

Southeastern Seminary Bulletin

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SOUTHEASTERN BAPTIST THEOLOGICAL SEMINARY A DEDICATION TO KEEP ALIVE THE SPIRIT OF THIS CHRISTIAN FELLOWSHIP OF LEARNING

SYDNOR L. STEALEY
PRESIDENT

FACULTY

OLIN TRIVETTE BINKLEY
ROBERT THOMAS DANIEL
POPE ALEXANDER DUNCAN
JAMES LED GREEN
GARLAND ALFORD HENDRICKS

JOHN BURDER HIPPS
MARC HOYLE LOVELACE
EDWARD ALLISON MCDOWELL, JR.
M. RAY MCKAY
STEWART ALBERT NEWMAN

EDWIN CALHOUN OSBURN
JOSEPH RAYMOND ROBINSON
WILLIAM CLAUDIUS STRICKLAND
JOHN TERRILL WAYLAND
RICHARD KNOX YOUNG

FIRST GRADUATES, 1954

WILLIAM FRANKLIN ASKINS
CECIL HARTZOG BEARD
CHARLES CLAY BETTIS
ALVIN FLOYD BOONE
ROBERT HENRY BRUHN
CECIL EARL CORDER
JAMES L. CLEGG, JR.
FRED CARROLL CRISP
EDWARD H. DANIEL
VICTOR STEWART DOWD
FRED ALLEN DUCKETT
ALFRED JACKSON DUNCAN
WILLIAM RICHARD EATON
JACKSON L. FALLS
ELIJAH DANIEL FLOWERS, JR.
WILLIAM CALVIN FULLER
JOSEPH FRANKLIN GANTT
PAUL RUSSELL GARBER
LLOYD WILLIAM GARNER, JR.
WILEY C. GUTHRIE
JAMES OSCAR HAGWOOD

R. CLAXTON HALL
NEWTON R. N. HARDIN
LAWRENCE PARKER HARDY
JACK HOUSTON HATCHELL
DENNIS WALTER HOCKADAY
WILLIS BRITTEN HOLLINGSWORTH
DONALD RUDOLPH JACKSON, JR.
CHARLES ODELL JENKINS
HOWARD CARSLIE KNIGHT
CYRUS W. KREAMER
REESE EUGENE KYZAR
PAUL EDWIN LEMONS
DANIEL ROBERT LOWE
LOUIS EDMUND MCCALL
RICHARD WARREN MCKAY
BENNETT A. MITCHELL
DAVID NORMAN MORRIS
DEWITT LUTHER MYERS, JR.
WALTER T. OMAN
OTIS TED PAGE
ELMER CLEVELAND PAINTER

EARLE EDWARD PEEPLES, JR.
JONNIE L. PERRY
MAJOR HUNTER PHILLIPS, JR.
VAN HINTON PORTER
ROY ALBERT PROPST, JR.
AUBREY T. QUAKENBUSH
BOMAR LUTHER RAINES
GEORGE EDWARD REYNOLDS
JAMES CLAYTON RITTENHOUSE
LEONARD LEON ROLLINS
GEORGE EDWARD SHORE
JAMES EAKINS SINGLETON
TRUMAN SEDRICK SMITH
WILLIAM CHES SMITH, III
MILTON PRESTON SNYDER
WILLIAM WHITFIELD STENNETT
SHERRILL GARDNER STEVENS
DONALD JACKSON STONER
WARREN TURNER
MARSHALL MADISON VAUGHN
JOHN WILLIAM WOODY

PRESENTED BY CLASS OF 1954



SCHAIBLE COLLECTION

Shown here are Mr. Edwin C. Osburn, Librarian, and Dr. Sydnor L. Stealey, President of Southeastern Baptist Theological Seminary, looking over one of the most valuable collections of books yet received by the school. About 2,000 selected volumes dealing largely with biography and church history were recently donated to the Seminary by Dr. and Mrs. Cornelius E. Schaible who are now living at Hartsville, S. C.

Dr. Schaible taught for about 30 years at Coker College. Mr. Osburn is holding in his hand a Chaldean Hebrew Lexicon printed in Latin which was published in London in 1646. Dr. Stealey is examining a valuable and rare copy of the "Zurich Letters."

President's Paragraphs

A new school year is beginning for Southeastern as I write—our fourth. Every inch of space we can command is crowded to the limit. I wonder daily whether rubbing so many preachers together may cause spontaneous combustion! I wonder, more deeply, at the grace of God that has attended this baby Seminary thus far. The assembling of the truly great teachers on our faculty, the attracting of so promising a student body (more than twice as many as we could accept applied for entrance this year), the collection of 15,000 sharply selected books in our library (13,000 of them already carefully catalogued), the well nigh innumerable gifts that solicitous friends have sent in to help students in inevitable times of emergency, the continuance of the strong Co-operative Program by all Southern Baptists—all these are evidences to me that grace still abounds.

A significant text has been "running in my head" for many days. It was first impressed deeply upon me when I heard Dr. Percy Evans, President of Spurgeon's College in London, speak in Zurich, Switzerland, in 1950. The King James Version reads: "My Father worketh hitherto and I work" (Jno. 5:17). Evans said that the meaning is

plainer if we say, "My Father is still working and that is the reason I can work." The Revised Standard Version wording agrees with Dr. Evans, I find. God is still working! He will work through us if we are willing. He ever does His greatest works through men. When He worked supremely, He worked through the Supreme Man. God is working through this seminary and countless other agencies and men today. That strengthens me. I determine to give myself more completely to Him.

Among the things we try especially to emphasize for our students is a willingness to work in needy, unprosperous fields, wherever they may be. A young man today came to ask whether it seemed right to me that he should work out a teacher's certificate in Wake Forest College while he studies in the Seminary. He plans to teach in a mountain county and support his family if necessary while he does mission work in the surrounding coves. It was all right with me!

Another thing we try to teach is reasonable proficiency in pronunciation, enunciation, public reading and speaking (preaching) and correct English. The other night one of our nation's



MISS RUBY REID, 1886-1954

Miss Ruby Reid, well-known and beloved resident of the Wake Forest Community for many years, died on July 20, 1954. Miss Reid was the first person to leave Southeastern Baptist Theological Seminary property through her will.

Miss Reid, who was an active member of the Wake Forest Baptist Church and vitally interested in Christian education, left to Southeastern her home which is located on one of the most valuable lots in Wake Forest. Upon learning of this splendid gift President Stealey said, "I had no inkling that such a bequest had been considered by Miss Reid. Her thoughtfulness will help many young preachers through the years ahead. I wish every Christian's will might similarly reflect his Christianity."

highest officials, in a radio broadcast, made numerous inexcusable errors in grammar. I wondered how he expects intelligent hearers to trust his study of deeply involved national problems when he has never taken the trouble to study carefully the fundamentals of common speech. I wonder often too how we preachers can expect men to be convinced by our theological conclusions when we give the same evidences of careless study of basic subjects.

President Tribble of Wake Forest College and his co-laborers are trying

(Continued on page 11)

S. A. ALLEN MEMORIAL FUND
"A son of the late S. A. Allen of Savannah has made a small sum available to the School as a Student Aid Fund, the fund to be called 'The S. A. Allen Memorial Fund' in honor of his father."

BULLETIN

SOUTHEASTERN BAPTIST
THEOLOGICAL SEMINARY

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

The Contemporaneous Christ

By

DR. OLIN T. BINKLEY

Professor of Christian Sociology and Ethics

(The following article is one section of an address "The Contemporaneous Christ" which was delivered by Dr. Binkley in 1938 at the Wake Forest Seminar on Christianity. Dr. Binkley's words are so timely that, with his permission, we are reprinting them in this issue of the BULLETIN.—Editor's Note.)

Jesus . . . is not limited by the relativity of history. He is a fact of history, but he is also a fact of present spiritual life and inward experience. He declared that he was in existence before Abraham was born; and he is a present reality in conscience who examines us, disturbs us, and guides us. In the New Testament writings there is no antithesis between the Jesus of history and the Christ of faith. He is one personality. The risen Christ is identical in character and purpose with the historical Jesus. The mind of Christ, as Paul characterized it in his letters, is essentially the same mind which meets us in the Gospels. Accordingly, our experiences of the present Christ are to be interpreted and tested by the words and the spirit of the historical Jesus. Therefore, we need to know Jesus as exactly and comprehensively as possible. And, as T. R. Glover has said, to see him as he is calls for all we have of intellect, of tenderness, of love, and of greatness.

Jesus Christ is eternally contemporaneous. He is permanently real: the Alpha and the Omega. The author of the book of Hebrews, who knew the language of philosophy and shared the insights of Christianity, was impressed by the changelessness of Christ. He wrote, "Jesus Christ is the same yesterday and today, yea, and forever." Jesus is a figure of history, but he is also eternal. The eternal, says William Temple, is the ground of the historical; and the historical is the evidence of the eternal.

Jesus Christ is eternally alive. He was with the early disciples. The records of the resurrection may be fragmentary, but the evidence is clear that Jesus gave many convincing proofs that he had conquered death. His friends, who possessed spiritual sensitivity and were attentive to him, recognized that he was alive and with them. This experience of the presence and friendship of the deathless Christ shook the disciples out

of their self-centeredness and gave them victory over fear and feebleness. They became transformed personalities. They went forth in a world in which slavery, poverty, and unmitigated mental and physical diseases were considered inevitable, and in which human flesh was cheap, and began to live lives of singular power, forgiveness, love, and victory. They were not afraid of economic insecurity, social disapproval, or physical death. The experience that produced such a complete change in these disciples was not an illusion but an illumination; it was not fantasy but fact. They knew their Master's victory, vindication, and presence. The Christ who had been crucified, but was now very much alive, was central in their thinking and in their exacting tasks. The Jesus of history was now the Christ of experience.

The apostles preached Jesus and the resurrection, and in his fellowship they found access to inexhaustible and invincible power. Paul preached the death, resurrection, lordship, judgment, and saviourhood of Christ with clearness and persuasiveness. And he said that Peter, James, and John at Jerusalem gave their approval of his gospel. Dr. C. H. Dodd in his book, *The Apostolic Preaching and Its Developments*, has shown that the resurrection is a central note in the apostolic preaching. Take away this certainty of the risen Christ, and neither Paul nor Peter has any gospel left, and Christianity becomes historically inexplicable and intellectually incoherent.

In the early Christian preaching the idea of the lordship of Jesus was frequently expressed in the phrase, "at the right hand of God." This formula in the apostolic preaching was derived from Psalm 110:1, "The Lord said unto my Lord, Sit thou at my right hand until I make thine enemies thy footstool." But the apostles meant vastly more by the resurrection than that Jesus was alive with God. They proclaimed that Jesus was risen and that he was in contact with the earth as well as with heaven. He had come to them first in a visible presence and later through the Spirit. Jesus was at the right hand of God, but he was also in their lives. The New Testament writers called people to repentance and to faith in and loyalty to the living

(Continued on page 9)

Southeastern Opens Fourth Term With Record Enrollment

With three more days to go before the end of the Fall registration period, as the BULLETIN goes to press, a new enrollment record for Southeastern has already been set. Three hundred and seventy students have enrolled to date as against an aggregate enrollment last year of 365. Indications are now that this semester's enrollment will go to 380 and that the aggregate enrollment for the year will approach 400.

North Carolina leads twenty other states with total number of students enrolled at Southeastern for the Fall semester. South Carolina, Virginia, and Georgia are next highest with 55, 50, and 36 respectively. Enrollment by other states is as follows: Florida 18, Kentucky 3, Massachusetts 1, West Virginia 3, Missouri 1, Alabama 8, Mississippi 1, Tennessee 10, Texas 3, Louisiana 3, Pennsylvania 3, New Jersey 2, Maryland 3, and Indiana 2.

Above 80 per cent of Southeastern Seminary men are married. The average age of the seminary student is 27. Sons of farmers, ministers, and industrial workers lead all other groups in the number of young men answering the call to the ministry. Southeastern Seminary students this year will serve in approximately 200 churches.

The men constituting this year's classes at Southeastern represent more than fifty colleges and universities throughout the country. Leading all others in number of graduates enrolled at Southeastern are in order Wake Forest, Furman, University of Richmond, Carson-Newman, Mercer, Stetson, Baylor, and Howard. Other colleges and universities represented are Alabama Polytechnic Institute, Appalachian State Teachers College, Ashbury College, Atlantic Christian College, Auburn College, Bessie Tift, Bob Jones University, Brewton-Parker, Catawba College, The Citadel, Clemson College, Coker College, Colorado University, Columbia Bible College, Cumberland University, Davidson College, Duke University, East Carolina College, East Texas Baptist College, Edwards Military Institute, Elon College, Emory University, Florida State College, Georgia State Teachers College, George Washington University, Guilford College, Hampden-Sidney College, Howard-Payne College, Huntington College, John Brown University, Lander, Lenoir-Rhyne College, Limestone College, Louisiana College, Louisiana Polytechnic Institute, Lynchburg College, Mississippi College, Missouri School of Mines and Metallurgy, Murray State College, Newberry College, North Carolina State College, North-

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Southeastern Seminary Alumni News,

FRANK ASKINS, Department of Pastoral Care, N. C. Baptist Hospital, Winston-Salem, N. C. — Chaplain-Intern, Baptist Hospital.

CECIL HARTZOG BEARD, Hemingway, S. C.—began work as pastor of First Baptist Church, Hemingway, June 1—plan to build new parsonage and new church auditorium.

CHARLES C. BETTIS, Route 4, Cumming, Ga.—has been supplying since graduation.

ALVIN F. BOONE, 14 Lucas Avenue, Laurens, S. C. — Lucas Avenue Baptist—church has fostered 2 missions, one of which is now a self-supporting church, the other averaging about 90 in Sunday school.

ROBERT H. BRUHN, Box 311, Haw River, N. C.—Haw River Baptist Church plans construction of new church sanctuary—"Miss the classes at Southeastern."

CECIL EARL CARDER, Box 91, Kenbridge, Va. (information not available).

JAMES L. CLEGG, Route 1, Hillsboro, N. C.—Pastor of Fairview Baptist Church, Hillsboro—will be Prof. Strickland's fellow this year in New Testament while working on Th.M.

FRED C. CRISP, Box V 71, Victory Station, Gastonia, N. C.—took course in pastoral care at Baptist Hospital, June 28-August 20, 1954.

EDWARD H. DANIEL, Boydton, Va.—Pastor of Boydton, Liberty, and Averette Baptist Churches—started work June 1.

VICTOR DOWD, Route 3, Raleigh, N. C.—Pastor, Inwood Baptist Church.

FRED A. DUCKETT, Box 75, Bonlee, N. C.—Pastor of Sandy Branch Church, Bear Creek, N. C.—church to begin construction on new \$35,000 sanctuary September 1—pastor and wife attended Southern Baptist Convention in St. Louis.—Preached in revivals for two other students—Hugh Ross Williams and Van Hinton Porter.

ALFRED J. DUNCAN, R. F. D., Axton, Va.—Pastor of Mt. Vernon Baptist Church, Axton, in process of building new parsonage.—On July 10, 1954, Miss Thaddia Ann Bell of Altavista, Va., became the wife of Alfred J. Duncan—Dr. Stealey will preach the afternoon Homecoming Sermon at Mt. Vernon the second Sunday in September.

WILLIAM R. EATON, Route 1, Hillsboro, N. C.—Pastor Mars Hill Baptist Church, Hillsboro, recently built \$15,000 parsonage, now has first fulltime program and resident pastor in history of church.

JACK L. FALLS, 999 New River Drive, Jacksonville, N. C.—Pastor Midville Baptist Mission, Jacksonville, N. C.

ELIJAH D. FLOWERS, JR., R.F.D. 2, Wake Forest, N. C.—Rock Springs Baptist Church, Flat River Association, Townsville, N. C.

WILLIAM C. FULLER, 117 Rodman Road, Apt. 1, Aberdeen, Maryland—Chaplain U.S. Navy, Bainbridge, Md.—working in Recruit Training Command—ministers to almost 4,000 young men—son born, March 17, 1954, William Louis Fuller.

LLOYD W. GARNER, JR., 1200 Forrest Ave., High Point, N. C.—Pastor Reavis Memorial Baptist Church, High Point—organized 2 years ago—250 members — purchased 8 acres of land—built recreation center, new educational building, nine-room brick parsonage—property evaluation over \$95,000—church indebtedness \$20,000.

JOSEPH F. GANTT, Box 401, Robersonville, N. C.—Director of Music and Education, First Baptist Church, Robersonville.

PAUL RUSSELL GARBER, Box 16, Lee Hall, Va.—is first pastor of Lee Hall Baptist Church, Lee Hall, Va.—organized this past April.

WILEY C. GUTHRIE, P. O. Box 24, Hollister, N. C.—Pastor of Harris Chapel and Bear Swamp Baptist churches—Harris Chapel has reduced its building fund debt to just a little over \$6,600—church was packed for Homecoming on June 6.—One of 3 churches in state with "A" grade WMU organization throughout last year—Bear Swamp constructing an \$8,000 auxiliary building for additional space and recreation facilities.

JAMES O. HAGWOOD, P. O. Box 331, Gibsonville, N. C.—Pastor First Baptist Church, Gibsonville—is closing out two years of work here in July—hopes to burn a mortgage note on property which cost \$5,500, at Homecoming Service in August—will continue studies at Southeastern working toward the Th.M.—major will be in New Testament—will be Dr. McDowell's fellow.

R. CLAXTON HALL, Box 21, Dobson, N. C.—Pastor of Dobson Baptist Church, Dobson—church recently voted to begin a new church building.

NEWTON "R. N." HARDIN, Box 42, Southmont, N. C.—Pastor Holloways and Stoner's Grove churches, Southmont—both churches planning a building program in very near future.

LAWRENCE PARKER HARDY, Isle of Hope Baptist Church, Route 6, Savannah, Ga.

JACK H. HATCHELL, Grayson, Ga.—Pastor Chestnut Grove Baptist Church, Grayson—recently completed six-room brick parsonage—first resident pastor and full-time church program.

DENNIS W. HOCKADAY, First Baptist Church, Durham, N. C.—Serving as interim pastor.

WILLIS B. HOLLINGSWORTH, Stone Mountain, Ga.—First Baptist Church, Stone Mountain—planning to erect an educational building which will increase Sunday School to accommodate 766 in attendance.

CHARLES O. JENKINS, Route 3, Nashville, N. C.—Pastor Elm Grove and Turkey Branch Baptist churches—recently engaged in revival with Dr. J. Leo Green preaching at Elm Grove—baptized 18—Rev. Gene Phillips preached in revival at Turkey Branch.

HOWARD C. KNIGHT, 704 Edgecombe Ave., Tarboro, N. C.—Pastor Trinity Baptist Church, Tarboro (church he began as a mission five years ago)—present membership is 200, Sunday school enrollment is 370—educational plant is completed and paid for—plan to start additional educational space and sanctuary soon.

C. W. KREAMER, Box 186, Rich Square, N. C.—Pastor of Rich Square Baptist and Lasker Baptist churches.

REESE E. KYZAR, Westfield, N. C.—Westfield Baptist Church, Westfield—new parsonage just completed.

PAUL E. LEMMONS, 311 Cutler St., Raleigh, N. C.

DANIEL LOWE, 2913 Church St., Greensboro, N. C.—Stevens Memorial Baptist Church, Greensboro—recently started Family Night at church.

LOUIS EDMUND McCALL, Apt. 40, College Court, Wake Forest, N. C.—pastor of Leesville Baptist Church, Route 6, Raleigh, N. C.—first full-time program—will study for Master's degree at Southeastern this fall—attended the school of pastoral counseling at the Baptist Hospital for eight weeks this summer.

RICHARD WARREN McKAY, R. F. D. 15, Box 495, Richmond, Virginia (information not available).

BENNETT A. MITCHELL, Castalia, N. C.—Pastor Castalia Baptist Church, Castalia—membership 410—all departments growing—possibilities sufficient to double size—new plant being planned—will study for Master's degree at Southeastern 1954-55.

DAVID NORMAN MORRIS, 530

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Johnston St., Smithfield, N. C. (information not available).

DEWITT L. MYERS, JR., South Main, Wake Forest, N. C.—supplying for Stantonsburg Baptist Church, Stantonsburg—will return to school in August to study for Th.M.

WALTER T. OMAN, Corinth Baptist Church, Elizabeth City, N. C.—now in fund raising program to enlarge educational facilities.

OTIS TED PAGE, Allegany Inn, Cumberland, Maryland — Bedford Road Baptist Chapel, Bowman's Addition Baptist Mission—these two missions are under the Home Mission Board—missions of the First and Second Baptist churches of Cumberland.

ELMER C. PAINTER, Rocky Point, N. C.—Riley's Creek Baptist Church, 18 miles north of Wilmington, N. C.—First Church, Wilmington, was helped in its early days by this church.

EARL EDWARD PEOPLES, JR., 6801 Greig Street, Apt. 38E, Seat Pleasant, Md.—Carmody Hill Baptist Church, 73d and F. Streets, N. E., Seat Pleasant. Until December 6, 1953, this church was a mission sponsored by the Congress Heights Baptist Church of which A. Lincoln Smith is pastor, Bernie Cochran, Asst. Pastor, and Don Strother, Chapel Pastor.

JOHNIE L. PERRY, R. F. D. 4, Box 426, Kinston, N. C. — Pastor Sandy Bottom and New Hope Baptist churches in Neuse Association, Kinston, N. C.

M. HUNTER PHILLIPS, 788 Arnett Blvd, Danville, Va.—Melville Ave. Baptist Church, Danville—church is five years old—growing community—building fund program just under way for proposed educational facilities.

VAN HINTON PORTER, Route 2, Bennett, N. C.—Beulah and Bonlee Baptist churches—Beulah is planning a building program.

R. ALBERT PROPST, 314 Lee Street, Shelby, N. C.—will leave for England on September 2 to study under Dr. H. H. Rowley at the University of Manchester.

AUBREY QUAKENBUSH, Route 3, Rocky Mount, N. C.—Stancy Creek Baptist Church, Route 3, Rocky Mount, N. C.

BOMAR L. RAINES, Route 1, Box 299, Edenton, N. C.—Rocky Hock Baptist Church, Edenton—largest rural church in North Carolina—858 members—educational building now proposed.

GEORGE E. REYNOLDS, Route 1, Rougemont, N. C.—Mount Har-

mony Baptist Church, Beulah Association—first full-time pastor—21,000 feet of lumber has been donated by members for pastorium—expected to begin building in July.

JAMES C. RITTENHOUSE, Box 245, Hillsboro, N. C.—First Baptist Church, Hillsboro, N. C., Minister of Education, Dr. Charles E. Maddry, Pastor—received call from Washington, possible reporting date for active duty in Chaplaincy, August 5—meantime was in Miami, Southside Baptist Church, supplying for brother for month of July.

LEONARD ROLLINS, 1307 South Main St., Lexington, N. C.—Coggin Memorial Baptist Church, Lexington—church will be three years old on August 1—has been in new building since February, 1953—church membership is now 166.

GEORGE E. SHORE, Box 201, Route 3, Nashville, N. C.—Oak Level Baptist Church, Route 1, Rocky Mount, N. C.—First full-time pastor.

JAMES E. SINGLETON, 210½ E. Jones, Wake Forest, N. C.—for the summer serving as pastor of Raleigh Road Baptist Mission—sponsored by First Baptist, Henderson—to decide at end of summer whether mission shall be constituted into church or remain as mission—will return to Southeastern this fall to work on Th.M.—major field will be religious education—will be fellow to Dr. John Wayland.

TRUMAN S. SMITH, 711C Daniels St., Raleigh, N. C.—plans to continue studies at Southeastern this fall for work on Th.M.

WILLIAM CHESTER SMITH, III, 2414 Guess Road, Durham, N. C.—Guess Road Baptist Church—plans are being drawn for construction of church auditorium—Mary Kathryn ("Kathy") born June 1, 1954—planning to do Th.M. work at Southeastern, 1954-55.

MILTON P. SNYDER, Spindale, N. C.—Spencer Baptist Church, Spindale, N. C.—Minister of Music and Education—Rev. W. F. Woodall is pastor.

WILLIAM W. STENNETT, Drewryville, Va. — Southampton County Baptist Rural Field — four small churches—one in country and three in three small towns—total membership about 450—married June 15 in Washington, D. C.

SHERRILL GARDNER STEVENS, Route 1, Henderson, N. C.—New Sandy Creek Baptist Church, Route 1, Henderson, Tar River Association—new parsonage just completed—church went full-time with the be-

ginning of pastorate on May 1—nursery just completed and put into use—morning services are carried to nursery by speaker attached to wire recorder—second child, a son, born May 19, 1954, weight 6 lbs. 15 ozs., Timothy Sherrill.

DONALD JACKSON STONER, Box 942, Wake Forest N. C.—pastor of Bethel Baptist Church between Hertford and Edenton, N. C.—is Mother Church of Edenton and Hertford Churches—began full-time program last February—planning to build parsonage in near future.

LEWIS WARREN TURNER, 302 N. Broad St., Salem, Virginia, permanent address—302 N. Wingate St., Wake Forest, N. C., present address—pastor of Pleasant Grove, Route 1, Creedmoor and Sharon Baptist Church, Route 1, Oxford—both in Flat River Association—Pleasant Grove has gone from quarter time to half time, B. T. U. organized—Sharon half-time (one of the 5 churches in North Carolina to have Grade A-1 W.M.U. in 1952-53), has a building program, complete church.—Received orders to enter the Naval Chaplaincy October 14, 1954—will attend Chaplain's school at Newport, Rhode Island, for 9 weeks.

MARSHALL M. VAUGHN, R.F.D. 2, Anderson, S. C.—Lebanon Baptist Church, Anderson, S. C.—took a child throughout the summer from the Kennedy Children's Home in Kinston, N. C. (Dorothy Lee More, age 11).

JOHN W. WOODY, Route 1, Youngsville, N. C.—Harris Chapel—Route 1, Youngsville, N. C.



The Rev. and Mrs. Albert Propst and their 15 month old daughter, Debbie, were scheduled to leave September 2 for Manchester, England. Propst plans to spend three years in the University of Manchester working toward a doctor of philosophy degree under Dr. H. H. Rowley, who is recognized as one of the world's foremost scholars in Semitic language and literature.



Southeastern Seminary Students Serve In

What Can A Seminary Student Do In A Church?

Ranging in age from 20 to 45 years, some have preached only a few times, while others have served in pastorates up to 20 years.

They serve as student pastors, assistant pastors, supply pastors, interim pastors, mission pastors, revival preachers, youth revival preachers, song leaders for congregations, directors of music, directors of religious education, directors of recreation, organists, pianists, workers in church organizations.

Will A Seminary Student Stay With His Church?

At the close of last school year more than 200 of our men were student pastors. They served in small and larger churches located in almost every type of community, including rural, urban, suburban, county seat, industrial, downtown, and summer resort.

In the Class of 1954 there were 62 graduates. Fifty-two of them were student pastors. At present 42 of these are still pastors of the same churches they served while students.

Service Is the Policy of Southeastern Seminary

Since our primary purpose is to prepare men and women for Christian leadership in various ministries, we like students who can to serve in churches while they are in school.

The 1954-55 catalogue defines our

field work policy: "The Seminary undertakes to achieve for the student a balance of academic study and practical usefulness in the churches. We hold before the student the fact that he is here to train for the ministry; scholastic work comes first; if he assumes extra Seminary duties he has a moral obligation to perform them satisfactorily."

Our Class Schedule Makes Service Possible

Classes are arranged on Tuesday, Wednesday, Thursday, and Friday of each week so that a student may be in his church field three days each week.

A student who assumes pastoral responsibility in a church is required to carry a lighter class load so that he may render effective service in his church. Experience in more than 200 churches is proving that a person who possesses the vigor of youth, an alert mind, and a sense of devotion to Christ can serve in a church and study at the Seminary under our schedule at the same time.

We Help Students With Their Problems

The faculty of Southeastern Seminary is made up of men who have long years of experience in church work. They understand a pastor's problems as well as classroom teaching.

We realize that the strength of our Seminary arises from the love and confidence of the people of our churches. Members of the administration and

faculty are here to help students with studies and field work activities.

Students Are Leading in Outstanding Church Development

One associational missionary reports, "More than half the pastors in my association are students at Southeastern Seminary. The student pastors are doing especially well in visiting their members, developing better programs of work, building parsonages, and building church houses. They are making a major contribution."

From churches served by students come reports like this:

"Our pastor is the first we have had to get into the homes and express a personal interest in the people. The people of our church community need pastoral care, and they are responding to his leadership."

"Two years ago we had preaching once a month. Now we have a full time program. Our church is making progress."

"We have cut the logs and will soon have our parsonage under construction. The preacher stayed right with us pulling a saw in the log woods."

"Our church is completing a new building at a cost of \$65,000. We hope to be in it by September 1."

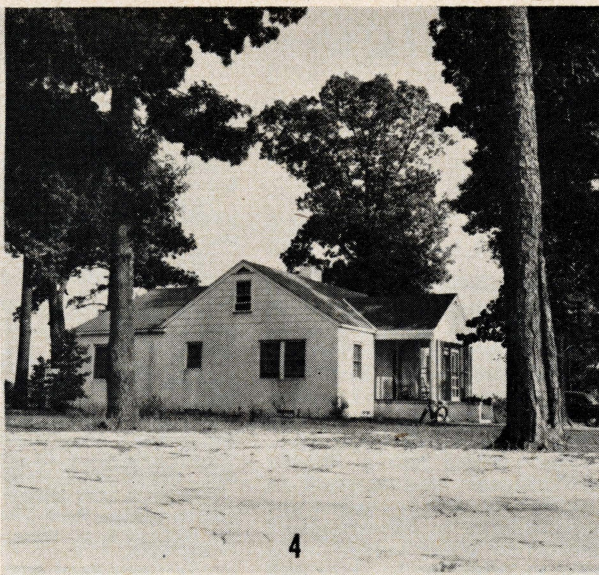
"Our pastor has led us to do more for missions."—Garland A. Hendricks, Associate Professor of Church Community Development.

1 - 2
Rocky Hock Baptist
has 858 members, is
Raines graduated in

3 - 4
Tabernacle Baptist C
River Association, 24
Student Pastor, Scott

5 - 6
Park View Baptist M
Morehead City, North
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Rocky Hock Baptist Church, Chowan Association, North Carolina, has 858 members, is located in the open country. Pastor Bomar L. Raines graduated in the class of '54, plans to stay where he is.



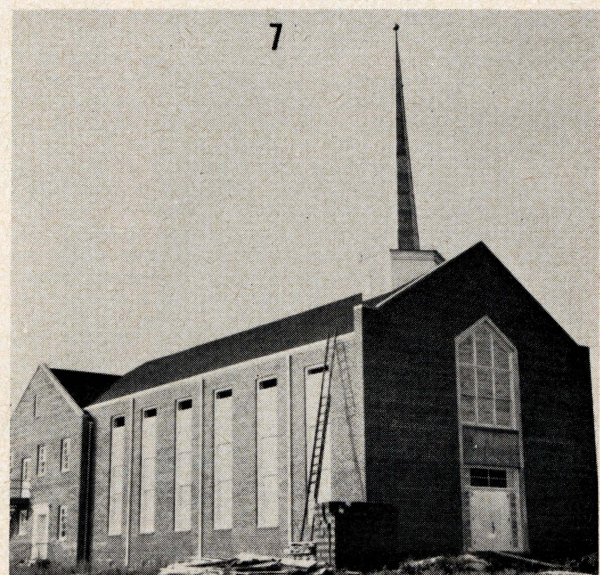
3 - 4
Tabernacle Baptist Church at Rockfish, North Carolina, New South River Association, 248 members, is located in a country community. Student Pastor, Scott Turner, Jr., lives in the parsonage shown here.



5 - 6
Park View Baptist Mission is sponsored by First Baptist Church, Morehead City, North Carolina, Atlantic Association. Student Pastor, Winfred Cockman, is pastor of the mission, serving as Assistant to Dr. John H. Bunn, Pastor of First Baptist Church, Morehead City, until such time as the mission is organized into a church.



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West Side Baptist Church, Robeson Association, has 350 members, is located in a rural-industrial community at Red Springs, North Carolina. The church has outgrown its old building, and under leadership of Student Pastor Clyde Davis is constructing the new building shown here. Complete with sanctuary and two-story educational building, the structure cost about \$65,000.



Beyond the Sacred Page

THE LIVING WORD

By

DR. MARC LOVELACE

Associate Professor of Archaeology

When Christians obediently and reverently observe the Lord's Supper as one of the ordinances of the Christian Church, they frequently and appropriately sing one of Mary Artemesia Lathbury's contributions to the hymnody of the Christian faith, "Break Thou the Bread of Life." A prominent Baptist music teacher and leader of choirs, William Fiske Sherwin, gave a vehicle of expression through music to this Methodist's words, which have been voiced by worshipers of many denominations since 1877. It was in that year that the daughter of a Methodist minister wrote this hymn for use in a responsive service being planned for the summer assembly of the Chautauqua Literary and Scientific Circle.

In 1874, John H. Vincent transformed a Methodist camp meeting into a summer assembly for Bible and Sunday School Methods study. This was later enlarged to embrace the whole field of popular education and to supplement and to extend the work of the summer conference to a wider circle through home study in correspondence courses. For more than 70 years multitudes came each summer to a tiny village in the rolling hills on the shore of Lake Chautauqua, New York, to drink in the spirit and knowledge and art of the great teachers, lecturers, artists, musicians and dramatists who were invited to provide leadership in this Christian Community of learning. Some "greats" like Mr. and Mrs. Thomas A. Edison are counted among the many who received diplomas from this institution.

Thus it was in the context of Bible study, rather than the observance of the Lord's Supper, that Miss Lathbury wrote the words for this hymn which was later to become the "Study Hymn" of the Circle, to be repeated or sung by thousands of eager students as they addressed themselves to the lessons outlined for them.

Quite obviously the hymn was based on the account of Jesus' feeding of the multitudes, given in Matthew 14:13-21. Here in simple dignity and devout faith is implied the available nourishment for our spiritual lives, springing first from the "sacred page," but more refreshingly and everlastingly from Christ Himself, a "well of water, springing up into everlasting life"—the true Living Word. What an adequate source! The Bible as the recorded Word of God, and Christ as the Word made flesh. The Word of God has thus been revealed, proclaimed, recorded and made flesh—*A Living Word*.

Indeed the Bible is the Word of God, for it embraces what God has said and done to and through men in history through a chain reaction of historical events "compounded of divine acts and the interpretative words of divinely inspired men."¹ Here is the record of the redemptive disclosure of the Living God; and the same Holy Spirit who moved unerringly in the recording through human instrumentality, and in the preserving through the Christian community, is still active today in the hearts of men, confronting them with this revelational and redemptive Word of God.

With the use of the Word of God as the "sacred page" the Holy Spirit confronts men with the Living Word in the person of Jesus Christ, in order to effect in our hearts the miracle of redemption and to teach us the things which Christ made known. We accept the Bible as the true Word of God and we believe its witness or testimony; yet, it is only a means to an end. Both Old and New Testaments testify of Him who is the Living Word, and it is He to whom our faith must be oriented, for He alone can give us life. "The Bible becomes the crib in which Christ is laid, and He becomes its center, giving it unity. In Him we find the essence of the Word which God addresses to men through the testimony of Scripture."² It is through our personal experience of regeneration that we know and bear testimony to the fact that the person of Jesus Christ stands over and above, beneath and beyond the Bible; and it is His Spirit who authenticates its testimony in our minds.

While for centuries men have been personally acquainted with this personal Living Word, there is another Word which is only now coming alive to students of the Bible. Through the spade of the archaeologist the witnesses from the dust of the earth are being resurrected, and they bear testimony with our hearts and minds that the Bible is the historical record of the unique and saving Word of God.

It is a disappointment to some to learn that archaeology seeks neither to prove nor to disprove the Bible; while to others this disappointment is transformed into an avenue of truth by the fact that this science seeks to discover, to recover, to preserve, to interpret, and to apply the tangible evidences toward an effort to re-weave out of the threads of the warp and woof of the fabric of yesterday the true setting in which God's revelation in history took place, and thus to recapture the reality of the events as they happened, making the Bible a *Living Word*.

In a vital way, therefore, archaeology is today reclothing the past and making it possible for Bible students to see its events on a stage appropriate to its own day. Cities spring up from the earth, men and women come to life, and daily activities begin to stir again, as the spade transports us to a day unlike our own and to lands strange to the Western world. The value of this new approach to the study of the Bible is appreciatively expressed, in part, by Oliver Wendell Holmes: "I believe in the Spade. It has fed the tribes of mankind. It has furnished them water, coal, iron, and gold. And now it is giving them truth—historical truth—the mines of which have not been open till our time."

Thus archaeology is a fruitful means to an important end. It is through these evidences of the spade that we see the historical truth in the Bible, and through the Bible we see the personal truth in Jesus. The progression, therefore, is from the Living Past to the Living Biblical Word; and ultimately, and redemptively, to the living Personal Word.

¹ E. C. Rust, *Nature and Man in Biblical Thought*, p. 4.

² Rust, *Ibid.*, p. 11.

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BROADMAN COMMENTS. Robert Paul
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WHOLE BIBLE. Volume One through Eight.
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A GOOD NAME. A. R. Crabtree, 1954.

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LUCILLE REAGAN OF AFRICA, IN HIS
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Terry. Broadman Press, 1953.

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ADVENTURING WITH GOD. Eva R. Inlow,
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THE CONTEMPORANEOUS CHRIST

(Continued from page 3)

Christ. This loyalty to Christ was a personal, comprehensive, and sustained loyalty. They knew that their Master was in the world as well as above the world and that in his fellowship they could live victoriously.

The Christ is accessible and recognizable in the world today. He is as near and real and friendly as he has ever been. He is still knocking at the door of honest minds and loving hearts. He says, "Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me." He is walking the throbbing highways of the twentieth century, ministering to human need on every level, keeping alive love and hope, restraining and inspiring his brothers, and pointing the way to a better world order. Harry Kemp declares that Jesus is present and significant:

"The Christ, whose friends have played him false, whom Dogmas have belied, Still speaking to the hearts of men— tho' shamed and crucified, The Master of the Centuries who will not be denied."

The contemporary Christ has the words of eternal life. But we find difficulty in hearing his message. The

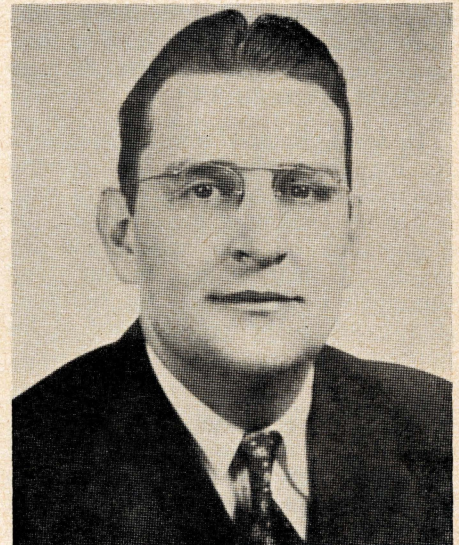
awareness of his presence and the sense of his graciousness and relevance have been almost worn out in the artificiality, complexity, and secularism of modern civilization. The accents of the Spirit are sometimes lost in a world in which "the cries of race and clan" and the "noise of selfish strife" are loud and constant. Then, too, the people of this generation are preoccupied with other things. Modern minds are taxed with the anxieties and cares of this world and the deceitfulness of riches. In the speed and noise of life in the western world, people have neither the time nor the inclination to be holy and to speak often with the Lord. Individuals are so busy with their pleasures, possessions, and pursuits that there is little place in their schedules for the One who is full of grace and truth.

However, Jesus has shown himself alive to us. Some of us, disturbed by a passion for reality and a hunger for meaningful living, have become aware of his presence. We share the uncertainty, frustration, insecurity, and secularism characteristic of our day. But we are convinced that the Christian gospel is true and that Christ is with us. We know that Jesus is in the Father and the Father is in Him and He is in us. Olin T. Binkley, *The Wake Forest Seminar on Christianity*, Wake Forest, The Wake Forest College Press, 1938, pp. 37-42.

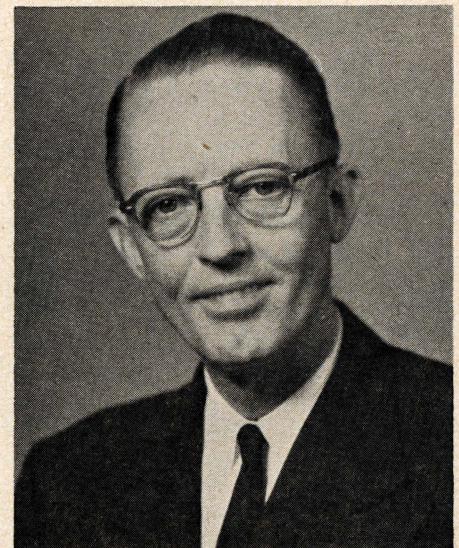
Three Men Added to Teaching Staff



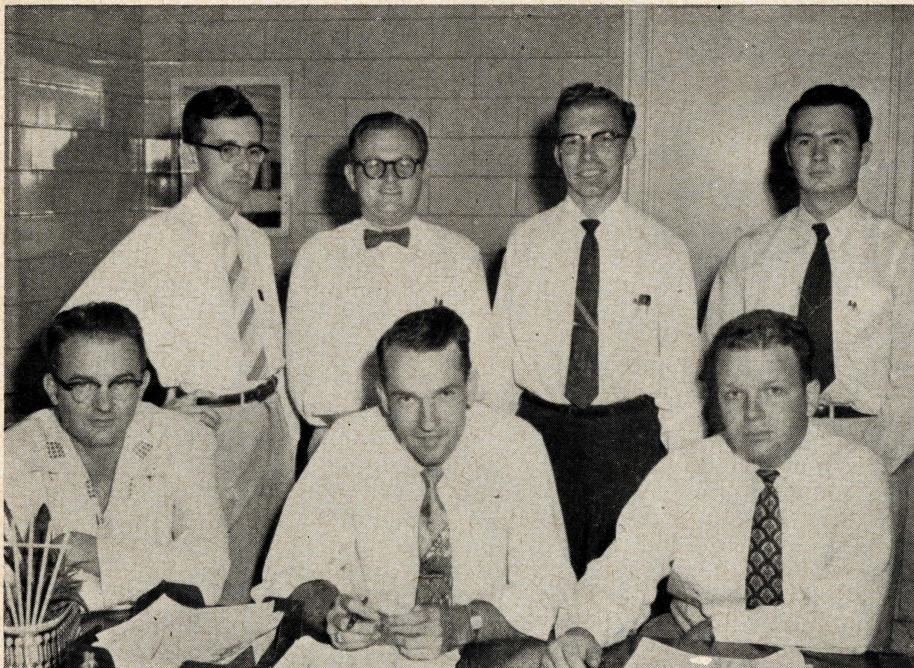
Dr. Denton R. Coker, Assistant Professor of Christian Education.



Rev. Ben C. Fisher, Assistant Professor of Christian Education and Director of Public Relations.



Rev. L. J. Morris, Visiting Lecturer in Audio-Visual Aids, and Radio.



Shown here are Southeastern Baptist Theological Seminary students who have been engaged in clinical training under the supervision of Dr. Richard K. Young, Baptist Hospital, Winston-Salem. Reading from left to right, first row: Louis McCall, Inman, S. C.; Fred Crisp, Gastonia, N. C.; and Jim Oppert, Dothan, Ala.; left to right, back row: Frank Askins, Hartsville, S. C.; David Morris, Kings Mountain, N. C.; Milton Snyder, Wake Forest, N. C.; and William Lord, Winston-Salem, N. C.

Stewardship

By

DR. JOHN T. WAYLAND
Professor of Christian Education

We at Southeastern are very happy to join others in helping vivify the Stewardship Revival of Southern Baptists, chiefly because we know of nothing that will bring more spiritual power to our churches. The Stewardship Revival is of special interest to all persons concerned with religious education because it is in the practice of stewardship that growing Christians learn the true meaning of mature discipleship.

Here are a few thoughts on the subject which we hope the Lord will bless:

I. *The most blessed beatitude was given by the Lord himself.* It is the only direct quotation by the Apostle Paul of the words of the Master. Paul concluded his farewell address to the Ephesian elders with, "Remember the words of the Lord Jesus, how he said, 'It is more blessed to give than to receive.'" (Acts 20:35.)

II. *Jesus practiced what he preached.* As the great physician his "general practice" called for the giving of himself in the healing of men's bodies, the illuminating of their minds, and the saving of their souls. In life, and supremely on the cross, this beatitude stands out as the very essence of his purpose.

III. *God practices this beatitude.* Even though He didn't need anything, God created the world and man. He gives profusely of all good things to every living creature. His creative art provides millions of sunsets, each one different. Nothing that he has made, living or inanimate, is exactly like anything else, even of its own kind. A snowflake has individuality.

God is not a prodigal steward, however. He rations his gifts according to the need. Each one of us gets 24 hours a day, one day at a time. Each man has all the time there is—the same as any other man, and it is a challenge to his stewardship to make the most of it while it is his. By checks and balances God keeps his world in order so that sufficiency—not too much or too little—is the rule where man has not upset God's stewardship.

IV. *God expects His people to practice what they "preach."* In giving their hearts to Christ they have said that their desires and longings are to be brought under His will. Do we really mean what we say when we avow that all that we are and have belong to God? These are mere words unless we practice them. The will of

God cannot be the rule of anyone's life without that person's being a Christian steward.

V. *This beatitude is the basic law of life.* To the degree that we fail to follow it, to that degree do we abide in death. To shut oneself up in a room and live like a hermit toward man and God is to starve one's mind and body and soul; is to court insanity and self-destruction. To give one's time, energy, talents, and means to others and to God's work in the manner of a responsible, God-led stewardship is to live the abundant life.

To ignore God is the supreme ignorance. To ignore God's principle of Christian stewardship is to miss life's meaning and to lose its highest joy. The beatitude quoted by Paul is the most blessed of the "blesseds" because it is the spiritual basis of each and every one of the others. Practice it, and live!

Dr. F. M. Cross, Jr. Lectures at Southeastern

Dr. Frank Moore Cross, Jr., outstanding authority in Biblical archaeology, lectured at Southeastern Baptist Theological Seminary on September 7 and 8.

While in Jerusalem, Dr. Cross worked with a staff of French and English Biblical Scholars toward publication of newly-discovered manuscripts belonging to the group which has come to be known as the "Dead Sea Scrolls." Some of the manuscripts date back as far as 200 B.C.

Dr. Cross, who is a Kent Fellow of the National Council on Religion in Higher Education, is also co-editor of the *Biblical Archaeologist*, a journal published by the American Schools of Oriental Research.



DR. LEO GREEN, PREACHING MISSION

Dr. Leo Green, Professor of Hebrew and Old Testament Interpretation at Southeastern had a wonderful experience this summer preaching at the F. E. Warren Air Force Base in Wyoming. The Preaching Mission was sponsored by the United States Air Force Chaplains May 16 through May 21. Shown here is a young soldier making a profession of faith.

Exegesis—(Romans 8:28)

DR. EDWARD A. McDOWELL, JR.

Professor of New Testament Interpretation

Do all things work together for good to them that love God?

To raise the question is not to cast doubt upon the goodness and mercy of God but rather to stimulate reflection upon the correct reading of the well known statement of Paul in Romans 8:28. From the reading adopted by both the King James and the American Standard Versions we are left with some puzzlement as to how "things" work together for good for any one, even for the child of God. "Things" are hardly to be conceived as the source and control of action in a matter so important as the destiny and welfare of the children of God. One might even deduce from the manner of the statement in these two versions that a measure of good luck is involved in the way in which things fall together and thereby improve the condition of God's children who have suffered misfortune.

Students of the New Testament are of course aware that there is an alternate reading for this statement in Romans 8:28. In a footnote the American Standard Version gives this reading. Happily the new Revised Standard Version adopts the reading in its rendition: "We know that in everything God works for good with those who love him." We have a reservation concerning the translation of the latter part of the sentence, involving the question as to whether the preposition should be *with* or *for*; but the important matter is that the new version has adopted the correct reading which gives God as the subject of the action. It appeals both to reason and experience to see our Father-God as over-ruling the untoward circumstances of life and working them out for good for his children. The rendition of the Revised Standard Version indicates that God works for good *with* those who love him. We have no objection to the view that the children of God are fellow-workers with their Heavenly Father in the working out of things for their good, but we doubt that Paul intended to convey this meaning here. We take the participle *tois agaposin* as Dative and not as Associative-Instrumental. Also we suggest that "in everything" is not warranted by the Greek since *panta* is not Locative but Accusative and should be rendered "all things." The statement is properly rendered, "God works all things together for good."

But as we say, the important matter is that the Revised Standard Version has adopted the correct reading with respect to God as the subject of the action. Authority for this reading was certainly enhanced with the discovery of the Chester Beatty Papyrus. Dated in the third century this extraordinary collection pre-dates the great vellum manuscripts by about one hundred years. Nestle's later editions of the New Testament shows that P-46, the Pauline portion of this collection, joins with Codex B (Vaticanus), Codex A (Alexandrinus), the Sahidic Version, and Origen in confirming the reading *ho Theos* (God) as the subject of *sunergei* (works together).

Mercy Seat or Propitiation?

The Revised Standard Version is not so happy in its rendition of a term in another of Paul's great statements in Romans. We refer to *hilasterion* in Romans 3:25, which is translated "expiation." In both the King James and the American Standard Versions the translation is "propitiation." The problem here is not one of text but of translation.

It is a pity that the latest revisers were not willing to break away at this point from the old theological terms and follow Paul and the author of the Epistle to the Hebrews (the only other New Testament author who uses the term) in their concept of *hilasterion*. In Hebrews 9:5 they translate the term in the only way in which it can be rendered here: *mercy seat*. We believe this is the proper translation of the word in Romans 3:25.

The translation "mercy seat" is certainly strongly suggested by the verb *proetheto*, which is agreeably rendered by the revisers "put forward." The fact that the verb is in the Aorist tense, strongly implying the finality or "once-for-allness" of the putting forward or setting forth, strengthens the argument for the rendition "mercy seat."

The background of Paul's reasoning here is doubtless in line with that of the reasoning of the author of the Epistle to the Hebrews, namely that Christ's sacrificial death was invested with a finality which could never be true of the annual entrance of the Jewish High Priest on the Great Day of Atonement into the Holy of Holies of the Tabernacle to make atonement for the sins of himself and the sins of the people.

The mercy seat was simply the top of the Ark of the Covenant, overarched by the wings of the cherubim. It was never looked upon by the ordinary priests or the people. It remained invisible behind the veil in the awesome precincts of the Most Holy Place. And yet it was the place of atonement and the meeting place between Jehovah and his people. Here the people found mercy and pardon for their sins.

But there was no end to the ritual of atonement; every year the sprinkling of the blood must be repeated, and always the mercy seat was behind the veil.

Against the background of this ritual and imagery consider Paul's reasoning in Romans 3:23-26:

"For all sinned and fall short of the glory of God, being by his grace freely declared righteous by the redemption which is in Christ Jesus, whom God *set forth* as a *mercy seat* (which is such) through faith in his blood, for the purpose of the exhibition of his righteousness because of the passing over of the sins that were done formerly, in the forbearance of God, for the exhibition of his righteousness now, to the end that he might be righteous and the one who declares righteous the person who has faith in Jesus."

Through the sacrifice of Christ the veil to the Holy of Holies that hid the mercy seat has come down; that mercy seat is now "set forth" by the hand of God and is in full view. Once and for all the Great High Priest Christ has entered the most Holy Place, and no more is there need for a high priest to repeat the sprinkling of the blood on the Great Day of Atonement. All may approach the mercy seat for themselves and there find pardon for their sins once for all.

This mercy seat, thrust forth from behind the veil by the hand of God and in full view of all, is the one point in all human experience where God may retain his integrity as the holy God and at the same time show his mercy as the God who forgives the sinner.



FIDELIS CLUB OFFICERS 1954-1955

Left to right: Mrs. Leo Green and Mrs. Russel Hillard retiring advisor and club president congratulating the new leaders for 1954-55, Mrs. Marc Lovelace, adviser, and Mrs. R. Eugene Owens, new Fideles Club president.

SOUTHEASTERN OPENS FOURTH TERM

(Continued from page 3)

eastern University, Oglethorpe University, Queens College, Radford College, Rice Institute, Richmond College, Southern Illinois University, Southern Methodist, Southwest Baptist College, Union University, University of Florida, University of Kentucky, University of Maryland, University of North Carolina, University of South Carolina, University of Texas, University of Virginia, Valdosta State College, Virginia Polytechnic Institute, Western Carolina Teachers College, William and Mary, Wofford College, and Woman's College, U. N. C.

Southeastern men also attended the following junior colleges: Anderson Junior College, Armstrong Junior College, Augusta Junior College, Averett Junior College, Bluefield Junior College, Brewton Parker Junior College, Campbell Junior College, Chowan Junior College, Clarke Memorial Junior College, Gardner-Webb Junior College, Lees-McRae Junior College, Mars Hill Junior College, Norman Junior College, North Greenville Junior College, Spartanburg Junior College, Truett-McConnell Junior College, and Wingate Junior College.

PRESIDENT'S PARAGRAPHS

(Continued from page 2)

hard to move the College to Winston-Salem next summer. If they succeed, the Seminary can enlarge enrollment considerably for the 1955-56 session. Until the College does move, we are limited by our space to a maximum of about 350 students.

We offer now a major in Religious Education. The degree is called B.D. in R.E. We have added courses in Religious Education this year, including expert instruction in audio-visual education.

Alumni Adopt Goal of \$3,000 for Student Aid

The Alumni of Southeastern Baptist Theological Seminary have adopted \$3,100 as a minimum goal this year for the Alumni Student Aid Fund it was announced recently by Walter Oman, pastor of the Corinth Baptist Church, Elizabeth City, N. C., and the first president of the Southeastern Alumni Association.

The 63 members of Southeastern's first graduation class organized the Seminary Alumni last April at a special breakfast meeting in connection with the Commencement exercises.

The following men were named as the first officers: Walter T. Oman, pastor of the Corinth Baptist Church, Elizabeth City, N. C.; Alvin F. Boone, pastor of the Lucas Avenue Baptist Church, Laurens, S. C., vice-president; Bomar L. Raines, pastor of the Rocky Hock Baptist Church, Edenton, N. C., secretary-treasurer; William R. Eaton, pastor of the Mars Hill Baptist Church, Hillsboro N. C., student recruitment chairman; George E. Shore, pastor of the Oak Level Baptist Church, RFD 3, Nashville, N. C., special gifts chairman; Howard C. Knight, pastor of the Trinity Baptist Church, Tarboro, N. C., publicity chairman.

Each of the 62 charter members of the Southeastern Alumni Association has been challenged to be responsible for at least \$50.00 of the \$3,100 goal. The funds will be turned over to the Seminary and placed in a special account for use in meeting the many calls for student aid which come during each school year. Because Southeastern is only four years old the school has not yet accumulated any substantial reserves either for direct grants-in-aid or student loans.

Century Club Organized

Because of the urgent need for funds to help young ministers, the Century Club for Ministerial Aid has been organized.

The purpose of this club will be to get 100 individuals or organizations to contribute \$100 this year to Southeastern Seminary Student Aid program.

Although Southeastern Seminary has been blessed in many ways, one of the greatest needs at the present time is funds which can be used to help students in at least three ways. First, to provide funds for student work scholarships; second, to provide funds for student loans; and third, to provide funds for direct grants and aid.

It is absolutely necessary for a great many of our students here to have employment. They want to work. The Seminary does not have sufficient funds to underwrite the number of jobs which are needed. Our students are already serving in more than 200 churches and many are employed with local business houses. Jobs could be provided for many more here on the campus if funds were available.

There are many times when a small fund will determine whether or not a young man is able to remain in the Seminary. Southeastern Seminary is seeking to build up sufficient reserves in this category to assure every worthy young person of help who needs it.

From time to time in Seminary life emergencies arise, especially in the matter of sickness when direct grants and aids are desirable.

The response to this plan has already been gratifying, and it is earnestly hoped that the friends of the Seminary and of the young men, most of whom are working while they study, will continue in their response.

Dr. Binkley's Testimonial to His Mother

One of the most effective stories Dr. O. T. Binkley tells is the following experience which he used in his message on the Christian Home at the St. Louis convention:

"I was born and reared in the home of a Baptist pastor on a small farm in the western part of North Carolina. In the autumn of 1925 I was in my second year at college, but I decided to drop out of school at the Christmas holiday, because I had no money with which to register for the next term. Upon my arrival at home, my mother met me in the front yard; and I saw immediately that her hands were stained yellow and were blistered in many places. I asked her what had happened to her hands. She smiled, and said, 'They're all right.' And on Christmas day I found \$75 on the table by my plate; and I learned that for several weeks my mother—who never had an opportunity to attend school herself, but who firmly believes in an educated ministry—had been cracking walnuts at night to earn enough money to enable me to continue in school.

"A few days later I went back to college with that money in my pocket, and with that memory of my mother in my mind. On the way I said to myself, in the words of Robert Browning:

*Through such souls alone
God stooping, shows sufficient of
his light*

For us in the dark to rise by.

"And in private prayer I promised the Lord I would seek first the kingdom of God, and his righteousness as long as I might live on earth."—*Charity and Children.*

Volume 2 Number 4

Bulletin

September, 1954

SOUTHEASTERN BAPTIST THEOLOGICAL SEMINARY

Wake Forest, North Carolina

An Agency of the Southern Baptist Convention

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