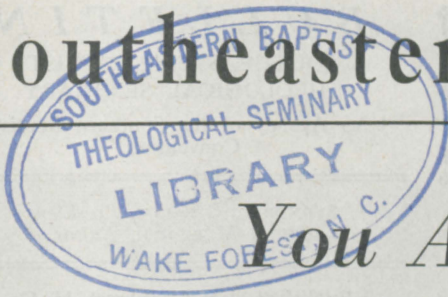


Jan, 1953

Southeastern Baptist Theological Seminary Bulletin



You Are Our "Alumni"

THE mailing list for this new Southeastern Bulletin is made up almost altogether of names of folk who have shown a special interest in and a spirit of helpfulness toward the new Seminary. You are our "alumni!" Most schools have their graduates who undergird with moral and financial strength their alma mater. We have none yet who can call us "dear mother," but we are blessed greatly already with thousands who call us affectionately "the baby seminary" and upon whom we count to act as foster parents to help in the strong development of the "child."

Every co-operating Southern Baptist contributes to our support through the Co-operative Program. Were it not for that Program we could not have come into being, nor could we now live and have basic assurance for the future. It is the financial rock upon which we were founded and it supplies most of the stones with which we are building.

It is nevertheless true that to build as rapidly and as effectively as we should in order to meet the needs of our vast and still rapidly growing constituency we must seek help from able and interested individuals just as our sister seminaries have ever done.

To our special friends and to all loyal Southern Baptists and to our God we made the following significant promises:

- We will steadfastly strive to give institutional expression to the purest spiritual ideals and purposes of our Christian faith.
- We pledge ourselves to do our part in great Christian leadership training after earnest prayer for God's guidance; and we sincerely ask every Christian friend to join us in this fellowship of prayer.
- We pledge very effort to secure and maintain the best equipped and most consecrated faculty we possibly can.
- We will major on great teaching rather than on great possessions, though we recognize the proper place of material support.

• We will administer all funds as carefully and as economically as we know how in spite of the extravagant tendencies of our times.

• We believe in paying salaries that will enable our workers to be reasonably free from efficiency-destroying anxieties.

• We will develop facilities for as many students and as varied types of training as fast as circumstances will permit. (Until Wake Forest College moves we can accommodate only about three hundred students.)

• We see tremendous opportunities for development of spiritual leadership in the rural areas in this section of our nation, and we are determined to do all we can to supply this leadership.

• We will administer with kindness, and yet with care, all Student Work Grant and Loan and Aid money which your liberality supplies.

• We will continually strive to ascertain, understand and apply our time-tested Baptist principles, as well as the great doctrines set forth in our Fundamental Articles of Faith. (Articles are listed elsewhere in this bulletin.)

How You May Help

These statements are not an attempt to set forth a complete creed, but are given in order that you may know some of the ideals which motivate your "child." You can help us carry them out by your voluntary contributions to any of three special needs:

(1) The need to help worthy students through our Work Grant, Loan and Aid Fund. How better use material things than in direct personal aid to a fellow Christian who is striving against odds to prepare himself for effective Christian service?

(2) The need for equipment. For more effective administration and instruction, we need help in buying equipment beyond that which our present budget will allow. We need a dictation machine (\$625), duplicating machines (\$600), addressing machine (\$500), audio-visual equipment (\$1,000), more typewriters (\$450). We could very effectively use a station wagon to transport groups to churches.

(3) We need books, books, books! Our library of 6,000 volumes must grow rapidly in order to give our students the best facilities.

You can help by tearing out, filling in and sending on this form with your gift:

I, too, believe in the ideals for Southeastern Seminary and I want to see our "child" grow.

Here is my gift of \$..... which I want applied to:

- Student Work Grant, Loan and Aid needs
- Needed Equipment for Administration and Faculty
- Book purchases for the Library

Name

Address

PERSONAL PARAGRAPHS

BULLETIN

SOUTHEASTERN BAPTIST
THEOLOGICAL SEMINARY

An Agency of the Southern Baptist
Convention

SYDNOR L. STEALEY, *President*
OWEN MEREDITH, *Editor*

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What Southeastern Means To Me

This Issue: Robert T. Daniel, Professor of Old Testament Interpretation

The heading of this column, Personal Paragraphs, gives me considerable liberty, which I am going to exercise in making this article a "purely personal" account of my estimate of Southeastern Seminary under the theme, "What Southeastern Seminary Means to Me." A complete development of this theme is beyond the scope of this column. Therefore, I shall sketch briefly a few of the most important items.

1. *The realization of a great need.* It has been said that necessity is the mother of invention. Likewise, it may be said that a need is the starting point of every worthwhile institution. During the last decade a large number of young people have surrendered their lives for full-time Christian service. With surrender has come the conviction that God would have His servants make adequate preparation for the significant tasks ahead. This has increased the enrollment in our colleges and filled our seminaries beyond their capacity to do effective training. Southern Baptist leaders realized in this situation that there was a great need which could be met only by establishing other seminaries than the three older ones. In a survey of the territory, it was discovered that one of the areas most needing a seminary was the Southeast, an area containing a heavy Baptist population. Therefore, Southeastern Seminary means the realization of a great need.

2. *An answer through fervent prayer.* In seeking to provide for this need, our leaders sought divine guidance, realizing that the effectual fervent prayers of the righteous availeth much. It can be said that Southeastern Seminary was born of God in answer to those prayers. God has, almost miraculously, opened doors for the strengthening and the support of the Seminary in these early days. Every monument to answered prayers is an effective witness for God. Southeastern Seminary is such a monument.

3. *An experience of divine leader-*

ship. As the trustees of the Seminary approached the task of selecting a president and faculty they realized that the task was too great for human strength and wisdom. Through prayer they sought divine leadership, and it is the conviction of all of us who have the privilege of serving in Southeastern Seminary that they were divinely led in this task. The testimony of every man on the faculty is that he is here because of a conviction that this is the place God wants him to serve.

When it was announced that a seminary would be established in the Southeast, I had a strong feeling that I would be a part of it. My prayer was that if it was God's will for me to be here, He would open the way without any effort on my part. Other attractive opportunities opened, but no assurance of divine leadership in those directions could be reached. As those opportunities were declined, the way opened to come to Southeastern. The battle within was fought through until there was certainty. I know I am here through an experience of divine leadership, and this is the testimony of every man here.

4. *The challenge of an effective service.* The challenge to serve is ever present with every conscientious Christian, but I have never been more conscious of a real challenge to render an effective service than I have been since coming to Southeastern Seminary. The classes are suitable for effective teaching, the environment is intellectually stimulating, the eager co-operation is reassuring and strengthening, and the physical equipment is being provided as rapidly as possible. To see a great task and realize that you are helpless to accomplish it is frustrating, but to be able to enter into it and to realize that there is progress is stimulating and inspiring. As we watch our lines of service and influence extend, ever-lengthening and ever-strengthening, those of us at Southeastern Seminary will express our gratitude to God for the challenge of an effective service.

MEREDITH TO HANDLE PUBLICITY

Owen Meredith began work as Seminary Publicity Director in September. His duties also will include public relations work and some bookkeeping.

A native of Pulaski, Va., Meredith received the B.A. degree from the University of Virginia in 1946. During the next four years he worked in south-west Virginia as wholesaler of auto accessories and petroleum products.

In 1950 Meredith decided to enter the field of Christian journalism. He took courses in journalism at Florida State University, Tallahassee, Fla., and the University of Missouri, Columbia, Mo., then studied religious education for a year at Southern Seminary in Louisville.

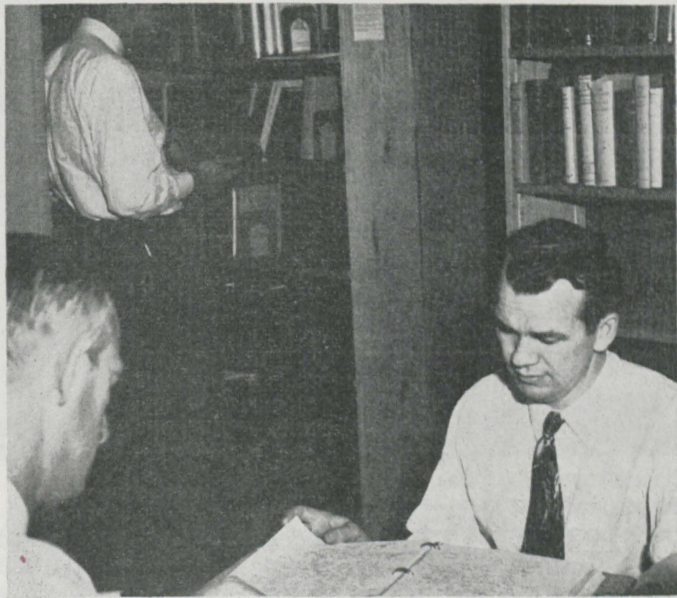
In September of '51 he entered Syracuse University School of Journalism, Syracuse, N. Y., and was graduated in June with the M.A. degree in Religious Journalism.

5. *The joy of a spiritual fellowship.* One of the greatest personal satisfactions at Southeastern is the wonderful spiritual fellowship. This is felt and demonstrated among the faculty, between the faculty and students, and among the students. The chapel services each day are experiences of worship, which send us back to our work knowing that we have walked with God and feeling that we are closer to Him. With much emphasis upon scholarly achievement, it is easy to neglect spiritual growth, but this is not true at Southeastern. Every day brings additional joys of spiritual fellowship.

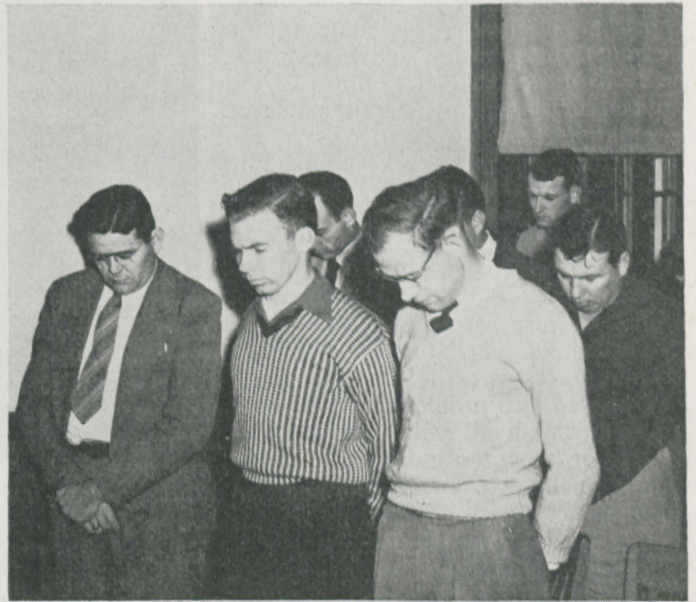
6. *A conviction of an enduring ministry.* It is the abiding conviction of the faculty, and of those who know Southeastern Seminary, that the things which we have seen and are seeing here cannot be passing. These things are enduring because they are from God and for God. We are committed, under God to carry on to a glorious triumph this ministry which was begun so recently, but which will continue into the unseen future.

Paraphrasing and slightly changing one of Paul's best known statements, I can say, "I thank God upon every thought of Southeastern Seminary."

Educational Program at Southeastern Has Three-fold Emphases



THE SEMINARY IS A COMMUNITY OF LEARNING. Christian scholarship is concerned with mastery of ideas, the clarification of values and the articulation of a coherent interpretation of the Christian message and mission in a responsible society.



THE SEMINARY IS A COMMUNITY OF FAITH. In worship we discern the presence of the living God upon whose mercy we depend and in whose will is our peace. We yield our minds to his truth, open our hearts to his love and give our energies to his cause.



Dr. Olin T. Binkley, Professor of Christian Sociology and Ethics, outlines our program of education.

"The primary purpose of Southeastern Seminary is to prepare men and women for Christian leadership," said Professor Olin T. Binkley on Orientation Day, in outlining the Seminary's educational program to the student body.

"The Seminary provides opportunity for an educational experience that will equip students for effective service on the front lines of Christian conscience in dynamic communities at home and abroad," Dr. Binkley said. "To achieve this purpose the Seminary has formulated a program of theological education having three fundamental emphases:

"First, the Seminary is a community of learning whose members stress scholarly work. Teachers and students are expected to apply sound principles of research, to think effectively and to retain a union of critical intelligence and religious devotion," said Dr. Bink-

ley. "We have come here to study and to learn, and there is in our midst the Holy Spirit who will lead us in the way of truth.

"This means in the second place, that the Seminary is a community of faith whose members give Jesus Christ the highest place in their minds and the deepest place in their hearts.

"A theological school is a place of research and rigorous study," he stated. "But it is also a place of worship.

"In the third place, the Seminary is a community of action whose members relate research to service," Dr. Binkley said. "It is the intention of the President, the faculty and the students to develop an institution thorough in scholarship, sound in faith and vitally related to the churches. In every community and in every nation we need a rising tide of intelligent, courageous, Christlike leadership.



THE SEMINARY IS A COMMUNITY OF ACTION. It is hoped that Southeastern will guide the growth of capable and devoted ministers who are willing to serve in humble places and competent to serve in responsible places.

"It is hoped that the total program of the Seminary will help advance the gospel of Christ and its ethic of righteousness and love."

Baptist World President Speaks at Southeastern

Dr. F. Townley Lord, president of Baptist World Alliance, recently visited Wake Forest under auspices of Southeastern Seminary. A graduate of the University of London and Manchester Universities, Dr. Lord is editor of the *Baptist Times*, official Baptist paper of Great Britain and Ireland.

"America and England are linked by the same culture," said Dr. Lord. "We have the same books, art, speakers and music. Most of all, we share the same imperishable principles of personal liberty. America and England must unite in closest possible fellowship to keep what we hold dear.

"All problems of life eventually can be resolved into problems of religion," he said. "With all your learning you will never know too much or be in too high a position to kneel at the feet of Jesus of Nazareth. There is nothing for us unless we go look for God and give him reverence."

Dr. Lord's "Treasure of the Gospel," released this month by the Broadman Press, is his second book to be published in America. He has written many books widely circulated in England including "The Faith That Sings," "Achievement," "The Unity of Body and Soul" and "Conquest of Fear."

Now in his twenty-third year at Bloomsbury Central Church in London, Dr. Lord has served as pastor of four churches in England. He has made several trips to America and is a welcome speaker here and in Canada, having an understanding of American life and nature.



Dr. Lord relaxes as he leads an informal group discussion in the Seminary Chapel.



Faculty Signs Articles of Faith

"We hereby subscribe to the Abstract of Principles of Southeastern Baptist Theological Seminary." Assisted by President Sydnor L. Stealey, Professor J. Leon Green adds his name to Southeastern's Abstract of Principles. Waiting to sign, left to right, are Dr. Stewart A. Newman, Dr. Edward A. McDowell, Jr., Dr. Marc H. Lovelace, Dr. Robert T. Daniel, Dr. Olin T. Binkley, and Dr. John B. Hipps.

By-laws provide that faculty members shall subscribe to the Articles of Faith, and sign these articles at the opening of the session they begin their duties.

Southeastern Seminary's Abstract of Principles, adopted by the Board of Trustees Dec 7, 1950, is given below for those who haven't yet had a chance to study it:

ABSTRACT OF PRINCIPLES of the SOUTHEASTERN BAPTIST THEOLOGICAL SEMINARY

I. The Scriptures.

The Scriptures of the Old and New Testaments were given by inspiration of God, and are the only sufficient, certain and authoritative rule of all saving knowledge, faith and obedience.

II. God.

There is but one God, the Maker, Preserver and Ruler of all things, having in and of himself, all perfections, and being infinite in them all; and to Him all creatures owe the highest love, reverence and obedience.

III. The Trinity.

God is revealed to us as Father, Son and Holy Spirit each with distinct personal attributes, but without division of nature, essence or being.

IV. Providence.

God from eternity, decrees or permits all things that come to pass, and perpetually upholds, directs and governs all creatures and all events; yet so as not in any wise to be the author or approver of sin nor to destroy the free will and responsibility of intelligent creatures.

V. Election.

Election is God's eternal choice of some persons unto everlasting life—not because of foreseen merit in them, but of His mere mercy in Christ—in consequence of which choice they are called, justified and glorified.

VI. The Fall of Man.

God originally created man in His own image, and free from sin; but through the temptation of Satan, he transgressed the command of God, and fell from his original holiness and righteousness; whereby his posterity inherit a nature corrupt and wholly opposed to God and His law, are under condemnation, and as soon as they are capable of moral action, become actual transgressors.

VII. The Mediator.

Jesus Christ, the only begotten Son of God, is the divinely appointed mediator between God and man. Having taken upon Himself human nature, yet without sin, He perfectly fulfilled the law, suffered and died upon the cross for the salvation of sinners. He was buried, and rose again the third day, and ascended to His Father, at whose right hand He ever liveth to make intercession for His people. He is the only Mediator, the Prophet, Priest and

King of the Church, and Sovereign of the Universe.

VIII. Regeneration.

Regeneration is a change of heart, wrought by the Holy Spirit, who quickeneth the dead in trespasses and sins, enlightening their minds spiritually and savingly to understand the Word of God, and renewing their whole nature, so that they love and practice holiness. It is a work of God's free and special grace alone.

IX. Repentance.

Repentance is an evangelical grace, wherein a person being, by the Holy Spirit, made sensible of the manifold evil of his sin, humbleth himself for it, with godly sorrow, detestation of it, and self-abhorrence, with a purpose and endeavor to walk before God so as to please Him in all things.

X. Faith.

Saving faith is the belief, on God's authority, of whatsoever is revealed in His Word concerning Christ; accepting and resting upon Him alone for justification and eternal life. It is wrought in the heart by the Holy Spirit, and is accompanied by all other saving graces, and leads to a life of holiness.

XI. Justification.

Justification is God's gracious and full acquittal of sinners, who believe in Christ, from all sin, through the satisfaction that Christ has made; not for anything wrought in them or done by them; but on account of the obedience and satisfaction of Christ, they receiving and resting on Him and His righteousness by faith.

XII. Sanctification.

Those who have been regenerated are also sanctified, by God's word and Spirit dwelling in them. This sanctification is progressive through the supply of Divine strength, which all saints seek to obtain, pressing after a heavenly life in cordial obedience to all Christ's commands.

XIII. Perseverance of the Saints.

Those whom God hath accepted in the Beloved, and sanctified by His Spirit, will never totally nor finally fall away from the state of grace, but shall certainly persevere to the end; and though they may fall, through neglect and temptation, into sin, whereby they grieve the Spirit, impair their graces and comforts, bring reproach on the Church, and temporal judgments on themselves, yet they shall be renewed again unto repentance, and be kept by the power of God through faith unto salvation.

XIV. The Church.

The Lord Jesus is the Head of the Church, which is composed of all his true disciples, and in Him is invested supremely all power for its government. According to his commandment, Christians are to associate themselves into particular societies or churches; and to each of these churches he hath given needful authority for administering that order, discipline and worship which he hath appointed. The regular officers of a Church are Bishops or Elders, and Deacons.

XV. Baptism.

Baptism in an ordinance of the Lord Jesus, obligatory upon every believer, wherein he is immersed in water in the name of the Father, and of the Son, and of the Holy Spirit, as a sign of his fellowship with the death and resurrection of Christ, of remission of sins, and of his giving himself up to God, to live and walk in newness of life. It is prerequisite to church fellowship, and to participation in the Lord's Supper.

XVI. The Lord's Supper.

The Lord's Supper is an ordinance of Jesus Christ, to be administered with the elements of bread and wine, and to be observed by His churches till the end of the world. It is in no sense a sacrifice, but is designed to commemorate His death, to confirm the faith and other graces of Christians, and to be a bond, pledge and renewal of their communion with Him, and of their church fellowship.

XVII. The Lord's Day.

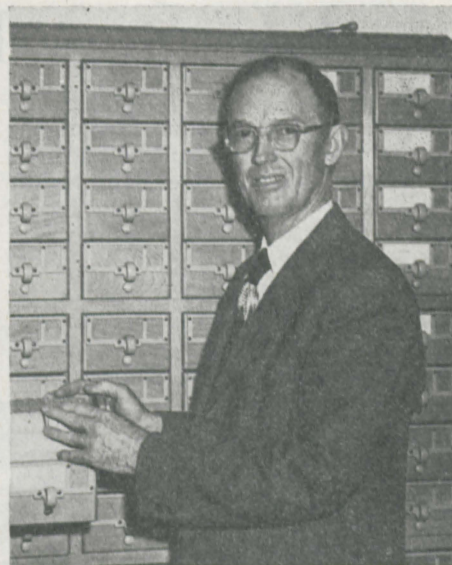
The Lord's day is a Christian institution for regular observance, and should be employed in exercises of worship and spiritual devotion, both public and private, resting from worldly employments and amusements, works of necessity and mercy only excepted.

XVIII. Liberty of Conscience.

God alone is Lord of the conscience; and He hath left it free from the doctrines and commandments of men, which are in anything contrary to His word, or not contained in it. Civil magistrates being ordained of God, subjection in all lawful things commanded by them ought to be yielded by us in the Lord, not only for wrath, but also for conscience sake.

XIX. The Resurrection.

The bodies of men after death return to dust, but their spirits return immediately to God—the righteous to rest with Him; the wicked, to be reserved under darkness to the judgment. At the last day, the bodies of all the dead, both just and unjust, will be raised.



Edwin C. Osburn of Perryville, Ala., has been named cataloguing librarian. He has already arrived in Wake Forest and will be joined by his wife when her sister recovers from an illness.

Listed in "Who's Who in the South and Southwest," 1950-52, vol. 2, Osburn belongs to a number of professional library groups, including the American Library Association and the American Theological Library Association.

Osburn received his A.B. from Howard College in 1921 and his Th.M. from Southern Baptist Seminary in 1925.

He served as pastor of a field of country churches in Alabama for several years, then entered Crozer Theological Seminary, receiving his B.D. degree there in 1931.

During the next few years Osburn became more and more interested in library work. In 1937 he received his B.A. degree in Library of Science at the University of North Carolina. Since then he has held positions with college libraries in North Carolina, Tennessee, Arkansas and Alabama.

STUDENTS AT SOUTHEASTERN BY STATES

State	No. Students
North Carolina	99
South Carolina	38
Virginia	32
Georgia	20
Florida	7
Tennessee	5
Alabama	4
Mississippi	3
Pennsylvania	2
Kentucky	2
West Virginia	1
Indiana	1
Texas	1
New York	1
Michigan	1

XX. The Judgment.

God hath appointed a day, wherein he will judge the world by Jesus Christ, when every one shall receive according to his deeds: the wicked shall go into everlasting punishment; the righteous, into everlasting life.

Educators Discuss Seminary Education

Four outstanding educators among Southern Baptists spoke at Southeastern on the general theme, "The Nature and Ideals of Seminary Education." The addresses were in connection with the opening of the second session at Southeastern Seminary.

Dr. Solon B. Cousins, Professor of Bible at the University of Richmond, listed "What I Hope the Seminary Will Teach Our Graduates."

"I hope the Seminary will magnify the priority of simple, unadorned goodness," said Dr. Cousins. "Also, I hope it will magnify the Christian scale of values."

"We have the moral obligation to be intelligent," he said. "The Seminary should teach intellectual competence, intellectual security, and intellectual independence."

"I hope it will also teach a proper denominationalism, and that it will lead graduates in the affirmation of our faith."

"Ministers must believe what they are saying," said Dr. Cousins. "But they must also have a sense of urgency about it. I hope the Seminary will create an atmosphere where the preaching passion will be evangelistic."

Dr. O. LaFayette Walker of Stetson University spoke on "The Nature and Ideals of Seminary Education."

"Education at the Seminary should be an experience in spiritual, intellectual, and social development," he said. "A seminary education cannot exist in an ivory tower and neither can the minister."

Dr. Walker pointed out that the minister must come to grips with the problems of men. "A seminary education will lend better understanding and insight into these problems," he said.

Dr. Harold L. McManus of Mercer University outlined the "Modern Trends and Developments in Protestantism."

"Protestantism came into being as a fresh and vigorous upsurge in the Christian stream," Dr. McManus said. "It will continue to grow only if it continues to embody the living gospel."

"However, if Protestantism becomes too stereotyped to give the gospel full expression, a new and fresher channel will be created."

"The principle of Protestantism embodies the gospel," he said. "The truth of this principle is forever fixed. It is the same in all generations. But although this truth be fixed, the forms by which we express it are forever changing to meet the needs of different generations. The forms, then, must be kept flexible. But they must always, in every age and in each new generation, embody the gospel."

The series of addresses was concluded by Dr. Elmer F. Haight, Furman University, whose topic was "If I Were Going to the Seminary."

"The central thing about a high school, college or seminary experience is the teacher-student relationship," said Dr. Haight. "Students must place themselves humbly, freely and openly in a relationship of learning with their teachers."

"If I were again a seminary student I would like to find teachers who would help me mature as a Christian minister," he said. "I would like to find teachers that would help me know God better and to love him more deeply and more intelligently."

In his welcome to the student body President Sydnor L. Stealey said, "Our hearts are lifted up this morning, as they were lifted up last year as we saw God moving in the creation of this Seminary."

"Our Father is still creating," he said. "He is creating primarily in the realm of personality. We are seeking to establish a school in which God will be creating, through us, his will and his purpose."

"I tremble at the wonderousness and challenge of it, and pray that God will work his purpose out, and that we will be willing instruments in his hands."



The Fidelis Parsoness' Club, composed of student wives and employees of the Seminary, were in a happy frame of mind when this picture was taken.

They are, left to right, front row: Mrs. Ozell George, Mrs. Johnni Perry, Mrs. Wiley Guthrie, Mrs. Jack Falls, Mrs. Claxton Hall, Mrs. Richard Smith, Mrs. Bill Eaton, Mrs. Waldo Woodcock, Miss Earline Cooper (secretary to President Stealey), Mrs. Wilbur Cooper, Mrs. Earl Pitts.

Second row: Mrs. William Strickland (sponsor), Mrs. Charles Jenkins, Mrs. L. A. Norman, Mrs. Dan Jolly, Mrs. J. W. Howard, Mrs. Lamar Brooks, Mrs. Paul Wonders, Mrs. Zeb Moss, Mrs. Fred Duckett, Mrs. Victor Batchelor, Mrs. Troy Bennett, Mrs. Hartzog Beard, Mrs. O. H. Burckhalter.

Third row: Mrs. J. W. Hunsucker, Mrs. Vernon Brooks, Mrs. Ralph Jones, Mrs. Kenneth Casstevens, Mrs. Jerry DeBell, Mrs. James Rittenhouse, Mrs. Julian Morton, Mrs. Paul Shoupe, Mrs. George Reynolds, Mrs. Richard McKay, Mrs. William Fuller, Mrs. Elmer Painter, Mrs. Roy Harris.

Fourth row: Mrs. Glynn Hill, Mrs. John Smith, unidentified, Mrs. Lewis Beal, Mrs. Hubert Garrell, Mrs. Charles Frye, Mrs. Vernon Wall, Mrs. Alex Mills, Mrs. Clyde Luther, Mrs. Dwight Watts, Mrs. John Grant, Mrs. Jack Stoner, Mrs. Jack Hatchell, Mrs. George Shore, Mrs. James Singleton.

Southeastern Men Hold Many Skills

A total of 215 are enrolled at Southeastern Baptist Seminary this session. Students come from 15 states.

God has made his call heard in every field: Southeastern students have held every sort of job from electronics to parachute inspection. Most jobs have been part-time, of course, held only to meet school expenses. But, because of these jobs, students have become skilled in enough fields to make up a self-sufficient community.

Just for illustration, let's plan a community made up only of Southeastern students.

Such a hypothetical community would require scores of builders. They're here—the student body includes one blueprinter, three surveyors, 62 carpenters, 53 painters, 28 electricians, seven plumbers, a paper hanger and an interior decorator. Most students are "jacklegs" at these trades, sure, but they've had experience aplenty, and should be able to get by.

Also on hand and able to do landscaping and gardening are two students who have been florists and 32 who have done some farming.

The field of communications is represented: four students have worked with newspapers; two have done advertising; 11 know photography. Also at Southeastern are a teletype operator and four printers.

Six students have worked in radio stations and one has had experience in television.

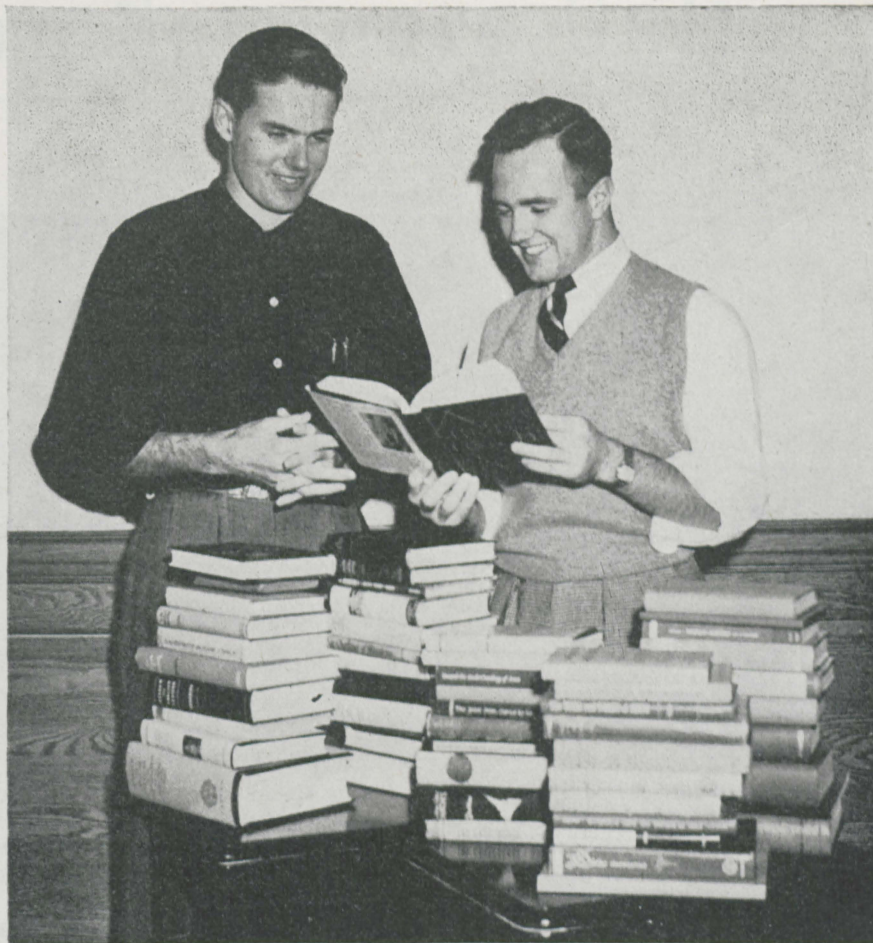
Three barbers, five restaurant operators, and six bank cashiers are on hand, as is a host of onetime shoe salesmen—45 in number.

Students are experienced in other jobs, as follows: four worked in dry cleaning plants; four worked in laundries; five in bakeries; five did library work; 20 were drugstore clerks; 70 worked in grocery stores.

Eleven students have held jobs in post offices. The community in question would not lack educators. A total of 48 students have had experience in teaching, and six have been active in the field of athletics.

Six students have done general office work. Twelve are former bookkeepers; three have been stenographers; two were office boys.

Nor does the Seminary lack experts in the transportation field. Two airplane pilots and two airplane mechanics are here, as are nine who have worked in service stations, 20 who have been auto mechanics, one body and fender man, two auto painters, and nine who have been bus and truck drivers.



First-year men Irvin Bladwin and Robert Boggs, both Virginia students, look over a New Testament commentary. Piled before them are textbooks to be studied their first two years at Southeastern. Final selection has not yet been made of all third-year books.

No community is complete without medical service. Southeastern's student body includes no medical doctors, but two registered nurses are listed among student wives. The student body does include two former ambulance drivers, a hospital orderly, a pharmacist . . . and one funeral director.

Also here are men who've worked at shipyards and switchboards, as miners and meat cutters, fruit packers and furniture makers, and textile workers, machinists, sign painters, telephone linesmen and welders.

Southeastern also has enough musicians for a community orchestra. Thirty four students play instruments, including piano, french horn, trumpet, trombone, banjo, guitar, clarinet, and flute.

A total of 136 students have sung in choirs. Fifty-two can lead singing. Forty-six do solo work, including 12 tenors, 16 baritones and nine basses.

These, then, are students at Southeastern Seminary. In preparing themselves for the ministry many found it necessary to work at secular jobs from time to time. Because of these jobs students have become skilled in many fields. But talents are also many. We

pray that these skills and talents will be used, consistently and increasingly, in the ministry of Jesus Christ.

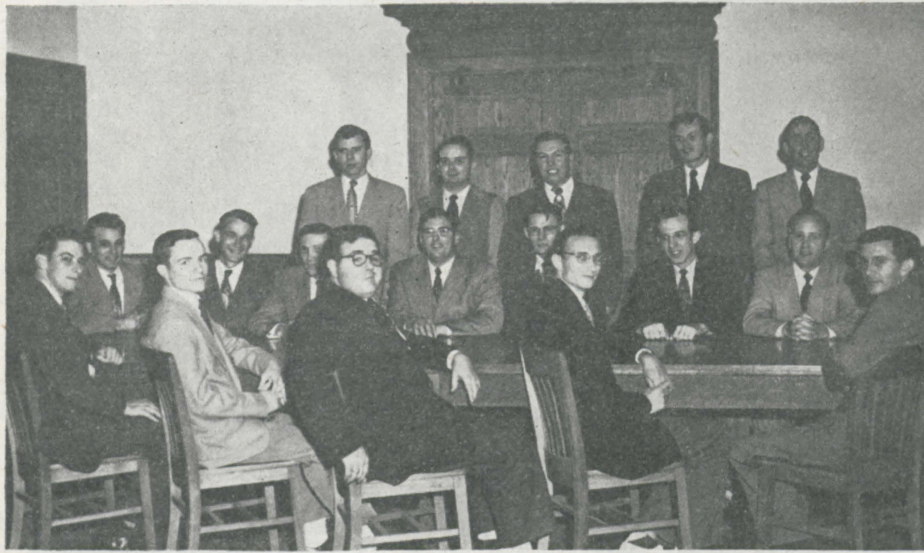
At last count, 172 students were married. Of the student wives, 112 have taught in Daily Vacation Bible Schools; 63 play musical instruments with 31 specifying piano; 33 can do solo work, including 19 sopranos and 12 contraltos. Sixty-two can type; 13 can take shorthand; 20 have done general office work; 30 have taught school.

SOUTHEASTERN BAPTIST THEOLOGICAL SEMINARY

Wake Forest, North Carolina

Money for the purchase of this book was given by:

A great school demands a great library. This label has been provided to acknowledge donors of money to our Library Fund. Send your contributions to President Stealey. Many have already given. Your help will really help.



Here pictured are newly-elected members of the Student Co-ordinating Council. Standing, left to right: Ray Hodge, N. C., general chairman; James Griffith, Ga., vice-chairman; Charles Jenkins, S. C., secretary-treasurer; Cecil Carder, Va., senior class representative; Daniel Jolly, N. C., middle class representative. These men make up the executive committee.

Seated are committee chairmen and class representatives. In background, left to right: James Rittenhouse, N. C., music committee; Fred Crisp, N. C., welfare committee; Chester Smith, Ga., devotional committee; Russell Hinton, N. C., athletic committee; Eugene Johns, S. C., social committee; Troy Bennett, N. C., religious off-campus committee; Robert Nation, Ill., middle class representative.

In foreground: Don Jackson, N. C., dramatic committee; Charles Beckett, Va., middle class representative; William Tyndall, N. C., senior class representative; Ray Frye, N. C., middle class representative; Frank Askins, S. C., senior class representative.

Council members not in picture are Mrs. Warren Turner, Va., senior class representative; J. C. Thomas, N. C., radio committee; T. Alfred Lineberger, N. C., ethics committee.

Davis Collection Given to Southeastern

We have recently received the William Hersey Davis collection of New Testament works. The gift was made by Dr. Davis' widow and son, Mrs. William Hersey Davis and Dr. William H. Davis, Jr., both of Elizabeth City.

From 1920 until he died in 1950, Dr. Davis was professor of New Testament at Southern Seminary in Louisville, the mother seminary among Southern Baptists. At the time of his death he was the leading New Testament scholar among Southern Baptists. Many of Southeastern Seminary's faculty members, including President Sydney L. Stealey and Professor Edward A. McDowell, studied under Dr. Davis at Southern.

The Davis collection of approximately 1,000 volumes is one of the outstanding collections in the south, and gives Southeastern an extraordinary start in its building of a strong seminary library.

Dr. Davis not only acquired many volumes himself, but received choice books from the libraries of Dr. A. T. Robertson, Dr. John A. Broadus, and Dr. E. Y. Mullins, all eminent scholars and beloved professors at Southern. Many of the books bear the signatures of these famous men.

BOOK REVIEWS

(We will offer as space permits brief notices of books — old and new — which we consider well worth reading.)

APOSTOLIC PREACHING. C. H. Dodd. 1936 Harpers. 96 pp. \$1.50. The preaching message of the New Testament remains the same throughout and is basic to its ethical demands. A most significant contribution to New Testament study.—S. L. STEALEY.

THE RELEVANCE OF THE BIBLE. H. R. Rowley. James Clarke & Co. 1942. 192 pp. 6 shillings. Accepts many results of scholarly criticism and still deepens love, understanding, trust for the Bible.—S. L. STEALEY.

SO WE BELIEVE SO WE PRAY. George A. Buttrick. Abingdon-Cokesbury Press. \$2.75. A book dealing with two of the great fundamentals of

the Christian religion — faith and prayer. It is an illuminating exposition by one of America's greatest preachers. — J. B. HIPPS.

FAITH IS POWER FOR YOU. Daniel A. Poling, Greenberg. New York. \$2.50. Here is a book hot from the vital experience of a great preacher, pastor, and Christian leader. It speaks to the heart of the individual Christian and inspires him to more dynamic Christian living. — J. B. HIPPS.

INTERPRETING THE NEW TESTAMENT. A. M. Hunter. London: SCM Press Ltd., 1951. 144 pages. 10 shillings and sixpence. A clear presentation of the main currents of New Testament scholarship during the past 50 years.—W. C. STRICKLAND.

LIGHT FROM THE ANCIENT PAST. By Jack Finegan. Princeton. Princeton University Press, 1946. 500 pages. \$6.00. An excellent connected account of the archaeological background of the Hebrew-Christian religion, a knowledge of which is now indispensable to all serious study of the history of that religion.—MARC LOVE-LACE.

THE DISTINCTIVE IDEAS OF THE OLD TESTAMENT. N. H. Snaith. The Epworth Press. London. A scholarly study of the great distinctive ideas of the Old Testament—the holiness of God, the righteousness of God, the salvation of God, the covenant-love of God, the election-love of God and the Spirit of God. A careful reading of this book will contribute to ones' understanding of the Old and New Testament and of the essential message of Christianity.—J. L. GREEN.