

Southeastern Seminary Bulletin

In This Issue

Southeastern to Take Over Entire
Campus in June
(See pages 5, 6, 7, 8)

President's Paragraphs

Professor Lovelace Reports on
Studies With American School of
Oriental Research

Highlights of Fall Semester

The Christian Ministry
by
Professor Pope A. Duncan

The Significance of the Dead Sea
Scrolls to Biblical Criticism
by
R. Melvin Henderson

Preacher or Town Crier
by
Gene Owens

Southeastern Receives \$26,000
Scholarship Fund

Professor Binkley Speaks at the
Shubal Stearns Bi-Centennial

Alumni News



President's Paragraphs

Encouraging New Year thought from the Talmud:

You are not required to complete the task;

Neither are you permitted to lay it down.

Many new readers will receive this issue of our Bulletin. We welcome each one and earnestly ask your interest and your prayers. I have never seen a group of Christians more serious than those on our faculty and staff; but our very seriousness has taught us that we greatly need help, both human and divine.

Our second semester began on January 2 with an enrollment that again taxes all our present facilities. It will be good indeed in September to have facilities for all who are likely to come. Not all of the buildings will be ready. Many must be thoroughly remodelled or renovated, but we should be able to "make out" for about 550 students, if that many apply.

So long have we had to say "no room" that hundreds of students who would normally choose Southeastern have come to think that there is no use in applying here. Please help us to spread the word that we can receive such students, beginning in September, 1956.

A seriously mistaken report has gained wide circulation throughout the Southern Baptist Convention. It is that the Seminary will have everything it needs when Wake Forest College moves. This is far from the truth. We will have, it is true, enough classrooms. But we will have fewer than thirty-five apartments, even after we spend about \$75,000.00 making over the most adaptable single men's rooms into family apartments. We will have about 225 rooms for single students and we will have only about fifty single students to put in them. Most of our students are married, as they should be, since they average about 28 years of age at entrance. Rooms must be converted to apartments at great expense. The College has not operated a cafeteria. We will need one. The Chapel is entirely unfurnished and unfinished. Two large buildings must have plumbing re-installed in large part. Two need new roofs. The College will take all furnishings which are usable. Every type of equipment must be purchased. The infirmary must be equipped. So much to be done! Pray with us that we may do it wisely and economically.

If you can help by equipping a room or building an apartment building, or helping a student through school, know that it is needed and will directly aid the work of the Kingdom of God. One good friend has already sent in a very substantial amount to be applied on the purchase of an organ for the Chapel.

A bronze plaque will be set up in the foyer of our Chapel commemorating all teachers of Wake Forest College who have served ten years or more. A room in a main building will be set aside for Wake Forest men who desire to visit the old home. We hope hundreds of them will come.



DR. J. CLYDE TURNER ADDRESSES STUDENTS

Dr. Turner spoke on the subject:

"THE MINISTER AS A PROPHET OF GOD"

If we are to speak for God there are several things of which we must be certain:

A. That He "wants" us to speak for Him.

B. That we are vessels meet for the service of the Lord. Vessels must be clean.

C. That we know what He wants us to say.

D. That we have the courage to say what God wants us to say.

E. That the chief goal of His ministry is the glory of God.

HENDRICKS RECEIVES AWARD—At a meeting of the Soil Conservation Society of North Carolina held in Statesville on November 11, 1955, Mr. Harry B. Caldwell of Greensboro presented Professor Garland A. Hendricks an engraved plaque, an award of the Soil Conservation Society of America "for outstanding achievement in promoting soil and water conservation in North Carolina."

Highlights

FIRST MISSIONARY ADDRESS

—Dr. Elmo Scoggin brought to the Seminary this year the first Missionary Day address. Dr. Scoggin, a missionary to Palestine, and guest professor this year at Southeastern, said, "That phase of our responsibility which has dealt particularly with peoples in distant lands, has for years been called 'Foreign Missions.' But 'Foreign Missions' is an outmoded phrase. The age of 'Foreign Missions' has passed. 'Foreign Missions' is a concept that is far too narrow and restricted for the Church awake. We must come into the Baptist World View, or better still, a Church World View.

"The church's task is not as little as 'Foreign Missions.' The world is the church's field."

CHURCH ARCHITECTURE FORUM

—W. A. Harrell led a field work study on church architecture and building (reprints of a picture feature on this program, *Charity and Children*, November 17, 1955, are now available). Dr. Harrell offered the following seven points for developing a building program: 1. A planning and survey committee, 2. Proper location and enough property, 3. Wise counsel, 4. A total plan for the church house, 5. A carefully and prayerfully considered building committee, 6. An experienced and sympathetic architect, 7. A sound financial planning.

TRAVEL SEMINAR REUNIONS

—Two Travel Seminar reunions were held in November: one, at the home of Dr. Perry Crouch in Asheville; the other at Gresham's Lake near the Seminary. Some excerpts were read from Dr. Lovelace's correspondence to Dr. Duncan, after which each member present was called on to show a number of his best slides. Announcements were made concerning another travel seminar scheduled in 1957 and also one to the Baptist World Alliance in 1960.

COVER PICTURE

Shown here are President S. L. Stealey and Architect Henry I. Gaines looking over plans for converting the Wake Forest College plant to Seminary use.

BULLETIN

SOUTHEASTERN BAPTIST
THEOLOGICAL SEMINARY

SYDNOR L. STEALEY, *President*
BEN C. FISHER, *Editor*

The Christian Ministry

By P. A. Duncan

In the seventeenth century, there was current in England a little ditty that ran:

When women preach
And cobblers pray
The fiends in hell
Make holiday.

That such a view could then be held by great numbers of Christian people points up the simple historical fact that, to that extent, many men had lost sight of the spirit and practice of the New Testament.

It is easy even today to forget that the Master was reared in a carpenter's home, that Peter, the forthright spokesman for the Apostles, was a fisherman, that the theologian-missionary Paul was a practicing tentmaker, that Lydia, the seller of purple, led worship, and that Priscilla, the homemaker, taught the brilliant Apollos.

To put it another way, in the broad sense of the term, the New Testament recognized all Christians as ministers, as servants of the Most High. Seventeenth century Baptists and other Independents were simply gaining afresh that New Testament sense of the church as a company of believing, worshipping, witnessing, ministering brethren. As John Smyth put it in his "Differences of the Churches of the Separation": "the brethren joyntly have all power both of the Kingdom and priesthood immediately from Christ . . ." (*Works of John Smyth*, Vol. I, p. 273).

To construct a statement of any length concerning the Baptist view of the ministry which would be satisfactory to all Baptists would be, I am convinced, an impossibility; but, at the same time, I am convinced that any view which would reflect the thought of the vast majority of Baptists would have to be in accord with and based upon certain fundamental principles. These would undoubtedly include those which follow.

(1) *A biblical orientation.* The essential message and spirit of the New Testament must never be violated in the construction of our doctrine of the ministry.

(2) *The church understood as a community of convinced believers set for worship and witness.* The entire church is involved in both worship and witness, and there is a vital relationship between the two. Worship, though prior to witness, impels witness—witness being, in fact, the inevitable fruit of true worship.

(3) *The direct access of the believing soul to God and of God to the be-*

lieving soul. This "ultimate Principle of Protestantism" as R. W. Dale called it (cited in Wigley, *The Distinctive Free Church Witness Today*, p. 11) involves a high view of the Holy Spirit as a ministering presence in the church and in the individual Christian's heart.

(4) *Christian love and humility.* To grasp the importance of this for a Christian understanding of the ministry, we have but to be reminded of Jesus' words, "whoever will be first among you shall be servant of all," (Mark 10:44) and of such Pauline injunctions as "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem others better than themselves," (Philippians 2:3) and "Be kindly affectioned one to another with brotherly love; in honor preferring one another . . ." (Romans 12:10).

(5) *Christian vocation.* All useful tasks offer opportunities for Christian service and devotion. Luther stated this clearly when he said, ". . . what we do in our calling here on earth in accordance with his word and command, he counts as if it were done in heaven for him." (*Luther's Works*, Vol. 5, p. 102, cited in McGiffert, *Protestant Thought Before Kant*, p. 33.)

Proceeding on the assumption that the aforementioned principles must underlie a Baptist conception of the ministry, I would suggest that the following are among the constituent elements of that conception:

(1) *The church is a ministering church.* In a real sense the church is the continuation of the Messianic ministry of Jesus. There is only one "essential ministry" and that is the ministry of the Christ himself.

(2) *A functional ministry.* It has already been said that the church is a ministering church. This would imply that all members of the church are in a certain sense ministers, and this is true. Every Christian has his responsibility to witness and to serve as God has given him ability and as he has opportunity. It has also been said that every believer has direct access to God. This would imply that all believers have equal privileges in the church. Every member is one in a family of which God is the Father. There is, therefore, with respect to the members of the church, as Dr. E. Y. Mullins once put it, ". . . no law of ecclesiastical primogeniture by which favored sons receive special and disproportionate parts of the Father's inheritance, and no law of hereditary lordship by which

spiritual dynasties are established through imposition of hands or otherwise." (*The Axioms of Religion*, pp. 127, 128.) At the same time, it is equally true that the possession of equality of privilege does not make men equal in reference to mental and spiritual capacities, in natural ability or learning. Likewise, though the New Testament speaks of the church in terms of a fellowship, it in no wise gives support to disorder in the church. That fellowship is not to be unregulated and haphazard. (Cf. L. G. Champion, *The Church of the New Testament*, pp. 113-114.) Thus, there is found even within the New Testament itself a ministry in the narrower sense of the word—a ministry made up of those specially called and gifted to serve the church. It should be kept continuously in mind, however, that this ministry is a functional ministry (consequently the variety we find in the lists of offices, duties, and gifts in the churches of the New Testament). A functional ministry means then that "there are *services* to be rendered, not *positions* to be occupied." The relative importance of the servants is determined by the quality of the service rendered, but "orders" of the ministry in terms of Catholic usage are foreign to the Baptist view. (S. A. Newman, "The Ministry in the New Testament Churches," p. 19. Unpublished typescript.)

(3) *The basic qualification for the ministry is spiritual.* Whatever other qualities a man may have of intelligence, training, and personality, they are not sufficient, if his life does not reflect an inner experience with God in Christ and a call from God to perform the specific ministry involved. In a unique sense the church does not create a ministry or a minister. Both are created by God. The church merely recognizes and confirms the possession of a gift (charism) by an individual Christian.

(4) *Ordination is the church's recognition of a member's call and willingness and ability to serve.* It is not a

(Continued on page 9)

W. R. CULLOM LOAN FUND

Many gifts came in during the Christmas season to the W. R. Cullom Loan Fund which was established last fall. Our goal for this fund is \$5,000.00. We have received thus far something over \$1,600.00.

We are happy to report that Dr. Cullom, who was seriously ill a short while before Christmas, is now feeling much better.

If you have not made your contribution to this fund, will you not do so at once? Make your check or money order payable to the W. R. Cullom Loan Fund, Southeastern Seminary, Wake Forest, N. C.

Professor Lovelace Reports on Studies With American School of Oriental Research

Southern Baptists during recent years have been well represented in the scholarly studies being made at the American School of Oriental Research in Jerusalem.

These men include Dr. William H. Morton, Professor of Biblical Archaeology at Southern Seminary, and Dr. Emmett W. Hamrick, Associate Professor of Religion at Wake Forest College. This year Southern Baptists are represented by Dr. Marc Lovelace of the Southeastern faculty. He received his appointment as a fellow last spring.

Professor Lovelace in a recent communication to the editor sums up the aims and purposes of the American School of Oriental Research as follows: to increase knowledge of the Bible, to afford an opportunity for study in the land of Christ and the prophets, to provide a laboratory for the study of the historic forms of Christianity, to provide an opportunity for the exploration and for the recovery of archaeological treasures of the land of the Bible, and to provide a first-hand opportunity for the study of Semitic languages, topography, geography, antiquities, folklore, etc.

Dr. Lovelace also pointed out that the American School is a key point for archaeological research into ancient empires and into the origin and development of the Christian church and later Judaism, thus laying before the eager student in Jerusalem a richly laden table.

Another letter from Professor Lovelace describes vividly how the field work is carried out.

"For the past week I have been out on a very interesting expedition to the *Bukeia*, which is somewhat parallel to the Dead Sea, but in the heart of the wilderness of Judea. The expedition was organized by Dr. Frank M. Cross, Jr., from McCormick, Pere Milik from Ecole Biblique here in Jerusalem, and the Curator of the Museum in Amman (an Arab with the *unusual* name of Mohammed!). We had four tents, a truck, and 10 Arab diggers. The truck brought us water and supplies each day from Bethlehem (two-hour drive each way) over the worst sort of terrain one can imagine. At several *wadis* we had to build a road across! We pitched our tents near one of the three sites we proposed to dig: Atrah, Samrah, and Tabaza. We arose at 5:00 a.m. and had coffee and were at work at 6:00. We dug until 9:30, at which time the Arabs ate breakfast (after having spent the night on the ground under the truck).

Then we dug from 10:00 until 12:30, and 1:30 until 3:30. Then we surveyed, measured and analyzed what had been done during the day's activities. Also, some time was devoted to tramping over this plateau to explore and to record and to correct existing maps. We found over 20 'towers,' three dams, pools, cisterns, caves, cemeteries and ruins of various kinds."

One of the greatest contributions of the American School of Oriental Research has been its recent work with the Dead Sea Scrolls. (See article by R. Melvin Henderson, "The Significance of the Dead Sea Scrolls to Biblical Interpretation," page 9.)

"Telescoping God in History"

(Exodus 1:8-22; 2:23-25)

- I. God's sympathy always lies with earth's oppressed ones.
- II. God tips the scales of destiny in this world.
- III. God shares His character with Man.
- IV. God has pitched His tent in the camp of His people.

—A. Douglas Aldrich
Forest Hills Baptist Church
Raleigh, N. C.



ESSENE ARTIFACTS—Shown here is Dr. Lovelace, Associate Professor of Biblical Archaeology at Southeastern Baptist Theological Seminary, engaged in one of the manifold activities of the American School of Oriental Research, Jerusalem. The huge jar leaning against the box of sand came from Qumran and is one of the jars the Essenes used for the burial of animal bones near the wall of the community. The significance of this procedure is not yet known, according to Dr. Lovelace. Other pieces of mended pottery shown on the table come from the collection of Professor James Leo Kelso, Professor of Semitics and Biblical Archaeology, Pittsburgh-Xenia Theological Seminary. He is also President of the staff of the Bethel excavations.



CLASS SESSION—Shown here is a typical classroom session in the School Library. Three days each week are devoted to classes, and three days each week are spent in field trips to archaeological and historical sites. At the blackboard is Professor Patrick W. Skehan (Director) showing some paleo-Hebrew characters which were employed in some of the Qumran manuscripts. (See LIFE MAGAZINE, Special Issue, Christianity, December, 1955, pp. 135 ff.)



NATURAL BEAUTY OF OLD CAMPUS TO BE PRESERVED — Famous for its magnolias, the Wake Forest campus also contains 55 varieties of trees exclusive of shrubs and bushes. These include white oak, weeping elm, black ash, white ash, sugar maple, red, silver and ash-leaved maple, osage orange, white pine, white spruce, red cedar, and arbor vitae. One of the unique features of the campus is the rock wall which was laid without mortar.

Southeastern to Take Over Campus in June

For the first time since the founding of Southeastern in the fall of 1951, the Seminary will have full possession of the plant which the Southern Baptist Convention purchased from Wake Forest College for \$1,600,000.

During these past five years the Seminary has had the use of one building for administrative offices, classrooms and library. The Cruddup house, a private residence, is being used for the present for faculty offices, and the Baptist Book Store.

Renovation Will Be Expensive

The Long Range Planning Committee (consisting of members of the board of trustees, the faculty and administration, and the architect) has made a careful study of each building to see how it may most profitably and economically be used.

The problem is greatly complicated by the fact that the needs of a graduate school of theology vary greatly from those of a liberal arts college. Two buildings were designed for science: the Lea Chemistry building and the Johnson Biology building (old medical building). Although these buildings are two of the most beautiful on the campus, considerable interior alterations will be necessary before they can be used for Seminary purposes.

One of the most expensive jobs will be that of constructing a new wing for the library to replace that section which has been condemned. Several thousands of dollars will also have to

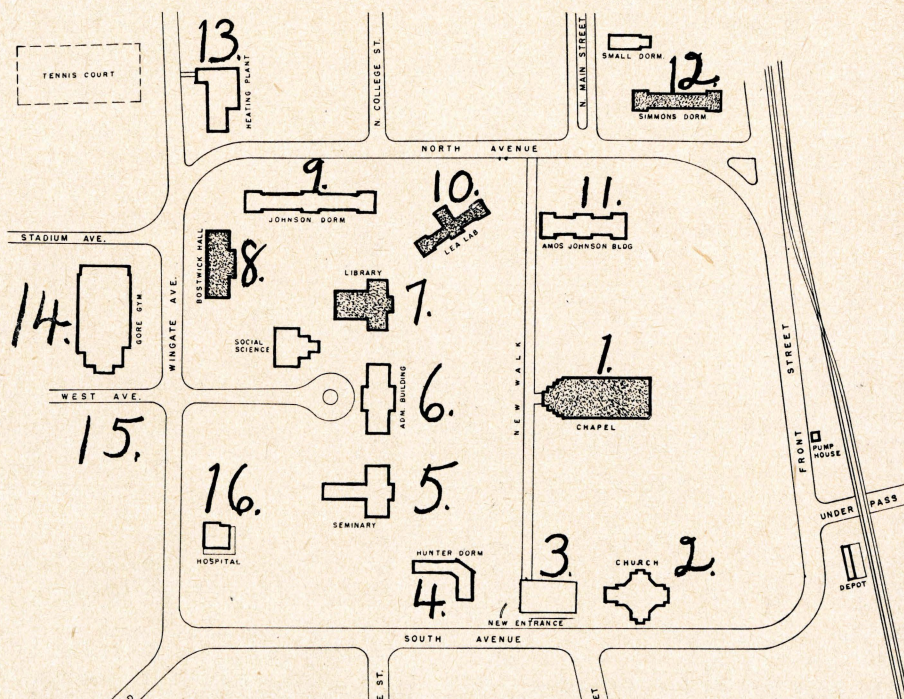
be spent on the Chapel, which was never completed on the interior.

Another good illustration of the problems which must be solved is the matter of student housing. More than eighty per cent of seminary students are married, and a large per cent of these married couples have children.

Dormitories which were built for single men and women now have to be remodeled for married students.

For example, the Simmons Dormitory was originally built to house 100 men. Converted to use as apartments for married students, the same units

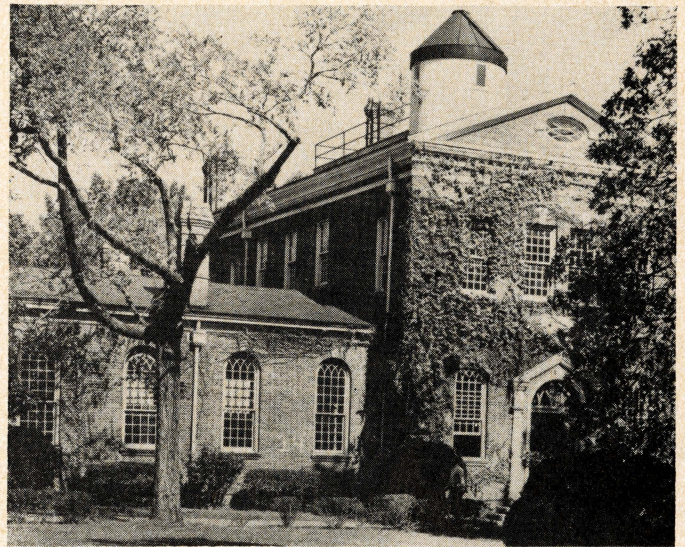
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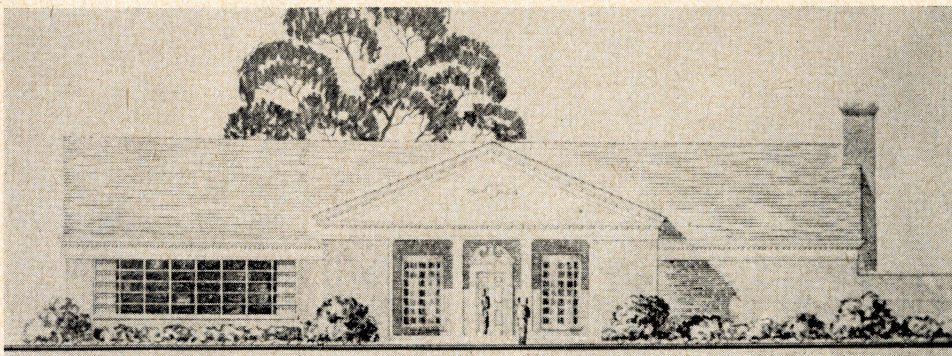
HOW SOUTHEASTERN WILL USE THE WAKE FOREST COLLEGE PLANT
 1. Chapel, 2. Wake Forest Baptist Church, 3. Kindergarten and Nursery, 4. Hunter Dormitory, single men, 5. Temporary Library and Classroom building, 6. Administration building and faculty offices, 7. Library, 8. Bostwick Hall, married students, 9. Johnson Dormitory, single men, 10. Student Center Building, 11. Amos Johnson Classroom building, 12. Simmons Dormitory for married students with children, 13. Heating Plant, 14. Gore Gymnasium, 15. New Cafeteria, 16. Infirmary.



CHAPEL—Due to the primary importance of the Chapel as a worship center of the campus a careful study is being undertaken by a joint committee of the faculty and trustees before plans are made for finishing the interior. At present the Chapel has a temporary ceiling. It is equipped with straight chairs and has only a stage across the front.



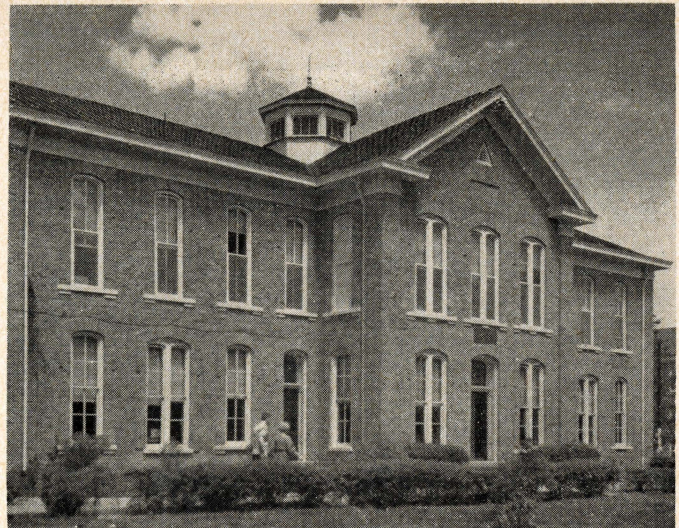
STUDENT CENTER BUILDING—The old Lea Science Building, which is one of the most beautiful on the campus, will be remodeled for student activities. This building will contain the Baptist Book Store, soda shop, snack bar, lounge, and assembly rooms.



NEW CAFETERIA—The only new building which has been approved and for which the Board has authorized immediate construction is the cafeteria. Present plans call for locating this building on the east side of the campus near the gymnasium. The new cafeteria, in addition to providing an eating place for the students, will also offer adequate space for alumni banquets and special student and faculty dinners.



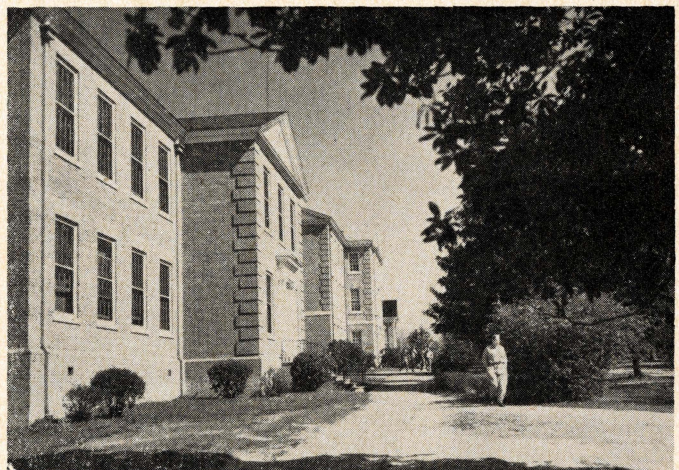
WAIT HALL—This building, which has been utilized by the college for classrooms and administration, will be given entirely to administrative and faculty offices.



HECK-WILLIAMS LIBRARY—The part of the building shown here has already been condemned and will have to be replaced completely. This section of the library was constructed in 1878 of soft brick and without any structural steel, and is therefore impossible to alter or enlarge. The new front will consist of three stories. This unit will house reading rooms and administrative offices including secretarial, receiving, and cataloguing. Space will also be provided for special study rooms, seminars, recordings, and film storage.



AMOS JOHNSON BUILDING—This building was originally constructed to house the Wake Forest Medical School. The Seminary will make use of it as a classroom building.



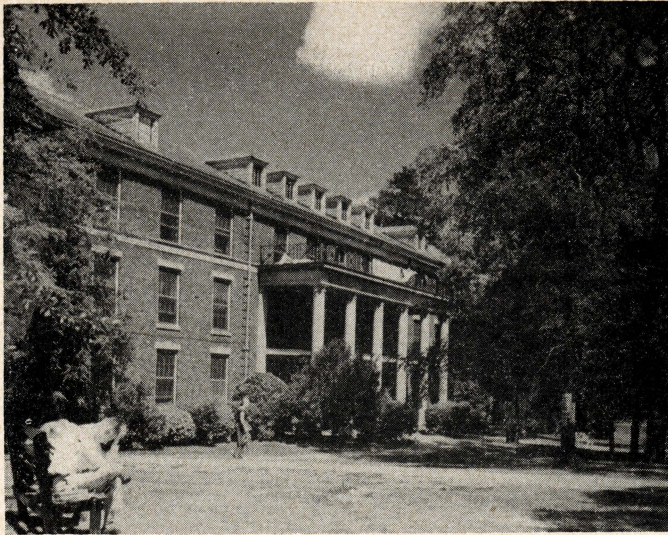
RELIGION BUILDING—For five years this has been the home of Southeastern Seminary. This building will continue to house the library temporarily and will be used as a classroom building.



GORE GYMNASIUM—This gymnasium is one of the finest in the South. Southeastern plans to use it for a program of intramural athletics which will include basketball, volleyball, handball, and badminton.



ALUMNI BUILDING—Plans for the future development of Southeastern include a new nursery and kindergarten building. For the present the first floor of the Alumni Building will be utilized as a nursery. Eventually this building will be razed in order to make space for a new entrance into the campus.



BOSTWICK DORMITORY—Bostwick Dormitory will be set aside for married students (without children) who wish to eat at the cafeteria.



SIMMONS DORMITORY—Simmons Dormitory will be converted into two-bedroom apartments for married students with children.



JOHNSON DORMITORY—Johnson Dormitory will be used for married students (without children) who wish to eat at the cafeteria.



HUNTER DORMITORY—Hunter Dormitory will be used for single men.

SOUTHEASTERN

(Continued from page 5)

which formerly took care of 100 men will take care of only fifteen families.

The first floor of the Alumni Building will be used temporarily for kindergarten and nursery. This building is scheduled eventually to come down, making way for a new entrance to the campus.

One New Building for Present

The only new building which is to be constructed during this phase of conversion is a cafeteria. Final plans for this unit will be approved at the February meeting of the Board of Trustees, and construction will begin immediately thereafter.

Future plans for development of Southeastern include a new nursery and kindergarten building. As the Seminary grows, apartment houses for married students will also be a necessity.

The problem of how to use the Groves Stadium was solved with the decision of the Wake County Board of Education to build a new high school in Wake Forest and the purchase of 27 acres of land from the Seminary adjacent to the Stadium. The Gore Gymnasium, in addition to meeting Seminary needs, will also be available for use by the high school and the community.

THE GARLAND CLIFTON AND MARY NICHOLSON MITCHNER STUDENT AID FUND

This fund has been set up by Mr. and Mrs. William A. Mitchner, Oxford, N. C., in memory of their father and mother.

GOODE LOAN FUND

The Goode sisters, Misses Mabel V. and Mildred of Durham, and Miss Velma Goode of Winchester, Virginia, have established a Student Loan Fund.

The Significance of the Dead Sea Scrolls to Biblical Interpretation

By R. Melvin Henderson

The serious student of the Bible rejoices when new aids to biblical interpretation are discovered. The note of rejoicing at the discovery of the Dead Sea Scrolls in the spring of 1947 has swelled into a mighty crescendo of praise and gratitude.

The materials, discovered accidentally by a Bedouin boy, are called the Dead Sea Scrolls. They were discovered in caves on the western side of the Dead Sea, high on a cliff eight miles south of Jericho. Seven scrolls have been found in Cave One of the nine caves in Wady (valley) Qumran. Three of them have been published in full, three others published only in part, and one has not yet been unrolled. The manuscripts that have been published in full are a complete manuscript (except small fragments) of the book of *Isaiah*, a commentary on the first two chapters of the book of *Habakkuk*, and a work which has been called the *Manual of Discipline* of the sect which once owned the scrolls. The scrolls that have been partially published are an incomplete manuscript of the book of *Isaiah*, a collection of *Hymns*, and a work which has been named *The War of the Sons of Light against the Sons of Darkness*. Fragments of a large number of other texts, representing many books of the Bible, as well as non-biblical materials, have been discovered in Cave One.

It is said that Cave Four of the Qumran caves has yielded the richest rewards. No long texts have been found, but fragments from perhaps one hundred biblical manuscripts have been recovered. Included are at least sixty biblical manuscripts containing parts of almost every book of the Old Testament. Even though most of these are in small fragments, they are of considerable value, both textually and palaeographically. These were excavated out of the levels of deposit in the floor of the cave, whereas the scrolls of Cave One were sealed in jars.

Valuable finds have been brought to light in the other Qumran caves, but for the most part they have not been published. Two texts on copper scrolls have been found, but no method has been determined to unroll the scrolls without destroying the writing. Other manuscripts have been unearthed nearby, principally at Murabba'at, eleven miles south of Qumran, and at Khirbet Mird, about half way between Qumran and the Murabba'at caves. These are fragments of the Old and New Testaments in Hebrew, Aramaic, and Greek.

Detailed study by competent Christian scholars has revealed an early date for most of the biblical manuscripts. The style of the writing, the material on which the text is recorded, the age of the jars in which some of the manuscripts were found, the age of preserved linen wrappings, and coins of the same era—all of these have indicated the date of second century B.C. to first century A.D. for most of the manuscripts. The aforementioned *Isaiah* Scroll which has been published is about 1,000 years older than the oldest *Isaiah* manuscript known until 1947. The scroll bore the marks of heavy handling, probably having been used for about a century.

There are no serious threats to doctrine, as the biblical manuscripts are being translated and published.

The manuscripts reveal a better arrangement of words and sentences in many instances, resulting in clearer meanings. Observe a specific example: ". . . And I will bring him in order that he may appear before Jehovah and abide there forever." (Received Masoretic text.) ". . . And I will bring him in order that he may appear before Jehovah and abide there forever and I will present him (as) a Nazirite forever." (Qumran scroll.) In the illustration of I Samuel 1:22, one gains an important new insight into the life of Samuel. (For a definition of a Nazirite, see Judges 13:4-7.)

Perhaps the outstanding contribution of the Dead Sea Scrolls is the light the texts shed on the background of the New Testament. The texts appear to have been the property of the Essenes. The Essenes, Sadducees, and Pharisees were the major religious groups of Jesus' day. The texts communicate to us an amazing knowledge of the life within the community, warfare of good and evil, the common meal of the believers, the communion service and other practices and beliefs. Many Christian scholars believe that the primitive church was influenced by these practices and beliefs. These texts afford a rich background for the intertestamental period and the early New Testament era.

Christian scholars feel that it is improbable that the present conclusions of the date and significance of the scrolls will be modified greatly. Other discoveries may modify our interpretations, but it is believed by most scholars that none of the autographs (original copies) of the books of the Bible will be discovered. Here are materials for fruitful biblical study. As records

of God's truth are discovered, may the Eternal Truth create and sustain joy in the lives of the believers.

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CHRISTIAN MINISTRY

(Continued from page 3)

recognition of one's right to special privilege or to spiritual lordship. It is the church's use of its prerogative to designate those who are qualified and willing to perform the various needed functions of service.

To all that has been said about the Baptist conception of the ministry, it may be argued by some that such a conception is a low view which does not properly recognize and honor the unique service which is performed by one who preaches from the pulpit, baptizes the believer, and presides at the Lord's table. But historically such has not proved to be the case. For, where a man has shown by his life and service that he is a man of God, called by him to minister to the spiritual needs of his people, there has been a response of love toward that man on the part of those among whom he ministers that has caused him to be an honored, respected, and admired leader and guide. Finally, the ministry, according to this view, is from "above" for it derives from the "essential" ministry of Christ. It is He who has created the ministering church, and it is He whose Spirit endows the ministering brethren with that gift (charism) which enables them properly to serve His Church.

ALTHOFF LOAN FUND
C. B. Althoff of Tallahassee, Florida, has set up a Student Loan Fund.

Prof. Binkley Speaks

"The most significant landmark in North Carolina history in the eighteenth century was the founding of the Sandy Creek Baptist Church in the present Randolph County (N. C.) in 1775 by Shubal Stearns and his band of Separate Baptist immigrants from New England," Professor Henry S. Stroupe of Wake Forest College told the several hundred people who gathered recently at the old Sandy Creek Baptist Church to celebrate the Shubal Stearns Bi-Centennial.

In a day when organized religion had made little or no progress in North Carolina, Shubal Stearns, his wife, and seven other families came to North Carolina with a message of evangelism and missions.

Dr. O. T. Binkley, Professor of Christian Ethics and Sociology at Southeastern, who brought the morning message, speaking on the subject "The Advancement of the Gospel," said Shubal Stearns did three things:

1. He increased men's knowledge of God.
2. He drew men to a stronger devotion to Christ.
3. He persuaded men to have a greater love for one another.

During the afternoon ceremonies a twelve-foot granite monument was unveiled on the original site of the church. The Shubal Stearns grave lies a few yards west of the monument. A bronze plaque bearing the following legend was also unveiled:

REVEREND SHUBAL STEARNS

Birthplace—January 28, 1706,
Boston, Mass.

Baptism—1751, Tolland, Conn.

Ordination—March 20, 1751,
Tolland, Conn.

Arrival, Sandy Creek—
November 14, 1755

Pastor, Sandy Creek Church—
1755-1771

Founder Sandy Creek Association
2nd Monday in June, 1758

Died—November 20, 1771

Shubal Stearns is credited with founding 42 other Baptist churches within a 250-mile radius of Sandy Creek from 1755 until his death in 1771.

The North Carolina State Historical

CRUDUP DUNCAN LOAN FUND

Mr. G. C. Duncan, Roxboro businessman, has established a Student Loan Fund in memory of his father, the Rev. Crudup Duncan who was a Baptist minister.



MARKER ERECTED TO SHUBAL STEARNS ON ORIGINAL SITE OF SANDY CREEK CHURCH—Shown here is Dr. O. T. Binkley, Professor of Christian Ethics and Sociology at Southeastern reading a bronze plaque which says in part: "On this site, in November-December 1755, Rev. Shubal Stearns, his wife, and those who came with him, seven other families, 16 souls in all, built their first meeting house, where they administered the Lord's Supper."



SHUBAL STEARNS BI-CENTENNIAL VISITORS — Shown here are Mr. and Mrs. Walter Williams of Swepsonville. Mr. Williams is one of Southeastern's most active trustees and is shown looking over the program for the day with Miss Ida Williams, Sandy Creek Church clerk for many years, who recently gave land for a new parsonage. At the extreme right is the Pastor, the Rev. D. O. Wright.

Society some years ago erected a marker near the church which says in part "mother of the Southern Baptist Convention" — a Convention which today has more than 30,000 churches made up of eight million members.

During the afternoon session following Dr. Henry Stroupe's historical address, "Shubal Stearns, Sandy Creek Separate Leader," Dr. W. W. Barnes of Southwestern Theological Seminary, Ft. Worth, spoke on the subject "Sandy Creek, the Holy Land of Southern Baptists." The markers were presented by Mr. James R. Lane. Dr. M. A. Huggins, Executive Secretary of North Carolina Baptist State Convention, made a brief address of acceptance.

From the Bookshelf

GUIDANCE FOR CHRISTIAN HOME LIFE, W. Perry Crouch, Baptist Sunday School Board. One-hundred twenty-six pages. Price \$0.60. Dr. Crouch is President of Southeastern's Board of Trustees. He has written here an interesting and helpful book to take its place in the Sunday School training course. The book is aptly divided into good chapters and each chapter constitutes an excellent lesson for training any group within the church. I read the book with deep interest and finished it with pride in our President. S. L. Stealey.

GOD BEING MY HELPER, Ralph A. Herring, Pastor, First Baptist Church, Winston-Salem, North Carolina. The reviewer's highest praise is addressed to all the people of the churches—to young people with perplexities and aspirations, to men and women with problems and burdens, to deacons, Sunday School teachers, and all who carry the responsibility of leadership: get this book; read it and re-read it. This is a book on the Holy Spirit with resources for the demands of life.

The author's purpose is to honor God, explain the Scriptures, and help the people.

The procedure is "to visit the different points of need in Christian experience and to watch Him at work there, for at no other place can help be more readily evaluated."

The book is the product of a life rich in study and devoted in spirit. The reading of any chapter will justify the purchase of the book. Take, for instance, these sentences from the fourth chapter, entitled, "His Ministry of Comfort." "The Holy Spirit is in the same boat with us. He is with us even more intimately than Jesus was with the disciples for He actually dwells in us. Why be alarmed and encourage our fears by looking at the rough elements when we can look at the tranquil face of the Master, who so graciously rides the storm with us?" M. Ray McKay.

FROM THESE STONES, John Angus McLeod, Broadman Press. Professor McLeod, member of the English faculty, has presented the first one hundred years of Mars Hill College in an interesting and inspiring way. This book is an important contribution to Baptist history.

THE PROTESTANT TRADITION, J. S. Whale, Cambridge University Press. Dr. Whale uses a new interpretation of early protestantism as a background for a searching treatment about modern religious issues including religious tolerance and intolerance, the struggle between the church and the state.

THE APOSTOLIC AGE, George T. Purves, Baker Book House. This book was prepared as a practical textbook for college and seminary classes. Reviewers describe it as a non-technical yet scholarly book which will serve as a valuable guide for the individual study of the Apostolic Age.

THINKING ABOUT GOD, R. L. Middleton, Broadman Press. This book was planned by the author primarily for the use of the individual reader in his daily devotionals. However, the reader is likely to find this book helpful in planning worship programs and in leading devotionals for church groups.

THESE THINGS WE BELIEVE, J. Clyde Turner, Convention Press. Dr. Turner presents in a forceful way his beliefs about God, Creation, Sin, Salvation, the Church, and the World to Come.

Preacher or Town Crier?

By Gene Owens
President of Student Body

In *Hamlet*, Shakespeare has the star give this advice to a group of play-makers:

Speak the speech, I pray you,
as I pronounced it to you, trippingly on the tongue; but if you mouth it, as many of your players do, I had as lief the town crier spoke my lines.

Could the town crier take your Sunday sermon and present it just as well or better than you?

How much attention does the average preacher give to the development and cultivation of his voice? The answer is, practically none! We say that we don't have time.

It is far more important to "preach Christ" than it is to sell soap; yet, the television and radio soap salesman will consistently surpass the preacher in conveying thoughts over the bridge of speech. Whether we like it or not, our people, consciously and unconsciously, are placing us in competition with all other speakers they know and hear.

For some time now our age has been almost obsessed with the term "personality." The average pulpit committee member says, "We want a preacher with personality." If you have had a basic course in homiletics, doubtless you will remember Phillips Brooks' definition of preaching — "Truth through personality." There is no more adequate means of expressing your personality than the use of your voice. As proof of this, notice how you form opinions of an individual's personality merely by hearing his voice over the radio. In speaking, then, our entire personality speaks. Thus, training the voice is actually a matter of training the personality. What does all this mean to the Christian, especially to the Christian preacher? In the light of the words of Paul, "Christ liveth in me," it means that through our speech we express the very personality of Christ.

Jesus told a story once about a man who was given only one talent by his master. With his one talent securely wrapped in a napkin, the servant hastily dug a hole and hid the talent in the earth. Every preacher has a voice, his one talent, so to speak. We ought not to wrap our voice in the napkin of uncultivation and bury it from the multitudes waiting to hear God's Good News.

Don't "mouth" God's lines—be a preacher, not a town crier!

BULLETIN

Alumni News

Changes of Addresses: MISS THELMA ANGELL, 330 Eden Street, Winston-Salem, N. C.; CHARLES C. BETTIS, Box 782, Millen, Ga.; CHESTER LEE BROWN, 12 Rothesay Place, Edinburgh 3, Scotland; TEARLE P. BROWN, Route 4, Bedford, Va.; FRED A. DUCKETT, Box 103, Denton, N. C.; WILLIAM R. EATON, First Baptist Church, Boone, N. C.; CHARLES RAY FRYE, 33 East 13th Street, Washington, N. C.; JAMES N. GRIFFITH, First Baptist Church, Gray, Ga.; JACK HOUSTON HATCHELL, Carnesville, Ga.; RAY K. HODGE, 804 Hartford Road, Raleigh, N. C.; CLIFFORD L. HOLLAND, 104 Shannon Lane, Aiken, S. C.; J. W. HOWARD, 5539 Rivoli Drive, Macon, Ga.; J. W. HUNSUCKER, 216 Emerald Ave., Pensacola, Fla.; JOHN O. JEFFCOAT, Native Baptist Church, Fairbanks, Alaska; LOUIS MCCALL, Box 862, Bangkok, Thailand; B. A. MITCHELL, 1 South Colin Drive, Portsmouth, Va.; ROBERT NATION, Wallburg Baptist Church, Wallburg, N. C.; ROY ALBERT PROPST, JR., 710 Maupin Avenue, Salisbury, N. C.; WILLIAM A. ROBINSON, P. O. Box 86, Cleveland, N. C.; COLIE E. ROCK, JR., Route 4, Appomattox, Va.; EDWARD B. SMITH, JR., High Shoals Baptist Church, High Shoals, N. C.; RICHARD D. SMITH, Union Mills, N. C.; WILLIAM D. TYNDALL, South Carolina Industrial School for Boys, Florence, S. C.; JOHN W. WOODY, Albertson Road Church, 208 Albertson Road, High Point, N. C.; FRANK ZEDICK, Selma Baptist Church, Selma, N. C.

HERMAN A. HOWELL, '55, has a fine field of churches, Route 3, Orangeburg, S. C., St. George and Bethany Baptist churches. The Howards are also the proud parents of a baby girl, Joyce Waters, born December 26.



MCALLS AND CARDERS IN THAILAND—Left to right, Louis McCall, Mrs. McCall, Mrs. Noo Chandarasiri, Mrs. Nori, teachers in the International Language School, Mrs. Cecil Carder, and Mr. Carder. The McCalls write, "We are studying in the same classes at the International Language School from eight to twelve a.m. each weekday."

ALUMNI CHAPTERS have been set up in Virginia, North Carolina, South Carolina, Florida, Georgia, and Tennessee. Alvin Boone, President of the Alumni Association of Southeastern, in a recent letter to our men in South Carolina had this to say: "I believe we ought to get down to the business of attempting to give some real material help to our beloved institution."

THE JOHN H. SCALFS are the parents of a baby son, John Michael, born September 27.

JOHN PHILLIPS and his wife are at Andover-Newton for special preparation before going to India as missionaries of the American Mission Board. CECIL CARDER and his wife are in Thailand, also appointed by the American Mission Board.



Shown here is Dr. Carroll Trotter, Assistant Professor of Speech and Homiletics. Dr. Trotter came to Southeastern in September from the Thomasville Baptist Church in Thomasville, Alabama.

Southeastern Receives \$26,000 Missions Scholarship Fund

Southeastern is to be the recipient of a \$26,000.00 Missionary Scholarship Fund from the estate of the late Mr. and Mrs. J. F. Tompkins of Blytheville, Arkansas.

President Stealey upon learning of this bequest said, "The gift that establishes the J. F. Tompkins Missionary Scholarship Fund brings more joy to my heart than almost anything that has happened since we started in 1951.

"Since I came to Southeastern, the most insistent call to me has been the need of good students who confront emergencies and pressing financial problems. I, myself, was once a student in such need, and I was helped. I have tried every week to raise money to help others. Many of our young missionaries go out to foreign fields with schooling debts still to pay. This ought not to be. This splendid fund, the largest so far given, will prevent such trouble for many in the years ahead."

Mr. Tompkins was a widely known and respected cotton farmer. He was an active layman in the Blytheville First Baptist Church in which he served many years as a deacon and as a teacher of the men's Bible class. He also served as a member of the Executive Board of the Arkansas Baptist State Convention and at one time was president of the Arkansas Farm Bureau.

Both Mr. Tompkins and his wife were active in many religious enterprises. They were especially interested in Christian missions. This gift represents a portion of their estate which



CAMPUS VISITORS—Reading left to right, Rev. N. Arase, Executive Secretary of the Baptist Convention of Japan, also pastor of a Baptist Church in Tokyo; Rev. L. D. Holt, pastor of Emmanuel Baptist Church, Raleigh, N. C.; Mr. K. Sugimoto, former governor of Fukuoko, Japan, now a member of the Board of Trustees of Seinan Gakuin Baptist University; Mrs. Foy J. Farmer, of Raleigh, a former missionary to Japan; Dr. S. Kawano, president-elect of the Seinan Gakuin Baptist University; and Dr. John W. Kincheloe, Jr., pastor of the Hayes-Barton Baptist Church, Raleigh, N. C.

had been set aside for the propagation of the gospel in missionary endeavor.

Interest from this fund will be used to establish three scholarships, approximately \$250.00 each, to be awarded each year to students, men or women, preparing themselves as foreign missionaries. These students will be selected from the middler and senior classes or from the graduate area.

There are endowment funds at Oxford University which were given more than 1,000 years ago, and today they are still serving youth. This gift to

Southeastern Seminary from Mr. and Mrs. Tompkins will continue to serve Baptist youth for countless generations to come and will be a perpetual memorial to their Christian concern and stewardship.

PRAYER

Prayer is a sincere, sensible, affectionate pouring out of the soul to God, through Christ, in the strength and assistance of the Spirit, for such things as God has promised.—Bunyan.

SOUTHEASTERN BAPTIST THEOLOGICAL SEMINARY

Wake Forest, North Carolina

An Agency of the Southern Baptist Convention

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