, first year, one hour.
PROFESSOR MELVIN GROVE KYLE.

- 811 ARCHÆOLOGY AND THE OLD TESTAMENT. The bearing of discoveries on the historicity of the Old Testament and the conditions under which it was written.
Elective, two hours.
MR. BROOMALL.



THE GRADUATE SCHOOL

Courses of study leading to the degree of Master of Theology (Th.M.) are provided. Men who have had both regular academic and seminary training and hold the degrees of A.B. and Th.B. or their respective academic and theological equivalents may be candidates for this degree. Candidates for the degree of Th.B. may become candidates for the degree of Th.M. by taking four hours a week in addition to the regular course, subject, however, to the advice of the faculty as conditioned by prescribed requirements. Students who have received either the B.D., or Th.B., degree from other schools of theology without the prerequisite A.B. degree or its academic equivalent are not entitled to degrees in this institution. A meritorious thesis required (10,000 words).

The graduate courses will be found listed as electives under the descriptions of the various schools of the curriculum. The number of these elective courses is being increased from session to session. The regular curriculum, moreover, offers some work not usually included in such courses, notably the comprehensive English Bible courses and some unique features of the last three divisions of the course in Systematic Theology. Graduate students who have not covered this particular work may choose work from these courses as minor subjects. The whole English Bible course is open to graduate students, and should one choose to major in the preparation for expository preaching and teaching an unusual opportunity is offered for such work. The privilege of taking from four to twelve hours a week under the professors of the visiting faculty is alone well worth a year spent at the College.

Courses are provided leading to the degree of Doctor of Theology (Th.D.) for qualified matriculates who hold the prerequisite A.B., Th.B. and Th.M. degrees or their unquestionable equivalents. Besides completing the course with honor the candidate must file with the faculty, for the permanent archives of the College, a meritorious thesis of not less than 50,000 words thirty days preceding the Commencement at which the degree is to be conferred. Full information concerning requirements of the course will be furnished upon application to the Registrar.

TERMS OF ADMISSION

It is the aim of the College to maintain a high standard of reverent scholarship. Students planning to enter the Christian ministry

are urged to complete, whenever practicable, a regular classical course at some Christian college. An applicant for admission to matriculation and enrollment as a student in the College must present to the Registrar the following credentials:

1. A student applying for admission by letter and not known by any member of the faculty should present the names of pastors or others of known Christian standing to whom inquiries may be sent concerning the following: Evidence that the applicant is born again, is yielded to the will of God, and is endowed with ministry gifts.

2. A college diploma or an equivalent certificate of the completion of a regular academic course. Exceptional cases of those who have not completed a full college training will be considered by the faculty, provided such applicants give evidence of possessing the natural gifts and literary proficiency required for a satisfactory pursuit of a course in theology.

DIPLOMAS, CERTIFICATES AND DEGREES

On completion of the prescribed course of study with satisfactory grades students who hold the degree of A.B. or its academic equivalent receive a diploma carrying the degree of Bachelor of Theology (Th.B.). Students who have not taken full college training, but complete this course satisfactorily, receive a diploma without degree. A student who takes a part of this course passing the required grades may receive a certificate specifying the work completed.

ROTATING LOAN FUND

Recently a student rotating loan fund has been established through the gifts of several donors for this purpose. Others, including Bible classes, have added varying amounts. A considerably larger fund is needed. Students who are eligible to secure help from this fund are required to sign promisory notes to run not longer than two years after the graduation of the borrower.

ALUMNI ASSOCIATION OF THE COLLEGE

The Alumni Association will hold its annual meeting immediately following the alumni dinner at Commencement. The officers for the current year are as follows: *President*, Professor Fred H. Leach ('27), Dallas, Texas; *Vice President*, Rev. Roy L. Aldrich ('27), Pastor, Central Presbyterian Church, Detroit, Mich.; *Secretary and Treasurer*, Rev. Gerald G. Latal ('30), Pastor, Presbyterian Church, Plano, Texas.

CHAPEL EXERCISES AND PRAYER-MEETINGS

The faculty and student body gather at 10 a.m. Tuesdays, Wednesdays, Thursdays and Fridays for morning prayers in the Chapel. Members of the faculty and visiting friends conduct the services. At the call of the president of the College the students, faculty and trustees gather from time to time for an evening of song, prayer and testimony, in addition to a stated monthly meeting for prayer and praise. The organized student body also holds frequent meetings for

prayer and fellowship. Members of the Faculty and official Boards meet three times a week in prayer for God's direction in the conduct of the work of the College and for financial support in all of its departments. We invite all friends of the College to join us at their homes in prayer at the stated hours, which are 4:30 to 5:30 p. m., Tuesdays and Thursdays, and at noon on Saturdays.



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 writing 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 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; I 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. 1:18; 3:22, 26; 4:5; 10:4; Gal. 3:22.)

ARTICLE VI—*The Extent of Salvation*

We believe that when an unregenerate person exercises that faith in Christ which is illustrated in and described as such in the New Testament, he passes forthwith out of spiritual death into spiritual life, and from the old creation into the new; being justified from all things, accepted before the Father according as Christ His Son is accepted, loved as Christ is loved, having His place and portion as linked to Him and one with Him forever. And though the saved one may have occasion to grow in the realization of his blessings and to know a fuller measure of divine power through yielding of his life more fully to God, he is, as soon as he is saved, in possession of every spiritual blessing and absolutely complete in Christ, and is, therefore, in no way required by God to seek a so called "second blessing," or a "second work of grace." (John 5:24; 17:23; Acts 13:39; Rom. 5:1; I Cor. 3:21; Eph. 1:3; Col. 2:10; I John 4:17; 5:11, 12.)

ARTICLE VII—*Sanctification*

We believe that sanctification, which is a setting-apart unto God, is three-fold: 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 Thes. 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 meritorious 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 Thes. 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 Thes. 2:7; John 16:7-11; 3:6; Rom. 8:9; I Cor. 12:13; Eph. 4:30; 5:18; I John 2:20-27.)

ARTICLE XI—*The Church a Unity of Believers*

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

ARTICLE XII—*The Christian's Walk*

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

ARTICLE XIII—*The Christian's Service*

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

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

ARTICLE XIV—*The Great Commission*

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

ARTICLE XV—*Angels, Fallen and Unfallen*

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

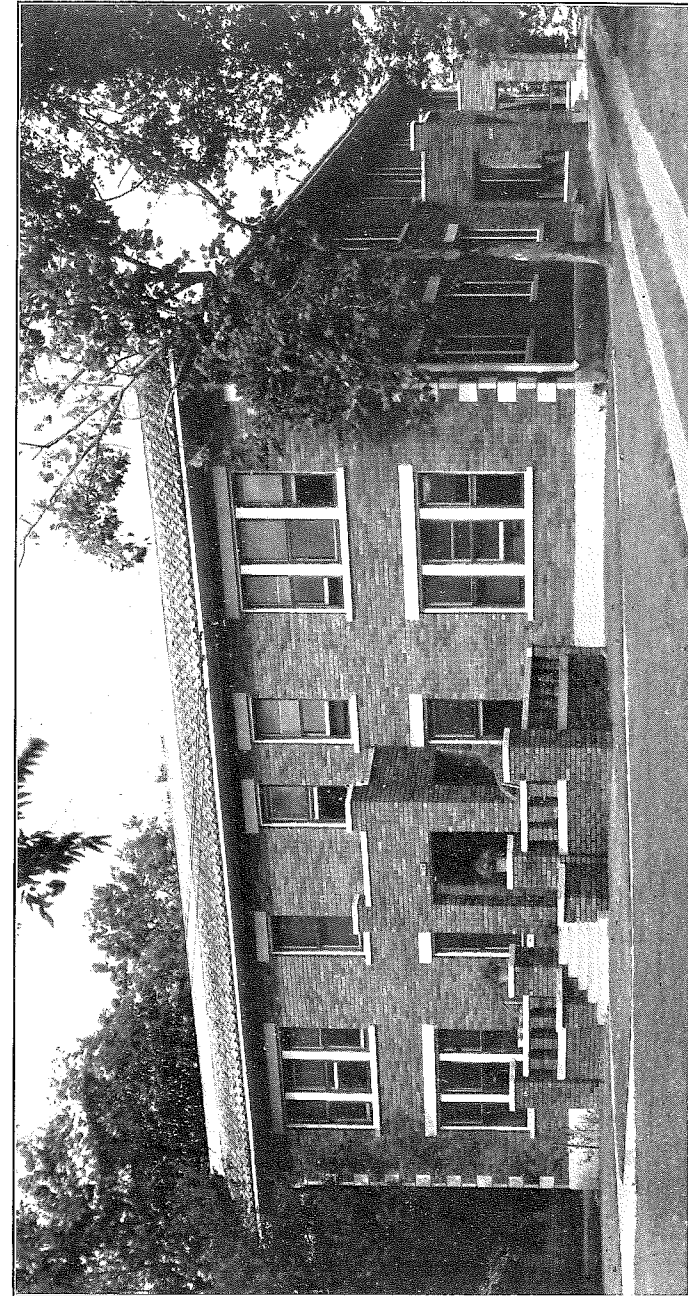
We believe that, according to the Word of God, the next great event in the fulfillment of prophecy will be the coming of Christ into the air to receive to Himself both His own who are alive and remain unto His coming, and also all who have fallen asleep in Jesus, and that this event is the blessed hope 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 Thes. 4:13-18; Titus 2:11-14; II Thes. 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; Ezk. 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 Thes. 1:7-9; Jude 6, 7; Rev. 20:11-15.)

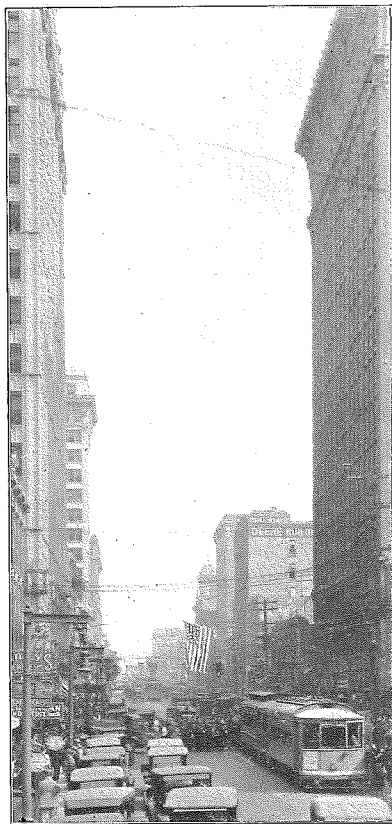


APARTMENT HOUSE FOR MARRIED STUDENTS

—Photo by McAnally



—Photo by McAnally



Upper view: Union Terminal Station at which all trains arrive.

Lower view: Main Street through which cars to the College pass. Transfer should be made on Main Street to Swiss car from cars coming up from the Terminal. Leave the Swiss car at the corner of Washington Street and Swiss Avenue.

