
Bulletin of

DALLAS
THEOLOGICAL
SEMINARY

and Graduate School of Theology

SEVENTEENTH YEAR



1940-1941 CATALOG

Announcements 1941-1942

Dallas
Theological Seminary
and Graduate School of Theology
BULLETIN

Published Four Times a Year

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

Volume 17 OCTOBER-DECEMBER, 1940 Number 4

*Register of the Boards, Officers, Faculty, and
Students for 1940-1941.
Courses of Instruction and Entrance Requirements
for 1941-1942.*

Address all requests for catalogs and information concerning
courses of study and matriculation to

JOHN F. WALVOORD, *Registrar*

3909 Swiss Avenue

Dallas, Texas



Rollin Thomas Chafer Memorial Gate

Gift of the Class of 1940



THE FACULTY, 1940-1941

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

In addition to those shown in the picture are the members of the visiting faculty who conduct seriatim Bible courses: Rev. Roy, L. Aldrich, Dr. N. B. Harrison, Dr. H. A. Ironside, and Rev. John G. Mitchell.

CALENDAR

SEVENTEENTH ANNUAL SESSION

1940-1941

Saturday, September 21, 1940, 9 A. M.

Opening of seventeenth annual session, matriculation of students and assignment of rooms.

Tuesday, September 24, 8 A. M.

Classes begin.

Friday, September 27, 8 P. M.

Faculty reception for students in the Lounge of Stearns Hall.

Thursday, November 21

Thanksgiving Day, Testimony service, 1:45 P. M.

Saturday, December 21, 12 P. M.

Christmas vacation begins.

Wednesday and Thursday, January 1 and 2, 1941

Annual meetings of the Boards.

Tuesday, January 7, 10 A. M.

Christmas vacation ends.

Monday, January 20, 9 A. M.

Midyear examinations begin.

Tuesday, January 28, 8 A. M.

Spring semester begins.

Tuesday to Friday, April (Date to be announced)

W. H. Griffith Thomas Memorial lectures.

Monday, May 12, 9 A. M.

Final examinations begin.

Saturday, May 17, 4 to 6 P. M.

Annual reception conducted by the Ladies' Auxiliary.

Sunday, May 18, 4 P. M.

Baccalaureate sermon.

Monday, May 19, 1 P. M.

Alumni dinner and annual meeting.

8 P. M.

Commencement prayer meeting.

Tuesday, May 20, 8 P. M.

Seventeenth Annual Commencement. Address to the graduating class, conferring of degrees and presentation of diplomas.

EIGHTEENTH ANNUAL SESSION

1941-1942

Saturday, September 13, 1941, 9 A. M.

Opening of eighteenth annual session, matriculation of students and assignment of rooms.

Tuesday, September 16, 8 A. M.

Classes begin.

Friday, September 19, 8 P. M.

Faculty reception for students in the Lounge of Stearns Hall.

Thursday, November 20

Thanksgiving Day, Testimony service, 1:45 P. M.

Saturday, December 20, 12 P. M.

Christmas vacation begins.

Wednesday and Thursday, December 31, 1941, and January 1, 1942

Annual meetings of the Boards.

Tuesday, January 6, 10 A. M.

Christmas vacation ends.

Monday, January 12, 9 A. M.

Midyear examinations begin.

Tuesday, January 20, 8 A. M.

Spring semester begins.

Tuesday to Friday, April (Date to be announced)

W. H. Griffith Thomas Memorial Lectures.

Monday, May 4, 9 A. M.

Final examinations begin.

Saturday, May 9, 4 to 6 P. M.

Annual reception conducted by the Ladies' Auxiliary.

Sunday, May 10, 4 P. M.

Baccalaureate sermon.

Monday, May 11, 1 P. M.

Alumni dinner and annual meeting.

8 P. M.

Commencement prayer meeting.

Tuesday, May 12, 8 P. M.

Eighteenth Annual Commencement. Address to the graduating class, conferring of degrees and presentation of diplomas.

BOARD OF INCORPORATE MEMBERS

FREDERICK Z. BROWNE, D.D.	- - - - -	Texarkana, Texas
LEWIS SPERRY CHAFER, D.D.	- - - - -	Dallas, Texas
ARNO C. GAEBELEIN, D.D.	- - - - -	New York, N. Y.
NORMAN B. HARRISON, D.D.	- - - - -	Minneapolis, Minn.
HENRY A. IRONSIDE, LITT.D.	- - - - -	Chicago, Ill.
PAUL KIRKPATRICK	- - - - -	Dallas, Texas
C. FRED LINCOLN	- - - - -	Dallas, Texas
C. EDWARD LONG	- - - - -	Dallas, Texas
HERBERT MACKENZIE, D.D.	- - - - -	Cleveland, Ohio
JOHN E. MITCHELL, JR.	- - - - -	Dallas, Texas
IRA T. MOORE	- - - - -	Dallas, Texas
ERLING C. OLSEN	- - - - -	New York, N. Y.
JAMES L. PRICE	- - - - -	Dallas, Texas
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JAMES T. SPANGLER, D.D.	- - - - -	Dallas, Texas
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C. EDWARD LONG	- - - - -	Dallas, Texas
JOHN E. MITCHELL, JR.	- - - - -	Dallas, Texas
IRA T. MOORE	- - - - -	Dallas, Texas
JAMES L. PRICE	- - - - -	Dallas, Texas
LAWRENCE THOMAS	- - - - -	Dallas, Texas
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ALUMNI ASSOCIATION OF THE SEMINARY

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SECRETARY OF THE FACULTY
EDITOR OF THE *BULLETIN*

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EXECUTIVE COMMITTEE OF THE REGENTS

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JAMES T. SPANGLER, D.D.
JOHN F. WALVOORD, Th.D.

STUDENT ORGANIZATION

PRESIDENT
CHALMERS UTLEY HATCH, '42 Charlotte, N. C.
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VICE PRESIDENT
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(A.B., Wheaton College)
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CHRISTIAN SERVICE CHAIRMAN
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STUDENT ACTIVITIES DIRECTOR
HARRY JOSEPH JAEGER, JR., '44 Elkins Park, Pa.
(A.B., Hampden-Sydney College)

RESIDENT FACULTY

LEWIS SPERRY CHAFER, D.D.
SYSTEMATIC THEOLOGY

JOHN F. WALVOORD, A.B., Th.B., Th.D.
ASSOCIATE PROFESSOR OF SYSTEMATIC THEOLOGY

CHARLES LEE FEINBERG, A.B., Th.B., Th.D.
OLD TESTAMENT INTRODUCTION
SEMITIC LANGUAGES AND OLD TESTAMENT EXEGESIS
ARCHAEOLOGY

EVERETT FALCONER HARRISON, A.M., Th.B., Th.D.*
NEW TESTAMENT INTRODUCTION
NEW TESTAMENT LITERATURE AND EXEGESIS

BERT BLAINE SIEGEL, B.S., Th.B., Th.D.
ASSOCIATE PROFESSOR OF HEBREW AND GREEK

JOHN HENRY BENNETCH, A.B., Th.B., Th.D.
INSTRUCTOR NEW TESTAMENT LITERATURE AND EXEGESIS

CHARLES ASHWORTH NASH, A.B., B.D., Th.D.
HISTORICAL THEOLOGY AND HOMILETICS

JAMES THOMAS SPANGLER, A.M., B.D., D.D.
PHILOSOPHY DEPARTMENT — PRACTICAL THEOLOGY
COMPARATIVE RELIGIONS

CHARLES FRED LINCOLN, A.M., Th.B.
ENGLISH BIBLE

MINER BRODHEAD STEARNS, B.S., Th.B., Th.M.
FELLOW IN ENGLISH BIBLE AND HISTORICAL THEOLOGY

LEWIS HARRY HUMPHREY
ACTING LIBRARIAN

VISITING FACULTY

Seriatim Bible Courses

ROY L. ALDRICH, A.B., Th.M.
DETROIT, MICH.

NORMAN B. HARRISON, A.B., B.D., D.D.
MINNEAPOLIS, MINN.

HENRY A. IRONSIDE, Litt.D.
CHICAGO, ILL.

JOHN G. MITCHELL
PORTLAND, ORE.

*On leave of absence.

REGISTER OF STUDENTS

GRADUATE STUDENTS

and Other Students Pursuing Graduate Courses

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

1941

- EVANS, JOSEPH ELLWOOD Houston, Tex.
B.S., Wheaton College; Th.B., and Th.M., Evangelical Theological College
- GREEN, JOSEPH FRANKLIN Fort Worth, Tex.
A.B., Baylor University; Th.M., Southwestern Baptist Theological Seminary
- OHLY, RICHARD WALTER West Los Angeles, Calif.
A.B., University of California at Los Angeles; Th.M., Dallas Theological Seminary
- VAN BROEKHOVEN, HAROLD Passaic, N. J.
A.B., Wheaton College; Th.M., Dallas Theological Seminary
- VIRTUE, WILLIS WILBUR Chicago, Ill.
A.B., Wheaton College; Th.B. and Th.M., Evangelical Theological College

1942

- ALDRICH, ROY L. Detroit, Mich.
A.B., Park College; Th.B. and Th.M., Evangelical Theological College
- ANDERSON, CARL ERNEST Philadelphia, Pa.
A.B., Wheaton College; Th.B. and Th.M., Dallas Theological Seminary
- BOBB, PAUL FREDERICK Dallas, Tex.
A.B., Rice Institute; Th.B., Evangelical Theological College
- CRAMER, RICHARD WARD Fayette, Ohio
B.S., Wheaton College; Th.M., Dallas Theological Seminary
- LINCOLN, CHARLES FRED Dallas, Tex.
A.B., and A.M., Southern Methodist University; Th.B., Evangelical
Theological College
- PAYNE, HOMER LEMUEL Grand Rapids, Minn.
B.S., Wheaton College; Th.B., Dallas Theological Seminary
- SHIERY, FLOYD WILLIAM La Verne, Calif.
A.B., Ashland College; Th.B., Ashland Theological Seminary; Th.M.,
Dallas Theological Seminary
- STEARNS, MINER BRODHEAD Delaware Water Gap, Pa.
B.S., University of Pennsylvania; Th.B. and Th.M., Evangelical Theological College
- VELDEY, SELMER FERDINAND Moscow, Idaho
B.S., St. Olaf College; B.D., Augustana Theological Seminary;
Th.M., Evangelical Theological College
- WAGNER, GLENN WELDON Washington, D. C.
A.B., University of Illinois; Th.M., Dallas Theological Seminary

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

1941

- GOULD, ROBERT HOWARD Guatemala City, Guat.
B.S., John B. Stetson University; Th.B., Evangelical Theological College
- KAHLE, RAYMOND FORREST Los Angeles, Calif.
A.B., Wheaton College; Th.B., Evangelical Theological College
- MOORE, LEOPOLD PAUL Edea, Cameroun, West Africa
A.B., Ursinus College; Th.B., Princeton Theological Seminary

Graduate Students Unclassified

- HUMPHREY, LEWIS HARRY Dallas, Tex.
University of Washington; Dallas Theological Seminary
- KENNEDY, CLYDE JOHNSTONE Gainesville, Tex.
A.B., University of California at Los Angeles; Th.B., Princeton
Theological Seminary
- OHMAN, RAYMOND NORMAN Weatherford, Tex.
Evangelical Theological College
- SPENCER, JAMES GRAFTON Marshall, Tex.
A.B., Southwestern College; B.D., Columbia Theological Seminary;
Th.M., Dallas Theological Seminary

Senior Class

- ARMPFIELD, JOSEPH HENRY, JR. Greensboro, N. C.
A.B., and LL.B., Duke University
- BROWN, ALLAN HOWARD Santa Monica, Calif.
- BUFFAM, CECIL JOHN Perth, Ont., Canada
- COMSTOCK, JAMES HENRY Cleveland, Ohio
B.S., Wheaton College; Eastern Baptist Theological Seminary (1 year)
- COWAN, GEORGE MCKILLOP Roland, Man., Canada
A.B., McMaster University
- HOWARD, WILLIAM WALDEN Wheaton, Ill.
A.B., Wheaton College
- KOPP, JOHN WINSLOW Yakima, Wash.
A.B., Wheaton College
- LAZEAR, ROBERT WELLS, JR. Cheyenne, Wyo.
A.B., Wheaton College; Princeton Theological Seminary (1 Semester)
- MCGLATHERY, JAMES WAYLAND Decatur, Ala.
A.B., Wheaton College
- MCKINNEY, THOMAS WHITE Memphis, Tenn.
A.B., Tennessee University
- PENTECOST, JOHN DWIGHT Chester, Pa.
A.B., Hampden-Sydney College
- SEUME, RICHARD HERMAN Omaha, Neb.
A.B., Wheaton College
- SEWELL, ADDISON GILCHRIST Wills Point, Tex.
B.S., Wheaton College
- THOMPSON, CLINTON RALPH Racine, Wis.
A.B., Wheaton College
- WHIPPLE, OTIS GRANT Bellingham, Wash.
A.B., Wheaton College; The Biblical Seminary in New York (1 Year)

Second Year Middle Class

- BURCAW, WILLIAM FRANKLIN Philadelphia, Pa.
- EHLERT, ARNOLD DOUGLAS Rockford, Ill.
A.B., John Fletcher College
- HATCH, CHALMERS UTLEY Charlotte, N. C.
A.B., Wheaton College
- HETRICK, RALPH MYRON Los Angeles, Calif.

MATTSON, ENOCH EMANUEL	Webster, So. Dak.
B.S., Wheaton College	
MILES, JOHN LESTER	Grand Rapids, Mich.
A.B., Taylor University	
PELPHREY, JOSEPH GRANDISON	Ashland, Ky.
A.B., Georgetown College	
REYNHOUT, ROBERT JAMES	Grand Rapids, Mich.
A.B., Calvin College	
SINCLAIR, DONALD ELGIN	Weyburn, Sask., Canada
A.B., Wheaton College	
STEVENS, WILLIAM EARLE, JR.	Wheaton, Ill.
A.B., Wheaton College	
THOMAS, WILLIAM CARL	Little Rock, Ark.
A.B., University of Chicago	
VELTMAN, WILLARD GEORGE	Holland, Mich.
A.B., Hope College	
WILLIAMS, MARSHALL ANDREW	Osman, Ill.
A.B., Illinois Wesleyan University	

First Year Middle Class

BEAL, RICHARD SIDNEY, JR.	Tucson, Ariz.
B.S., University of Arizona; Eastern Baptist Theological Seminary (1 Year)	
BENSON, THEODORE MATTHEW	Wheaton, Ill.
B.S., Wheaton College	
CAPEHART, PAUL ROLAND	Clarksburg, W. Va.
A.B., Otterbein College	
DODDS, ALFRED	Toronto, Ont., Canada
University of Western Ontario; Knox College	
GAMBLE, ROBERT CLIFFORD	Minneapolis, Minn.
A.B., John Fletcher College	
HAWTHORNE, RALPH ROGERS	Cadiz, Ohio
A.B., Muskingum College	
HIEBERT, LANDO	Salem, Ore.
A.B., Willamette University	
HILGEMAN, GEORGE ARTHUR	Williamsville, N. Y.
A.B., Houghton College	
LUCK, GEORGE COLEMAN	Augusta, Ga.
Junior College of Augusta	
MARTIN, ALFRED JUNIOR	University City, Mo.
A.B., Washington University	
MUIR, JOHN GORDON	New York City, N. Y.
A.B., Princeton University	
MURRAY, GEORGE HENRY, 3RD	Baltimore, Md.
M.E., Stevens Institute of Technology	
PETERSON, KENNETH NORTON	Minneapolis, Minn.
A.B., Minnesota University	
PORTMAN, JOHN HAROLD	Arvin, Calif.
B.S., University of California	
RHOAD, GEORGE WILLIAM, JR.	Upper Darby, Pa.
A.B., Grove City College	

TALIAFERRO, JOHN ALLEN	Sherman, Tex.
A.B., Austin College; Columbia Theological Seminary (1 Year)	
TRANMER, ROBERT FRANK	Denver, Colo.
B.S., University of Nebraska	
WILLIAMSON, ROBERT THOMAS	Oak Park, Ill.
Wheaton College	

Junior Class

ALFSEN, VICTOR IVAR	New York, N. Y.
A.B., Park College	
ANDERSON, ERNEST MILTON	Yucaipa, Calif.
A.B., University of Redlands	
ATKINS, GLENWOOD CLIFTON	Higbee, Mo.
B.S., Wheaton College	
BEAVER, SAMUEL WAYNE	Barberton, Ohio
A.B., Kent State University	
BOLLINGER, EDWARD ELMO., JR.	Kingman, Ariz.
A.B., University of Arizona	
BROCKWAY, ALBERT CHESTER	Grundy Center, Iowa
A.B., Central College	
GOOD, HAROLD VICTOR	Trout Lake, Wash.
B.S., and M.S., University of Washington	
HAAS, EMMETT GLEN	Alma, Neb.
A.B., Phillips University	
HAMILTON, ALAN HERBERT	Franklin, Pa.
A.B., Albright College	
ISELL, ARTHUR	Berne, Ind.
A.B., Wheaton College	
JAEGER, HARRY JOSEPH, JR.	Elkins Park, Pa.
A.B., Hampden-Sydney College	
JUSTICE, LESTER	National Park, N. J.
KEE, HOWARD CLARK	Beverly, N. J.
A.B., William Jennings Bryan University	
KIEFER, JAMES SHIFFER	Elizabethtown, Pa.
A.B., Elizabethtown College	
KOPP, PAUL WILLIAM	Yakima, Wash.
A.B., University of California at Los Angeles	
LANDIN, PAUL JOHN	Bradford, Pa.
A.B., Wheaton College	
MOONEY, JAMES SCOTT	New York, N. Y.
MUELLER, CHARLES HERBERT, JR.	Baltimore, Md.
B.S., Wheaton College	
OEHRIK, CHARLES ANDREW, JR.	Queens Village, N. Y.
A.B., Brooklyn College	
OESTREICH, GEORGE WASHINGTON	Philadelphia, Pa.
A.B., Wheaton College	
OLNEY, HARVEY OMAR	Buffalo, N. Y.
B.S., John Brown University	
OLSON, STANLEY MALVIN	Minneapolis, Minn.
A.B., University of Minnesota	

PRICHARD, DEWITT HAYDN	Hoquiam, Wash.
A.B., University of Washington	
ROBERTS, JAMES HERBERT	Benson, Ariz.
B.S., and M.S., University of Arizona	
ROTH, LLOYD DONALD	Tacoma, Wash.
A.B., University of Washington	
SHICK, ORVILLE LUTHER	Allentown, Pa.
A.B., Wheaton College	
SMALL, DWIGHT HERVEY	Oakland, Calif.
A.B., University of California at Berkeley	
SMITH, CASEY	Union City, Tenn.
B.S., Mississippi State College; M.S., University of Kentucky	
SMOOT, JOHN MURRAY	Baltimore, Md.
A.B., Wheaton College	
TAYLOR, KENNETH NATHANIEL	Portland, Ore.
B.S., Wheaton College	
THIEME, ROBERT BUNGER, JR.	West Los Angeles, Calif.
A.B., University of Arizona	
TITTERUD, VINCENT OWEN	Cokato, Minn.
B.S., Wheaton College	
TROY, PAUL ARTHUR	Winona, Lake, Ind.
A.B., Wheaton College	
WHITE, BENJAMIN STUART	Gunnison, Colo.
A.B., William Jennings Bryan University	
WICHERN, EDWARD HENRY, JR.	Euclid, Ohio
A.B., Wheaton College	
WILLEMS, ARTHUR GEORGE	Waldheim, Sask., Canada
A.B., Chico State College; Th.B., Tabor College	
Special Students	
BRYARS, JAMES HEATLEY	New Orleans, La.
BURNETT, ARGUS ALLEN	Dallas, Tex.
COOK, REUEL ANDERSON	Spokane, Wash.
Eastern Washington College of Education; Whitworth College	
*HATCH, SIDNEY ALBERT	Puente, Calif.
A.B., University of California at Los Angeles	
HEADINGTON, LEON VINCENT	Dallas, Tex.
B.S., Southern Methodist University	
KIRK, JOHN ORPHUS	Dallas, Tex.
University of Southern California; University of Tennessee	
LECHNER, REMBERT ANDREW	Dallas, Tex.
LONGSTRETH, SAMUEL HAROLD	Oklahoma City, Okla.
MALMSTROM, CARL OLAF	Guatemala City, Guat.
North Park College; Th.B., Western Baptist Theological Seminary	
MINNIS, LESLIE FERRELL	Dallas, Texas
MOON, HARVEY ANTHONY	Philadelphia, Pa.
TRUE, ROY ELMER	Dallas, Tex.
Total number of students, without duplication	116
Colleges and Universities represented	57
Theological Seminaries represented	8

*Enrolled for admission at the beginning of the spring semester, January 28, 1941.

PRESCRIBED CURRICULUM

(Leading to the Master of Theology Degree)

JUNIOR YEAR

Courses	Fall	Spring
101 Systematic Theology I	3 hours	3 hours
107 Hermeneutics	1 hour	
108 Spiritual Life	1 hour	1 hour
202 Elements of Hebrew	4 hours	4 hours
205 Archaeology		2 hours
302 Greek I	2 hours	2 hours
401 Church History I	1 hour	1 hour
501 Homiletics I	2 hours	2 hours
601 Bible I (The Covenants and Dispensations)	2 hours	2 hours
701 Logic	1 hour	
Total, 34 semester hours	17 hours	17 hours

FIRST MIDDLE YEAR

102 Systematic Theology II	3 hours	3 hours
201 O. T. Introduction	3 hours	
301 N. T. Introduction		3 hours
203 Hebrew II	2 hours	2 hours
303 Greek II	2 hours	2 hours
402 Church History II	2 hours	2 hours
502 Homiletics II	1 hour	1 hour
602 Bible II (Genesis to Song of Solomon)	4 hours	4 hours
Total, 34 semester hours	17 hours	17 hours

SECOND MIDDLE YEAR

103 Systematic Theology III	2 hours	2 hours
105 Christian Evidences	1 hour	
106 Apologetics		1 hour
204 Hebrew III	3 hours	3 hours
304 Greek III	2 hours	2 hours
403 Church History III	2 hours	
405 Missions: (a) History, (b) Future	2 hours	1 hour
406 Comparative Religions, Cults		1 hour
504 Politics		1 hour
505 Evangelism		1 hour
603 Bible III (Isaiah to John)	4 hours	4 hours
Electives	1 hour	1 hour
Total, 34 semester hours	17 hours	17 hours

SENIOR YEAR

104 Systematic Theology IV	2 hours	2 hours
305 Greek IV	2 hours	2 hours
404 History of Christian Doctrine	2 hours	2 hours
503 Pastoral Theology		1 hour
506 Child Study	1 hour	
604 Bible IV (Acts to Revelation)	4 hours	4 hours
Electives	2 hours	2 hours
Master's Thesis required	1 hour	1 hour
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Total, 28 semester hours	14 hours	14 hours
Total for graduation with Th.M. degree, 130 hours.		

PRESCRIBED CURRICULUM

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

JUNIOR YEAR

Courses	Fall	Spring
101 Systematic Theology I	3 hours	3 hours
107 Hermeneutics	1 hour	
108 Spiritual Life	1 hour	1 hour
201 O. T. Introduction	3 hours	
205 Archaeology		2 hours
300 Elements of Greek	4 hours	4 hours
(Not credited toward degree)		
301 N. T. Introduction		3 hours
401 Church History I	1 hour	1 hour
501 Homiletics I	2 hours	2 hours
601 Bible I (Covenants and Dispensations)	2 hours	2 hours
701 Logic	1 hour	
<hr/>		
Total, 36 semester hours	18 hours	18 hours

FIRST MIDDLE YEAR

102 Systematic Theology II	3 hours	3 hours
202 Elements of Hebrew	4 hours	4 hours
302 Greek I	2 hours	2 hours
402 Church History II	2 hours	2 hours
502 Homiletics II	1 hour	1 hour
602 Bible II (Genesis to Song of Solomon)	4 hours	4 hours
Electives	1 hour	1 hour
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Total, 34 semester hours	17 hours	17 hours

SECOND MIDDLE YEAR

103 Systematic Theology III	2 hours	2 hours
105 Christian Evidences	1 hour	
106 Apologetics		1 hour
203 Hebrew II	2 hours	2 hours
303 Greek II	2 hours	2 hours
304 Greek III	2 hours	2 hours
403 Church History III	2 hours	
405 Missions	2 hours	1 hour
406 Comparative Religions		1 hour
504 Politics		1 hour
505 Evangelism		1 hour
603 Bible III (Isaiah to John)	4 hours	4 hours
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Total, 34 semester hours	17 hours	17 hours

SENIOR YEAR

104 Systematic Theology IV	2 hours	2 hours
204 Hebrew III	3 hours	3 hours
305 Greek IV	2 hours	2 hours
404 History of Christian Doctrine	2 hours	2 hours
503 Pastoral Theology		1 hour
506 Child Study	1 hour	
604 Bible IV (Acts to Revelation)	4 hours	4 hours
Electives	2 hours	2 hours
Master's Thesis required	1 hour	1 hour
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Total, 34 semester hours	17 hours	17 hours
Total for graduation with Th.M. degree, 130 semester hours (not including Greek 300).		

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. Including the Prolegomena, eleven major divisions of the subject are recognized, and the entire discipline is consummated in an intensive analysis of one hundred and eighty doctrines. The supreme aim of the course is to ground the student in the teaching of the Scriptures under each of these divisions and doctrines. The lecture method is followed, combined with comparison of classroom instruction with collateral matter from standard works on theology. The student has before him also printed copies of extensive analytical questionnaires prepared by the professor.

101 SYSTEMATIC THEOLOGY I.

- (1) PROLEGOMENA. Introductory consideration of the nature and source of theology.
- (2) BIBLIOLOGY. A consideration of the essential facts concerning the Bible in seven divisions: (a) Revelation; (b) Inspiration; (c) Vivification; (d) Illumination; (e) Interpretation; (f) Preservation; (g) Authority.
- (3) THEOLOGY PROPER. The doctrine of the Person of God considered under two aspects: (a) Theism, a study of the arguments for the existence of God, His attributes, decrees and names; (b) Trinitarianism: the doctrine of the Trinity with consideration of each Person of the Godhead.
- (4) ANGELOLOGY. The entire revelation concerning the angels is investigated in three divisions: (a) The Angel of Jehovah; (b) the unfallen angels, their rank, titles and ministries; (c) the fallen angels, including an extended examination of the doctrine of Satan.
- (5) ANTHROPOLOGY. The subject is considered in five divisions: (a) The Biblical doctrine of the creation of man; (b) the trichotomous nature of man; (c) the origin of man's body, soul, and spirit; (d) the fall; (e) sin, its character and penalty, and the doctrine of imputation.
Prescribed, first year, six hours.
PROFESSOR WALVOORD, first semester.
PROFESSOR CHAFER, second semester.

102 SYSTEMATIC THEOLOGY II.

- (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, including that which He wrought both in His death and resurrection; (b) Salvation, including the divine undertaking and its result.

(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.

(8) ESCHATOLOGY. 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 untrammled method in Biblical exposition.

Prescribed, second year, six hours.

PROFESSOR CHAFER, first semester.

PROFESSOR WALVOORD, second semester.

103 SYSTEMATIC THEOLOGY III.

(9) CHRISTOLOGY. The doctrine of Christ unabridged, that is, not restricted to His person but incorporating also His work and its consummation.

Prescribed, first semester, third year, two hours.

PROFESSOR WALVOORD.

(10) PNEUMATOLOGY. The doctrine of the Holy Spirit, unabridged, incorporating both His person and His work in this and all ages.

Prescribed, second semester, third year, two hours.

PROFESSOR WALVOORD.

104 SYSTEMATIC THEOLOGY IV.

(11) DOCTRINAL SUMMARIZATION. In this course one hundred and eighty doctrines are treated analytically, spiritually, and pedagogically.

Prescribed, fourth year, four hours.

PROFESSOR CHAFER.

105 CHRISTIAN EVIDENCES. General introduction to the subject, with special consideration of definitional matter and the various classes of evidence.

Prescribed, third year, first semester, one hour.

DOCTOR BENNETCH.

106 APOLOGETICS. Speculative theories of science and philosophy have pushed the older arguments of atheism and deism to the background. These modern problems are treated.

Prescribed, third year, second semester, one hour.

DOCTOR BENNETCH.

- 107 BIBLICAL HERMENEUTICS. 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. Text, *The Science of Biblical Hermeneutics*, by Rollin T. CHAFER.
Prescribed, first year, first semester, one hour.
PROFESSOR NASH.

- 108 SPIRITUAL LIFE. The aim of this course is to furnish a working knowledge of the revealed spiritual laws which govern the Christian character and service.
Prescribed, first year, two hours.
PROFESSOR CHAFER.

Electives

- 111 HAMARTIOLOGY. The doctrine of sin, with attention to the divine permission of it, its origin in heaven, its transmission to earth, its fourfold effect upon humanity, its peculiar character when committed by Christians, and its only cure through the death of Christ.
Elective, two hours, 1942-1943 and 1945-1946. Thesis required (5,000 words).
PROFESSOR CHAFER.
- 112 JUDAISM. ITS SOTERIOLOGY AND ESCHATOLOGY. An analytical investigation into the character of Judaism, its scope, its application, its relationships, its provisions, its obligations, its service, its provisions for restoration, its way of approach to God, and its future hope; special and constant attention being given both to the vital similarities and dissimilarities between Judaism and Christianity.
Elective, two hours, 1942-1943 and 1945-1946. Thesis required (5,000 words).
PROFESSOR CHAFER.
- 113 A SURVEY OF BIBLICAL PROPHECY. The entire field of Biblical prophecy is considered as to the nature and value of prophecy, its major themes in both the Old and New Testaments, the twofold divine purpose, and the consummation of all things both in heaven and on earth.
Elective, two hours, 1940-1941 and 1943-1944. Thesis required (5,000 words).
PROFESSOR CHAFER.

- 114 DOCTRINE OF GRACE. A comprehensive analysis of the doctrine of divine grace, with its major divisions—saving grace, keeping grace, and the believer's life under grace. Extended attention is given to divine grace as it is disclosed in the Jewish covenants, and its unconditional character and eternal magnitude as the present supreme purpose for the heavenly manifestation of its unmeasured riches.
Elective, two hours, 1940-1941 and 1943-1944. Thesis required (5,000 words).
PROFESSOR CHAFER.
- 115 NEW TESTAMENT THEOLOGY. This course aims at a comprehensive investigation into the distinctive elements of the New Testament revelation, embracing a study of the purpose, scope and character of the present unforeseen age, the present position before God of Israel. Pertinent features of Christology, the character of the four Gospels, the new divine purpose in the Church, and the doctrinal features of the epistles.
Elective, two hours, 1941-1942 and 1944-1945. Thesis required (5,000 words).
PROFESSOR CHAFER.
- 116 OLD TESTAMENT THEOLOGY. A systematic rather than a mere Biblical or historical theology of the Old Testament, with particular emphasis upon the origin of all things, the precise nature and purpose of the great covenants, the chosen earthly people, the Messianic hope, and the essential doctrines of the First Testament.
Elective, two hours, 1941-1942 and 1944-1945. Thesis required (5,000 words).
PROFESSOR CHAFER.

II. Semitic Languages, Old Testament Exegesis, and Archaeology

- 201 INTRODUCTION TO THE OLD TESTAMENT. The history of the text; the versions; the formation and extent of the canon; the critical attack on the Old Testament, with particular reference to Pentateuchal criticism; the authenticity of the Old Testament; introduction to the separate books.
Prescribed, first or second year, first semester, three hours (see the two curriculums).
PROFESSOR FEINBERG.

- 202 HEBREW I. Elements of Hebrew. The essentials of grammar, with readings in Genesis. Prescribed, first or second year, eight hours (see the two curriculums).
PROFESSORS FEINBERG and SIEGEL.
- 203 HEBREW II. Advanced Hebrew. Further study in grammar and syntax with reading in Genesis for the first semester. In the second semester a detailed exegesis of the prophecy of Zechariah. Prescribed, second or third year, four hours (see the two curriculums).
PROFESSORS FEINBERG and SIEGEL.
- 204 HEBREW III. Book of Isaiah. This course will include not only an accurate study of the text in the light of its historical background and style, but will deal with the fullness of the Isaianic contribution in the field of Messianic prophecy. Prescribed, third or fourth year, six hours (see the two curriculums).
PROFESSOR FEINBERG.
- 205 ARCHAEOLOGY. A study of the archaeological research in Biblical lands with a view to the confirmation of the accuracy of the Scriptures. Prescribed, two hours.
PROFESSOR FEINBERG.

Electives

- 211 OLD TESTAMENT TEXTUAL CRITICISM. A study of the Massoretic notes, the parallel passages and the versions, with a view to explaining, as far as possible, how variations have occurred. Elective, two hours.
PROFESSOR FEINBERG.
- 212 ADVANCED HEBREW READING. Selected portions of the Hebrew text, with emphasis on rapid reading. Prerequisite, two years of Hebrew study. Elective, two hours.
PROFESSOR FEINBERG.
- 213 BIBLICAL ARAMAIC. A study of the grammar, with reading in Daniel and Ezra. Elective, two hours.
PROFESSOR FEINBERG.
- 214 READING OF SELECTED PSALMS FROM THE HEBREW TEXT. Particular emphasis is laid upon the devotional and practical values. Elective, four hours.
PROFESSOR FEINBERG.

- 215 MESSIANIC PROPHECIES IN THE OLD TESTAMENT. A study of the Messianic prophecies in their progressive unfolding, on the basis of the Hebrew text. Elective, four hours.
PROFESSOR FEINBERG.

III. New Testament Literature and Exegesis

This department endeavors to train the student to do careful exegetical work in the Greek New Testament. In the first half of the undergraduate course great stress is laid on the mastery of forms and the acquisition of a working vocabulary; in the second half, on the study of syntax and work in exegesis. Use is made of the new light shed on the Greek of the New Testament by the papyri, the ostraca, and the inscriptions. Such works as Deissmann's *Bible Studies and Light from the Ancient East*, Milligan's *Here and There Among the Papyri* and *Selections from the Greek Papyri*, and Moulton and Milligan's *Vocabulary of the Greek New Testament* are available in the library.

An adequate training in the elements of Greek is a prerequisite for full standing as a Junior. Matriculates deficient in this requirement will take Course 300, Elements of Greek, eight hours, without credit, in the place of Course 302, Greek I, four hours, and will follow the special curriculum provided for students deficient in Greek.

All candidates for the Master of Theology degree in the regular course will be required to read the entire Greek New Testament during the four-year period of the course.

- 300 THE ELEMENTS OF GREEK. This is an introductory course and is intended for the student who has had no Greek or who needs a review in the elements of the language. Davis' *Beginner's Grammar of the Greek New Testament* is the text used. First year, eight hours, but not credited toward a degree.
PROFESSOR SIEGEL.
- 301 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 or second year, three hours (see the two curriculums).
PROFESSOR HARRISON.
(Taught 1940-1941, by DOCTOR BENNETCH.)
- 302 GREEK I. During the first semester a thorough review is made of the elements of Greek, followed by more advanced work in Dana and Mantey's *Manual Grammar of the Greek New*

- Testament.* John's Gospel is read with care.
Prescribed, first year, four hours.
PROFESSOR SIEGEL.
- 303 GREEK II. The Lucan writings are studied in this year, the Gospel in the first semester and the Acts in the second semester. Syntax is continued with Dana and Mantey as a text. Prescribed, second year, four hours.
PROFESSOR SIEGEL.
- 304 GREEK III. The first semester is given up to the exegesis of First Corinthians. The Prison Epistles are studied in the same way in the second semester. Work in syntax is continued from Greek II.
Prescribed, third year, four hours.
PROFESSOR HARRISON.
(Taught 1940-1941, by DOCTOR BENNETCH.)
- 305 GREEK IV. The first semester is spent in the exegesis of the Epistle to the Romans; the second semester in the exegesis of the Epistle to the Hebrews.
Prescribed, fourth year, four hours.
PROFESSOR HARRISON.
(Taught 1940-1941, by DOCTOR BENNETCH.)

Electives

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

- 311 THE GOSPEL OF MATTHEW. In addition to the reading of the book, the methods of interpretation will be discussed and word studies will be made of the most important words. Special problems will be assigned for research from time to time.
Elective, two hours, second semester, 1940-1941.
PROFESSOR HARRISON.
- 312 GREEK SEMINAR. This course is somewhat flexible as to materials studied, but it includes advanced grammar, selections from the papyri, and some special problems of the Greek New Testament. Admission by consent of the professor.
Elective, two hours, first semester, 1941-1942 and 1943-1944.
PROFESSOR HARRISON.

- 313 THE ESCHATOLOGICAL EPISTLES AND THE REVELATION. The study embraces 1, 2 Thessalonians and 2 Peter in the first semester and the Revelation in the second semester. In addition to classroom work, the students write several papers on assigned subjects.
Elective, four hours, 1941-1942 and 1943-1944.
PROFESSOR HARRISON.
- 314 GALATIANS. The objective in this course is a detailed exegesis of the epistle, together with an examination of the historical problems raised in the book.
Elective, two hours, first semester, 1941-1942 and 1943-1944.
PROFESSOR HARRISON.
- 315 SECOND CORINTHIANS. The plan of study is much the same as in Galatians. Students are required to make use of Greek commentaries in their study of the book.
Elective, two hours, second semester, 1941-1942 and 1943-1944.
PROFESSOR HARRISON.
- 316 THE GENERAL EPISTLES. The books covered are James, 1 Peter, 1, 2, 3 John, Jude.
Elective, two hours, first semester, 1940-1941 and 1942-1943.
PROFESSOR HARRISON.
- 317 THE PASTORAL EPISTLES. The course consists in the exegesis of 1, 2 Timothy, and Titus.
Elective, two hours, first semester, 1940-1941 and 1942-1943.
PROFESSOR HARRISON.
- 318 THE SEPTUAGINT. A survey of the origin and nature of the Greek Old Testament, with the reading of selected portions. Comparison with the Hebrew text.
Elective, two hours, second semester, 1940-1941 and 1942-1943.
PROFESSOR HARRISON.
- 319 PAULINISM. A study of the life and labors of the Apostle Paul, with especial reference to his contribution to New Testament teaching. Critical theories will be examined.
Elective, two hours, first semester, 1940-1941 and 1942-1943.
PROFESSOR HARRISON.
- 322 THE SYNOPTIC PROBLEM. The questions of origin, priority, distinctive character, likeness and unlikeness, harmony, exegesis, and *raison d'être*.
Elective, one hour, first semester.
DOCTOR BENNETCH.

- 323 THE JOHANNINE PROBLEM. The questions of authorship, origin, relationship, Gnostic influence, theology, and interpretation.
Elective, one hour, first semester.
DOCTOR BENNETCH.
- 324 NEW TESTAMENT SYNONYMS. Study of the related words for sin, prayer, salvation, works of the flesh, ministerial qualification, titles of Christ, etc.
Elective, one hour, second semester.
DOCTOR BENNETCH.
- 325 DOCTRINAL TERMINOLOGY. Study of the recurring words for faith, justification, sin, Advent, grace, predestination, eternity, sanctification, etc.
Elective, one hour, second semester.
DOCTOR BENNETCH.
- 326 PHILOLOGY OF NEW TESTAMENT GREEK. An examination of the basic principles of the *koiné* in the New Testament.
Elective, two hours.
PROFESSOR SPANGLER.

IV. 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.

- 401 CHURCH HISTORY I. A general introduction to the entire field of Church History.
Prescribed, first year, two hours.
PROFESSOR NASH.
- 402 CHURCH HISTORY II. From the close of the Apostolic Age to the Reformation.
Prescribed, second year, four hours.
PROFESSOR NASH.
- 403 CHURCH HISTORY III. From the Reformation to modern times. A continuation of Course 402. Lectures, recitations, and assigned reading.
Prescribed, third year, first semester, two hours.
PROFESSOR NASH.

- 404 HISTORY OF CHRISTIAN DOCTRINE. The doctrine of the early Church Fathers; the Greek Apologists and the later Greek and Latin Fathers, the Nicene and Post-Nicene theology; Mediæval theology, the rise and development of Scholasticism; the Reformation and Counter Reformation, the formulation of the Creeds, Protestant and Roman Catholic; the modern influence of philosophy and scientific research upon theology. Text: *History of Christian Doctrine*, Fisher.
Prescribed, fourth year, four hours.
PROFESSOR NASH.
(Taught, 1940-1941, by MINER B. STEARNS, Fellow.)
- 405 MISSIONS: (a) HISTORY, (b) FUTURE. The aim of this course is not only (a) to give a comprehensive view of the history of Christian missions, but also (b) to emphasize the large place missions holds in God's purpose to the end of the present age. In purpose and outlook our Seminary has been intensely missionary from the beginning. With a view to an expanding preparation for missionary service this course is prescribed, embracing the following: (1) Faith missions—their history and achievements; (2) Hebrew missions in the homeland and abroad; (3) missionary principles and ideals; (4) appraisal of the missionary attitude and ideals of the Seminary, a study of the missions under which our graduates are serving, and the particular contribution they are making in these fields.
Prescribed, two hours, first semester; one hour, second semester, third year.
PROFESSOR SPANGLER.
- 406 COMPARATIVE RELIGIONS, AND CULTS. 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.
Prescribed, third year, one hour, second semester.
PROFESSOR SPANGLER.

Electives

- 411 EARLY CHURCH HISTORY. The expansion of Christianity and its conflict with Judaism and paganism in the first five centuries of our era based upon the study of selected patristic writings, in translation. Courses 401 and 402 or their equivalent are a prerequisite for this course.
Elective, two hours.
PROFESSOR NASH.

- 412 HISTORY OF THE REFORMATION. An intensive study of this period, dealing with the causes of the Reformation and tracing the history of the movement in the various countries of Western Europe. Elective, two hours. PROFESSOR NASH.
- 413 HISTORY OF THE DOCTRINE OF THE ATONEMENT. A seminar course. Prerequisite, Course 404, or its equivalent. Elective, two hours. PROFESSOR NASH.
- 414 THE HISTORY OF PREACHING. A survey of the art of preaching during the Christian centuries. This course is open to Middlers and Seniors as well as graduate students. Elective, two hours, first semester. PROFESSOR NASH.
415. MODERN RELIGIOUS LIBERALISM. Lectures and assigned reading. Open to Middlers and Seniors. Elective, two hours, second semester. PROFESSOR NASH.
- 416 ORIGIN OF RELIGION. In view of the discoveries made by specialists in this department of anthropology, a new emphasis must be placed upon "first things" in man's earliest conception of God and in man's early attitude toward God. This necessarily includes the only sane conception of the origin of the world and of man; the origin of primitive worship, prayer and sacrifice; the origin of belief in immortality; the origin of social ethics as seen in the family and its correlates. Elective, two hours. PROFESSOR SPANGLER.
- 417 PRESBYTERIAN HISTORY AND ADVANCED POLITY. A seminar course, with classes at stated intervals. Prerequisite, Course 403. Elective, two hours. PROFESSOR NASH.

V. *Homiletics and Practical Theology*

- 501 HOMILETICS I. Preparation and Delivery of Sermons. The instruction is given from textbook and lecture, including text analysis and outline development. Each student must present at least one written sermon per semester. Prescribed, first year, four hours. PROFESSOR NASH.

- 502 HOMILETICS II. The aim is to ground the student in principles governing effective expository preaching. Prescribed, second year, two hours. PROFESSOR NASH.
- 503 PASTORAL THEOLOGY. The lecture method is used and practical exercises are conducted by the professor. Prescribed, fourth year, one hour. PROFESSOR SPANGLER.
- 504 CHURCH POLITIES. This course includes a review of the New Testament teaching concerning church order and discipline, followed by a study of the three grand divisions of modern church government, covering Episcopacy, the Presbyterian system and the Congregational form, concluding with a detailed study of the politics of the denominations represented in the class. Prescribed, third year, one hour. PROFESSOR NASH.
- 505 EVANGELISM. An exhaustive treatment of the principles governing effective evangelism, both public and personal. Prescribed, third year, one hour. PROFESSOR CHAFER.
- 506 CHILD STUDY. This is an introductory course, based upon the sane conclusions of Child Psychology. Its objective is to aid the minister in his practical work with children in the several organizational activities of the church, in which children are taught and have part. The Bible is employed as a most important adjunct, along with authentic, available helps in Hebrew literature. Prescribed, fourth year, one hour. PROFESSOR SPANGLER.

Electives

- 511 PUBLIC SPEAKING AND READING. (A) Public Speaking; (B) Public Reading. Special attention is given to the public reading of the Scriptures, hymns, etc. Elective, one hour. PROFESSOR SPANGLER.

VI. English Bible Exposition

This school of the curriculum offers an unusual training in the English Bible. Four visiting teachers, each known as a Bible lecturer of power and spiritual insight, are employed to cover sixteen pivotal books of the Bible during four years in seriatim courses.

All the sixty-six books of the Bible are covered during the course by the resident professor of English Bible and other members of the resident staff.

- 601 BIBLE I. The Covenants and Dispensations, and Special Bible Lectures. This course is introductory to the general study of the Scriptures, and is a thorough presentation of the major divisions of the Bible, a knowledge of which is essential to a right understanding of the Divine Revelation. The Special Bible Lectures are included in the course.
Prescribed, first year, four hours.
PROFESSOR LINCOLN and visiting Professors.
- 602 BIBLE II. This course covers the books of Genesis to the Song of Solomon, inclusive, and Special Bible Lectures.
Prescribed, second year, eight hours.
PROFESSOR LINCOLN, visiting Professors and members of Resident Faculty.
- 603 BIBLE III. This course continues the study from Isaiah to John's Gospel, inclusive, and Special Bible Lectures.
Prescribed, third year, eight hours.
PROFESSOR LINCOLN, visiting Professors and members of Resident Faculty.
- 604 BIBLE IV. Beginning with Acts, the remaining books of the New Testament are covered in the course, and Special Bible Lectures.
PROFESSOR LINCOLN, visiting Professors and members of Resident Faculty.

VII. Philosophy

- 701 LOGIC. The need of training in Logic, as preparatory to the study of Hermeneutics, is quite imperative.
Prescribed, one hour.
PROFESSOR SPANGLER.
- 711 THE PHILOSOPHY OF THEISM. This course offers a sufficient explanation of the universe and an adequate theory of truth and life. The thesis is that the Bible provides the only adequate metaphysics in respect to man in all of his relations.
Elective, four hours.
PROFESSOR SPANGLER.

- 712 THE PHILOSOPHY OF THE CHRISTIAN RELIGION. This study is supplementary to that of the Philosophy of Theism.
Elective, four hours.
PROFESSOR SPANGLER.
- 713 CHRISTIAN ETHICS. As preliminary, there is a brief study of the first principles and psychology of ethical theory: also a survey of the several schools in general ethics to discover their untenableness and inadequacy for the "walk" of the saint. The Bible, especially the Prophets and the New Testament, is set forth as the one sufficient rule of life.
Elective, one hour.
PROFESSOR SPANGLER.

BRIEF HISTORICAL STATEMENT

In response to a wide-spread desire amongst conservative Christian leaders for a ministerial training which should at once retain the values of a standard theological course and combine with these a thorough training in expository preaching and teaching of the Word of God, Dr. Lewis Sperry Chafer, then of New York City, in the winter of 1921 invited Dr. Alex. B. Winchester, Pastor Extramuros of Knox Presbyterian Church, Toronto, Canada, and Dr. W. H. Griffith Thomas, late professor at Oxford University, England, and Wycliff College in Toronto, a noted Anglican scholar and minister, to meet at Atlanta, Georgia, to consider the possibilities of such a school. As a result of the conference it was decided to make known the plan and seek a location for the start of the work.

In 1923, while Dr. Chafer was holding a Bible conference at the First Presbyterian Church of Dallas, he broached the plan to the pastor, Dr. William M. Anderson, who at once called together a temporary board with the determination of starting the school the following fall. In May, 1924, Dr. Rollin T. Chafer was engaged to organize the work for the opening on October 1. Beginning with a student body of twelve men, in rented quarters on Hughes Circle, the Seminary has had a steady yearly growth. In 1929 the school was reorganized on a broader basis, by amendment of its State charter, the control passing from the original Board of Trustees to a body of wider representation, known as the Board of Incorporate Members which in turn is divided into two smaller boards, namely, Board of Regents, controlling the faculty and educational features, and Board of Trustees, concerned with the finances and physical equipment of the Seminary.

In 1926 a goodly portion of the present site was purchased by Dallas friends and the following year the first building was erected with funds provided by Mr. and Mrs. Adam Davidson in memory of Mr. Davidson's mother and known as the Lidie C. Davidson Hall. The next year

the members of the Bible classes of the late Rev. Daniel Miner Stearns of Philadelphia erected a dormitory known as the D. M. Stearns Memorial Hall. In 1929 Mr. George T. Bisel of Philadelphia completed the campus site, adding the full frontage of the Swiss Avenue block by the purchase of a large apartment house, now used for married students, and two residences, one known as the White House, used as an overflow dormitory, the other being used as the home of a faculty member. The full capacity of the present equipment has been reached, and more extended quarters are badly needed.

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 Seminary soon after Dr. Thomas' death by Mr. William Nairn of Dundee, Scotland. This became the nucleus of the growing Seminary 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, Dr. Howard Kelly, and many other smaller collections. The present working library of about 14,000 volumes is much more valuable than its numbers would indicate, for, unlike many seminary libraries, it has been so carefully selected it contains very little "deadwood." It is being increased as rapidly as possible. The leading theological reviews of America and Europe, as well as much popular current literature, are available in the reading room.

TERMS OF ADMISSION

It is the aim of the Seminary 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 accredited college or university. Evidence that the applicant is born again, is yielded to the will of God, is endowed with ministry gifts, and agrees essentially with the system of doctrine taught in this Seminary is sought.

The course of study is planned specifically for those who have completed a regular academic course leading to a college diploma or its equivalent. An official transcript of previous college and seminary records is required in all cases, accompanied with a formal application on a blank form furnished on request addressed to the Registrar. Not more than four students without a college degree or its equivalent are admitted to each entrance class and are classified as irregular students.

The enrollment of applicants not possessing a college degree or its equivalent and not included in the quota of irregular students is limited to local pastors who are classified as *special students*, and are not eligible for graduation. The Credits Committee is empowered to enroll special students other than local pastors in unusual circumstances.

CERTIFICATES AND DEGREES

On completion of the prescribed four-year 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 Master of Theology (Th.M.). Irregular students admitted to this course as exceptions, receive, upon satisfactory completion of the work, a certificate without degree. A graduation fee (\$10.00) is charged, which covers the cost of diploma, cap and gown, hood and other incidentals.

THE GRADUATE SCHOOL

Two courses of study are offered in the Graduate School:

1. A one-year course leading to the Master of Theology (Th.M.) degree is provided for men who hold both regular academic and seminary degrees of A.B. and B.D. or their academic or theological equivalents.

2. A two-year course leading to the degree of Doctor of Theology (Th.D.) is provided for students who have completed the work leading to the Master of Theology degree or its equivalent. One year of the course must be spent in residence. Applicants for both degrees must have included in their theological training courses satisfying requirements in Hebrew and Greek.

Master of Theology Degree

For students presenting regular academic and seminary training leading to the A.B. and B.D. or their respective academic and theological equivalents one year of residence is required, including the following schedule: Thirty-two semester hours of classroom and thesis work are required for the completion of the course, apportioned as follows: Twenty-two semester hours to be devoted to a major subject in the general field of one of the following departments of the curriculum: namely, Systematic Theology, Semitic Languages and Old Testament Exegesis, New Testament Literature and Exegesis, and Sacred History. Ten hours shall be apportioned to the minor subjects chosen from any major department of the curriculum not related to the major subject. A thesis, for which two hours credit is given in the major, is required, to be characterized by literary excellence and containing not less than 10,000 words. Two copies of the thesis properly typewritten and bound shall be presented, conforming strictly to the standards prescribed in the *Manual of Instructions for the Preparation of Graduation Theses and Dissertations*, and shall become the property of the Seminary.

Doctor of Theology Degree

1. Applicants for the degree of Doctor of Theology must have completed the work leading to a Master of Theology degree or its equivalent theological degree. Applicants for admission to this course must present transcripts of the record of work done in college and seminary, accompanied by a formal application on a blank furnished upon request addressed to the Registrar. The transcripts of record, recommendations, and other credentials will be reviewed by the Credits Committee of the Faculty and the eligibility to pursue the work will be passed upon by this Committee. Undergraduate students of the Dallas Theological Seminary who plan to pursue the graduate work leading to the Th.D. degree may file application for such study during the senior year, to be passed upon by the Credits Committee. Upon approval of application, the student is admitted to the courses leading to the Th.D. degree.

2. Before being admitted formally as a candidate, in addition to matriculation examination, applicants are required to pass a satisfactory examination given by the Examining Committee. The examination shall inquire into the character, scholarship, theology, and promise of the applicant. At least one semester of resident study must be completed before the examination. Candidates for the Master of Theology degree shall be allowed to take the examination in their last semester of resident study for the degree, but final action shall be withheld until they have received the degree of Master of Theology.

3. An applicant who holds the prerequisite degree of Master of Theology or its equivalent shall be required to spend at least one year in residence and one year of study *in absentia* after receiving the Th.M. degree before the Th.D. degree will be conferred. During the year of resident study, sixteen semester hours must be devoted to a major subject involving at least two courses of study, and eight semester hours divided between two minor subjects, making a total of twenty-four hours.

4. A final exhaustive oral examination will be required in the field of the major subject conducted before a committee of the Faculty by the professor in whose department the work is taken. Satisfactory written examinations shall satisfy the requirements of the minor subjects.

5. In addition to completing the courses leading to the oral and written examinations, each applicant is required to write a dissertation of not less than 50,000 words. The subject shall be chosen by the applicant in consultation with the major professor, and its development must show thorough preparation and excellent literary form. The dissertation must be filed with the major professor by April first

prior to the granting of the degree. Two typewritten copies of this dissertation, properly bound, must be filed in the archives of the Seminary. The dissertation must conform strictly to the standards prescribed in the *Manual of Instructions for the Preparation of Graduation Theses and Dissertations*, and becomes the property of this institution. Should the applicant desire to publish his dissertation, he will be allowed to do so on approval of the Administration Committee. The copyright of the published dissertation, however, shall be the property of the Dallas Theological Seminary.

6. The major study and subject of the dissertation may be chosen only under the rules governing this course. Minors shall be chosen from the elective courses of any of the other main divisions of the curriculum not related to the major.

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

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 (\$1.00 a month) 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. Twelve rent-free apartments ranging from two to four rooms with private baths are available on the campus for married students. Academically regular students are given first choice of rooms and apartments, others being accommodated only in case of vacancies. A limited amount of student employment is available for accepted regular students, single students being given preference.

The Seminary conducts a refectory under the management of a competent steward, excellent board being furnished at \$5.25 a week. The cost of textbooks the first year is about \$25. After the first year the expense of textbooks is less.

DOCTRINAL STATEMENT

ARTICLE I

THE SCRIPTURES

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

ARTICLE II

THE GODHEAD

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

ARTICLE III

MAN CREATED AND FALLEN

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

ARTICLE IV

THE FIRST ADVENT

We believe that, as provided and purposed by God and as pre-announced in the prophecies of the Scriptures, the Eternal Son of God came into this world that He might manifest God to men, fulfill prophecy, and become the Redeemer of a lost world. To this end He

was born of the virgin, and received a human body and a sinless human nature. (John 1:18; 3:16; Luke 1:30-35; Heb. 4:15.)

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

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

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

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

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

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

ARTICLE V

SALVATION ONLY THROUGH CHRIST

We believe that, owing to universal death through sin, no one can enter the kingdom of God unless born again; and that no degree of reformation however great, no attainments in morality however high, no culture however attractive, no baptism or other ordinance however administered, can help the sinner to take even one step toward heaven; but a new nature imparted from above, a new life implanted by the Holy Spirit through the Word, is absolutely essential to salvation, and only those thus saved are sons of God. We believe, also, that our redemption has been accomplished solely by the blood of our Lord Jesus Christ, who was made to be sin and was made a curse for us, dying in our room and stead; and that no repentance, no feeling, no faith, no good resolutions, no sincere efforts, no submission to the rules and regulations of any church, nor all the churches that have existed since the

days of the Apostles, can add in the very least degree to the value of the blood, or to the merit of the finished work wrought for us by Him who united in His Person true and proper Deity with perfect and sinless humanity. (Lev. 17:11; Isa. 64:6; Matt. 26:28; John 3:5, 18; Rom. 5:6-9; II Cor. 5:21; Gal. 3:13; 6:15; Eph. 1:7; Phil. 3:4-9; Titus 3:5; Jas. 1:18; I Pet. 1:18, 19, 23.)

We believe that the new birth of the believer comes only through faith in Christ and that repentance is a vital part of believing, and is in no way, in itself, a separate and independent condition of salvation; nor are any other acts, such as confession, baptism, prayer, or faithful service, to be added to believing as a condition of salvation. (John 1:12; 3:16, 18, 36; 5:24; 6:29; Acts 13:39; 16:31; Rom. 1:18; 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 for ever. And though the saved one may have occasion to grow in the realization of his blessings and to know a fuller measure of divine power through yielding of his life more fully to God, he is, as soon as he is saved, in possession of every spiritual blessing and absolutely complete in Christ, and is, therefore, in no way required by God to seek a so-called "second blessing," or a "second work of grace." (John 5:24; 17:23; Acts 13:39; Rom. 5:1; I Cor. 3:21; Eph. 1:3; Col. 2:10; I John 4:17 5:11, 12.)

ARTICLE VII

SANCTIFICATION

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

ARTICLE IX

ASSURANCE

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

ARTICLE X

THE HOLY SPIRIT

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

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

ARTICLE XI

THE CHURCH A UNITY OF BELIEVERS

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

ARTICLE XII

THE CHRISTIAN'S WALK

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

ARTICLE XIII

THE CHRISTIAN'S SERVICE

We believe that divine, enabling gifts for service are bestowed by the Spirit upon all who are saved, and that, while there is a diversity of gifts, they, each and all, are energized by the same Spirit, and that, while each believer is called to his own divinely appointed service as the Spirit may will, there are certain ministry gifts—Apostles, Prophets, Evangelists, Pastors, and Teachers, and that these are appointed by God for the perfecting of the saints unto their work of the ministry. We

therefore believe that some men are especially called of God to this high and holy calling, and that it is to the fulfilling of His will and to His eternal glory that these shall be sustained and encouraged in their service for God. (Rom. 12:6; I Cor. 12:4-11; Eph. 4:11.)

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

ARTICLE XIV

THE GREAT COMMISSION

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

ARTICLE XV

ANGELS, FALLEN AND UNFALLEN

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

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

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

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

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

ARTICLE XVI

THE BLESSED HOPE

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

ARTICLE XVII

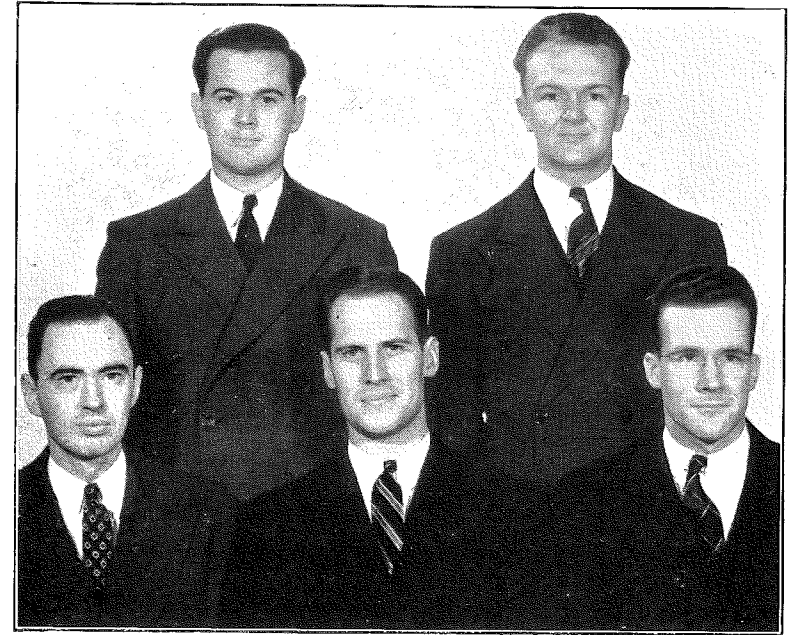
THE SECOND COMING OF CHRIST

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

ARTICLE XVIII

THE ETERNAL STATE

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



Courtesy of Dallas News

OFFICERS OF THE STUDENT ORGANIZATION

Bottom, left to right: Chalmers U. Hatch, President; Robert T. Williamson, Christian Service Chairman; W. Earle Stevens, Vice President. Top, Harry J. Jaeger, Jr., Director of Campus Activities; Robert J. Reynhout, Secretary and Treasurer.

Below: View, office end of Library. Stacks contain 14,000 volumes.

