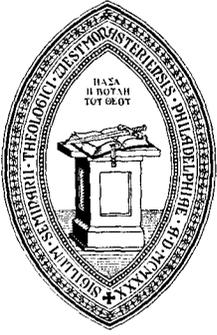


THE
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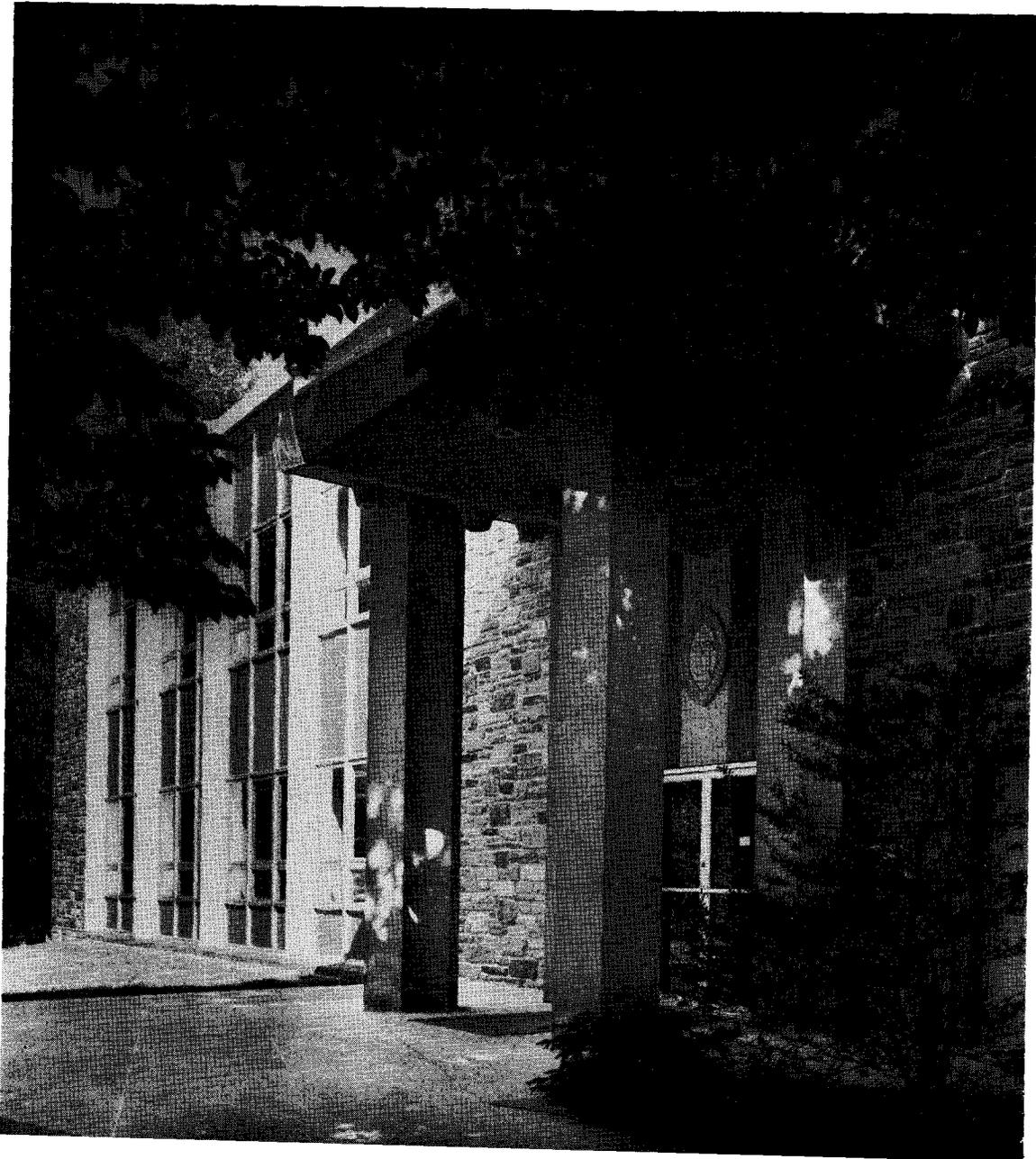
GUARDIAN



WESTMINSTER THEOLOGICAL SEMINARY ISSUE

VOLUME 38, NUMBER 5

MAY 1969



... fortieth anniversary year ...



President Clowney and Dr. Louis Praamsma of Fruitland, Ontario, who gave the opening address last fall.

Guest Lecturers

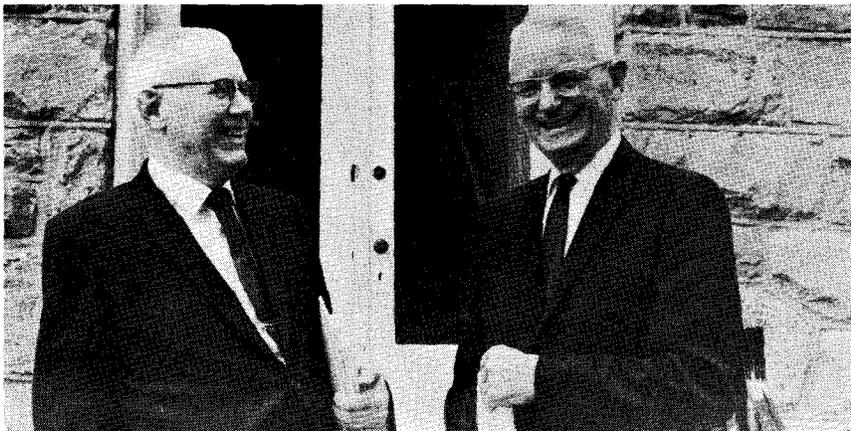
In addition to those pictured here other special lecturers were invited to the campus during this fortieth academic year. Professor William S.

Barker of the history department of Covenant College delivered a Worcester Lecture on "The Social Views of Charles Hodge: an Example of 19th-Century Calvinism and Conservatism in America." Dr. Louis Praamsma returned for another address under the Worcester Lectureship, speaking on "Developments in the Reformed Churches in the Netherlands in the 20th Century."

Dr. Meredith Kline of Gordon Divinity School was present as a visiting professor in Old Testament during part of the second quarter.

An evening course open to auditors as well as to seminarians was offered during each quarter by Professor C. John Miller of the Seminary faculty. The two-hour weekly sessions—half lecture and half animated discussion— attracted a good many college students and other adults from the community. Topics dealt with the European theological novel, Christian poets, and man in contemporary culture from a Biblical perspective.

Right: Dr. William Hendriksen, author of New Testament commentaries, with Dr. Van Til, at the annual Ministerial Institute sponsored by the Westminster Alumni Association.



←

DR. MARTYN LLOYD-JONES, who delivered the fortieth commencement address, also lectured on preaching for six weeks this spring. During the same period he gave a series of evening public addresses on Biblical renewal in an auditorium on the nearby Beaver College campus.

Dr. Lloyd-Jones, now in his seventieth year, is an eloquent and heart-searching expositor of Scripture. Born in Wales, he became a medical doctor (his wife of more than forty years also trained as a physician) but shortly thereafter retired from this promising career to undertake a small pastorate. In 1938 he began a thirty-year ministry in Westminster Chapel, London. Author of several books and exponent of the modern Reformed Puritan movement, he hopes to devote his time to speaking and writing for the faith.

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MOULDED BY THE GOSPEL

EDMUND P. CLOWNEY

In the quiet sunshine of a walled garden about four hundred guests observed the Fortieth Anniversary Commencement of Westminster Theological Seminary. Not the clenched fist but the bowed head was the sign of the 37 young men who received their degrees in theology. They listened with enthusiasm to the wisdom of age as Dr. Martyn Lloyd-Jones and Dr. Cornelius Van Til exhorted them to be faithful to the gospel of God.

That commencement ushered Westminster into a second Biblical generation in the service of Christ. While the leaders of revolution cry that it is time to tear down, Westminster believes that it is a time to build up—upon the one foundation that is laid, Jesus Christ, and upon the labors of those masterbuilders who have built on that foundation: the apostles, the evangelists, the reformers, and those who stood with J. Gresham Machen to continue in this country a Presbyterian seminary devoted to the fullness of the teaching of the Bible.

By remaining the same, Westminster is becoming increasingly different, and the relevance of the Seminary grows with the distinctiveness of its testimony. There is another banner in the world—not the red flag of Communism or the black flag of nihilism but the ensign of Christ's dominion. That flag is not what the Maverick manufacturers call "Establish Mint" green. Christ's kingdom is not of this world, but of the world to come, yet the power of his kingdom has invaded this world, and Christ will prevail.

The Lord Christ calls Westminster Seminary to train men in the gospel. The gospel declares the righteousness of God both in judgment and in grace to young revolutionaries and old reactionaries. Christ made disciples of Zealots who fought for freedom and of publicans who served the Roman

Richard B. Gaffin, Jr., assistant professor of New Testament, received his Th.D. at the June Commencement.



state. In Christ's service they turned from both violence and corruption to minister the gospel.

Westminster in years to come must be increasingly moulded by the gospel of Christ. No other course is wise or safe.

That means active, renewed subjection to the gospel. Westminster must avoid the calcifying effects of the traditions of men that do not express the gospel. There is an ever-present danger that we will take ourselves seriously instead of taking the gospel seriously. An academic community is particularly vulnerable to traditionalism and pride.

How will Westminster be moulded by the gospel in years to come? I am neither a prophet nor a planner: the decisions to be reached must be gained together. Yet we may discern some of the directions of the strengthening of our ministry.

Biblical Content

First, it is clear that gospel-moulding of our work means deepening the Biblical content of our program. There are many indications that this is taking place. Westminster students in discussions with the faculty in this past year made proposals for strengthening the curriculum in this respect. Professor Norman Shepherd, the Dean of the Faculty, has prepared curriculum studies that open exciting prospects for uniting mastery of the theological disciplines with much wider study of the Biblical text.

The interest of the faculty in Biblical theology now offers students a unified approach to the study of the Bible that makes Westminster's instruction distinctive. Biblical theology does not mean simply theology that is true to the Bible. It describes theology that takes its form as well as its content from the structure of the Bible. Biblical theology is shaped by the periods of the history of redemption as they center upon Christ. This approach provides a richer Biblical background for both systematic theology and preaching.



Westminster's growth in this approach can be traced back to the teaching of Geerhardus Vos at Princeton Seminary. Professors Cornelius Van Til, John Murray, and Ned Stonehouse were all students under Vos, and the younger faculty at the Seminary have found the thrill of seeing this dimension of depth open in the Scriptures. Professor Richard B. Gaffin, Jr., for example, has quickened an enthusiastic response to this interpretation of Scripture by Scripture in his New Testament courses. Instructor Thomas A. Nicholas presents similar insights in his Old Testament teaching, strongly supplemented this coming year by Dr. Meredith Kline and Dr. Pieter A. Verhoef who will be visiting professors of Old Testament in the second quarter, and Dr. O. Palmer Robertson who will hold the same position in the third quarter.

Nor is this unifying understanding of Scripture limited to the Biblical departments. As the Bible is exegeted in Systematic Theology and applied in Practical Theology the same perspectives are used.

In part because of this approach, there is new appreciation at Westminster for the infallible authority of Scripture. The Rev. John M. Frame, in presenting the doctrine of Scripture,



The editor greets his brother, Thomas A. Nicholas, instructor in Old Testament.

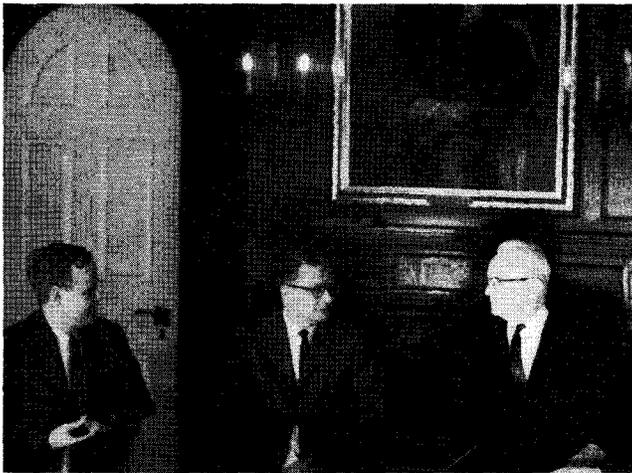
As we look to the future we must not seek a pragmatic formula for a "mix" of the professional and the academic. Rather the gospel concept of wisdom must join knowledge and practice, faith and life. The "academic" at Westminster is not the Greek ideal of the detached pursuit of knowledge for its own sake.

At the beginning of his *Institutes* John Calvin wrote, "By the knowledge of God, I intend not merely a notion that there is such a Being, but also an acquaintance with whatever we ought to know concerning Him, conducing to his glory and our benefit. For we cannot with propriety say there is any knowledge of God where there is no religion or piety." (*Institutes* I:ii).

Every professor and student must gain that secret of theological learning. The teacher of theology must be a spiritual leader. The repetition of unappropriated truth is a peril to the soul of teacher and student alike.

Need of Renewal

No program or planning can produce what Westminster most needs: the renewing of the Holy Ghost. Deeper penitence, more urgent trust, more faithful obedience to Christ's



Dean of the faculty Norman Shepherd (center) confers with John M. Frame, instructor in systematic theology, and Dr. Van Til.

draws not only upon his training in theology and contemporary philosophy, but develops the doctrine of the Bible by the method of Biblical theology.

Piety and Learning

In the second place, the renewal of Westminster by the gospel means a closer joining of piety with learning. The charter of the Seminary is eloquent on this objective; it is a goal which must continually be renewed. There is much current discussion in American seminaries of the relation of professional to academic education. Professional graduate schools in medicine, law, business, and education distinguish their goals from the pure research objectives of the academic graduate schools.

Certainly in charter and in practice Westminster has been a professional school. We have trained teachers as well as preachers, but our aim has been to equip men for service in the gospel. At the same time, the Seminary has always felt the need of continuing theological research. The *Westminster Theological Journal*, for example, has been research-oriented.

Dr. C. John Miller, assistant professor of practical theology.



commands: these mark the path of power in service to our age.

Yet upon our program, too, the re-forming of the gospel must have its effect. A more effective program will draw the student into a more active role in learning and expressing the richness of the gospel. To gain this many means are available. One step would be to differentiate within our degree program so as to meet the specific needs of both the teacher and the pastor in training. The supervision of field-work is of perennial concern. How can the stimulus and challenge of the practice of the ministry be most effectively joined to classroom study? One answer is that no seminary course can be regarded as terminal. Continuing education for ministers must become part of Westminster's service. A program of seminars is projected for this coming year to explore this opportunity.

Another answer may be to make use of a pre-session that will be included in the Seminary calendar for the first time next fall. A two-week period which could be later extended may be used for language study and seminars based upon the experience of summer ministry. This fall

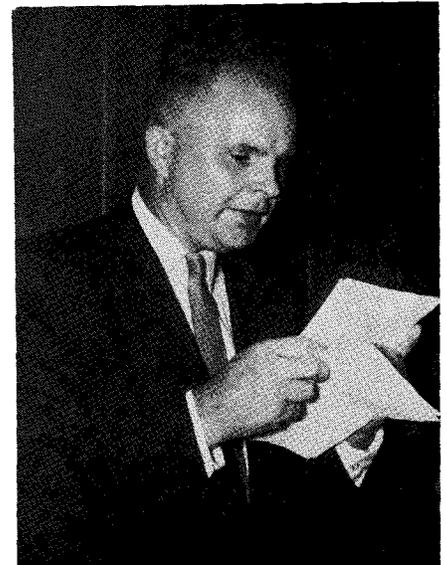


Norman Shepherd, associate professor of systematic theology, who will be on leave for research during the coming academic year, chats with Dr. D. Clair Davis, associate professor of church history, now studying in Europe until the end of the first quarter.

Dr. C. John Miller will be teaching a limited-enrollment course in evangelism, combining morning class work with afternoon field work together for two solid weeks. Dr. Jay Adams will present a course on pastoral work with groups during the same period.

A Service Community

Yet another direction is in view as we seek to bring the gospel to bear on the ministry of the Seminary. For the first time a third man has been added to the department of Systematic Theology, the Rev. Robert B. Strimple, Th.M., who has taught for eight years at Toronto Bible College (now Ontario Bible College). The Board has also invited Professor T. Grady Spires of Gordon College to serve as



Dr. Robert D. Knudsen, associate professor of apologetics.

Associate Professor of Apologetics, beginning July 1, 1970. The enlargement of our faculty beyond the immediate needs of our B.D. program will of course strengthen our graduate instruction. But other doors will also be opened. With the addition of such able men the Seminary will become increasingly a center to serve Christ's church, not only by training men, but also by serving the church directly in research, writing and speaking. No better atmosphere for training men to serve can be found than in a service community. This may develop in specific institutes, or through departmental structures and inter-departmental fields.

We do not therefore seek to replace a man like Dr. Van Til when he reaches the time of retirement. His shoes are a little too large. Rather, we are working toward a team of teachers with a Scriptural apologetic who can be serving the church in research and writing, confronting the pluriform contemporary world with the power of the gospel.

Dr. Machen delighted in simple statements of the gospel: "There is a green hill far away, without a city wall..." Westminster will be effective in proportion to its faithfulness to the cross of Christ. Cross-bearing does not begin on graduation; all of our program must become an exercise in discipleship. The renewal of preaching at Westminster is not primarily a matter of technique, but of spiritual power.

Perspective for Our Times

Here we are brought to the third effect of the forming of the gospel upon Westminster. We will be brought to fresh and immediate application of the gospel to our times. Our task is to present the message of the gospel, to prepare the messenger of the gospel, and to do so in the contemporary world. Of course there are severe limits here. The Seminary is not a university. We cannot teach the disciplines of philosophy, psychology and sociology, although the minister desperately needs a Christian grounding in these areas of study. Yet we must show how the gospel reaches out to man in the world. Theological perspective is our concern.

Through the history of the Seminary the departments of apologetics and church history have been particularly charged with the responsibility of providing this perspective. The senior professors continue to build upon the foundations they laid forty years ago. The men who have joined them

carry forward their work. Dr. D. Clair Davis is on leave of absence during the summer and first term to study in Germany the social backgrounds of developments in German theology. Dr. Davis is preparing to continue his interpretation of the movements behind the contemporary secularism in theology. Dr. Robert D. Knudsen will have a leave of absence in the following year to further his research and writing on the theology of Paul Tillich. His elective courses evaluate trends in contemporary theology and culture.

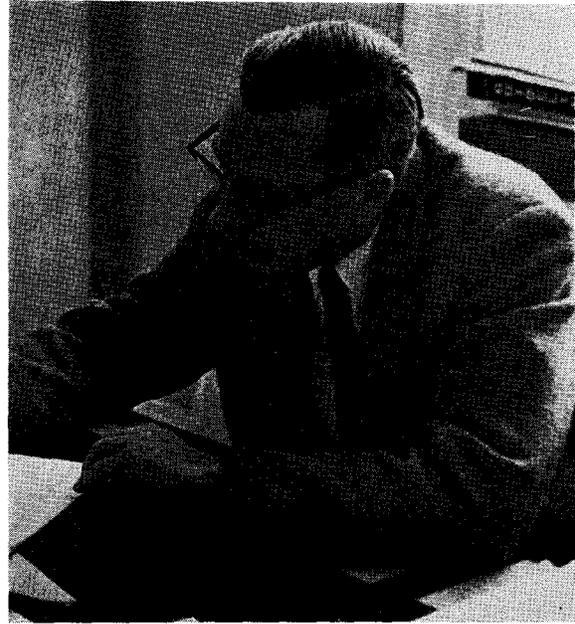
Other departments are also bringing the Scriptures to focus on current issues. Dr. Miller has been teaching popular evening courses analyzing English and American literature from the standpoint of the evangelistic approach to the modern mind. These courses have become evangelistic opportunities in their own right as dialogue develops with those in attendance who do not make a Christian profession. Dr. Adams is concerned with the communication of the gospel, not only in the area of speech where he holds his doctorate, but also in terms of the patterns of thought in a world dominated by mass media and proliferating "isms".

The development of the teaching of ethics in the department of systematic theology brings further attention to contemporary problems; again the instruction is strongly Biblical, formed by the gospel.

Our Future under God

In looking toward the future I have reflected on the direction of Westminster. I have slighted the senior professors inexcusably, and I have said nothing about the ministry of Robert G. den Dulk and John B. Paist in the work of development and business administration. We have, I believe, much reason for praise to God. Our student body is growing, and of course our budget is too. Great steps of faith have already been taken in enlarging our faculty for the years ahead.

We look to the Lord to meet our needs through his faithful stewards. We believe the work they have supported



Leslie W. Sloat, assistant professor of New Testament, also serves as dean of students and registrar. He reports a large entering class accepted for the fall quarter.

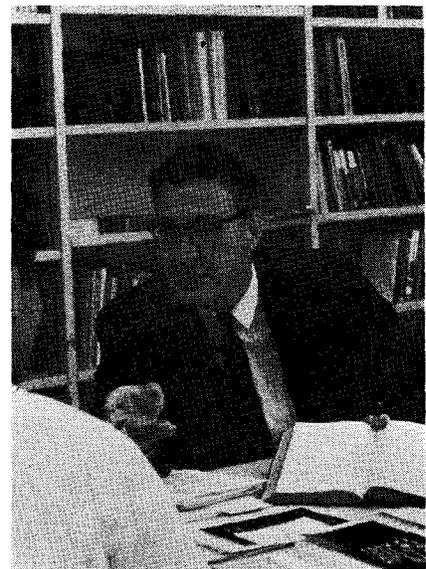
is building on the foundations already laid. Westminster has stood for the infallible Word, and as we look to the future we seek a much stronger curriculum in the Word. Westminster has stood for the Reformed Faith, the precious doctrines of grace. As we look to the future we seek to be formed more completely by the gospel of sovereign grace, manifesting that piety that is the fruit of the Spirit of God. (We need your prayers!) Westminster has stood for the kingdom of Christ against the tyranny of ecclesiastical modernism and demonic secularism. As we look to the future we seek to make ever clearer the truth of Christ as over against the delusions of our time.

The work is the Lord's. We are unprofitable servants but may we ever seek His glory alone!



Left: Robert G. den Dulk, director of administration, and John B. Paist, Jr., business manager.

Right: Jay E. Adams, associate professor of practical theology, received his doctorate in speech this spring from the University of Missouri.



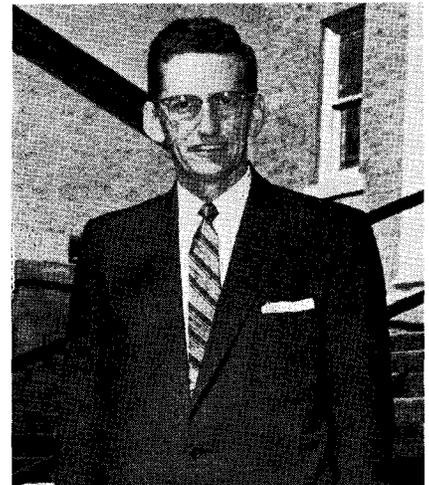
... a seminary has trustees ...



Professor Clowney, named acting president in 1965, was confirmed as the Seminary's first president a year later. He was congratulated by his college and seminary classmate, LeRoy B. Oliver, chairman of the board of trustees. A few of the more than twenty trustees are shown here.



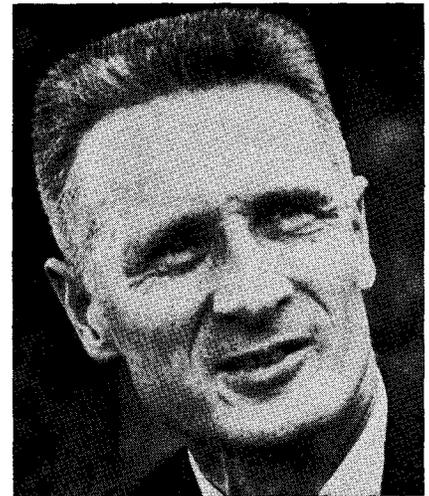
A Christian Reformed pastor
(Alexander De Jong)



A Southern Presbyterian pastor
(Donald Graham)



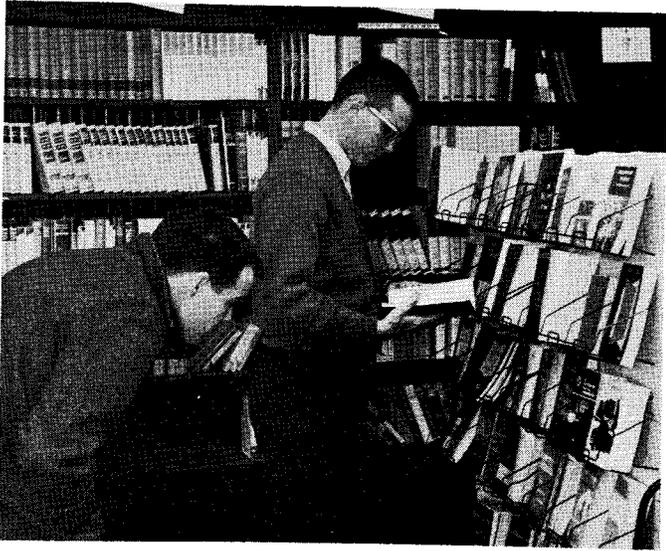
Left: a Canadian Presbyterian, head of the history department at the University of Guelph (W. Stanford Reid).



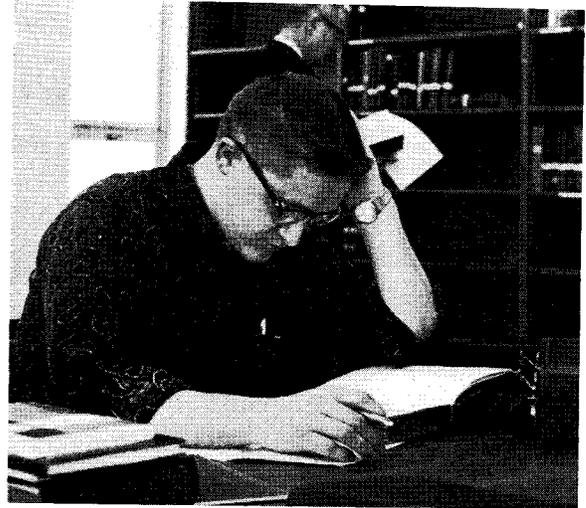
An Orthodox Presbyterian pastor
(Robert Atwell)

Note: not all photos on this page (or elsewhere) are recent!

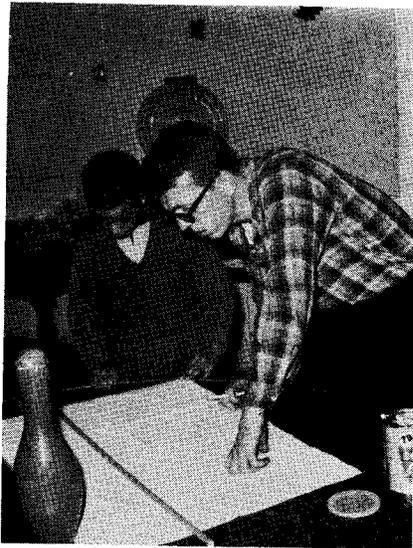
... and students ...



who are often seen buying books ...



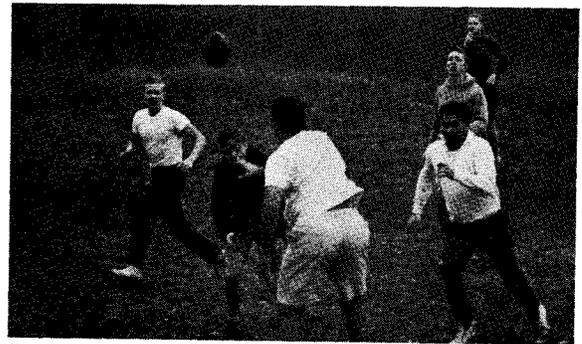
and studying ...



and especially on weekends engaged
in all sorts of practical work
as they seek to bring the
gospel to others ...



or talking in the library ...



and sometimes playing ...

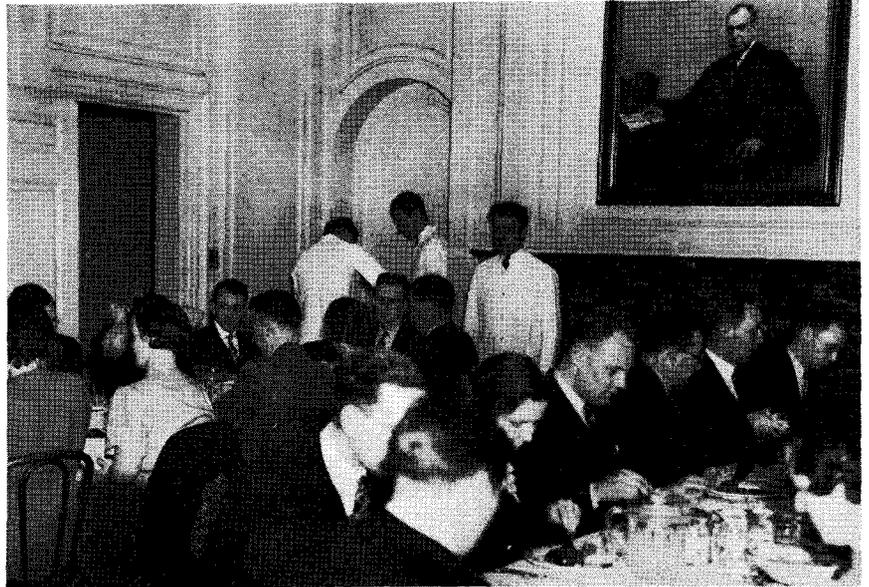
or conversing about many things with their professors or among themselves.



... who become alumni ...

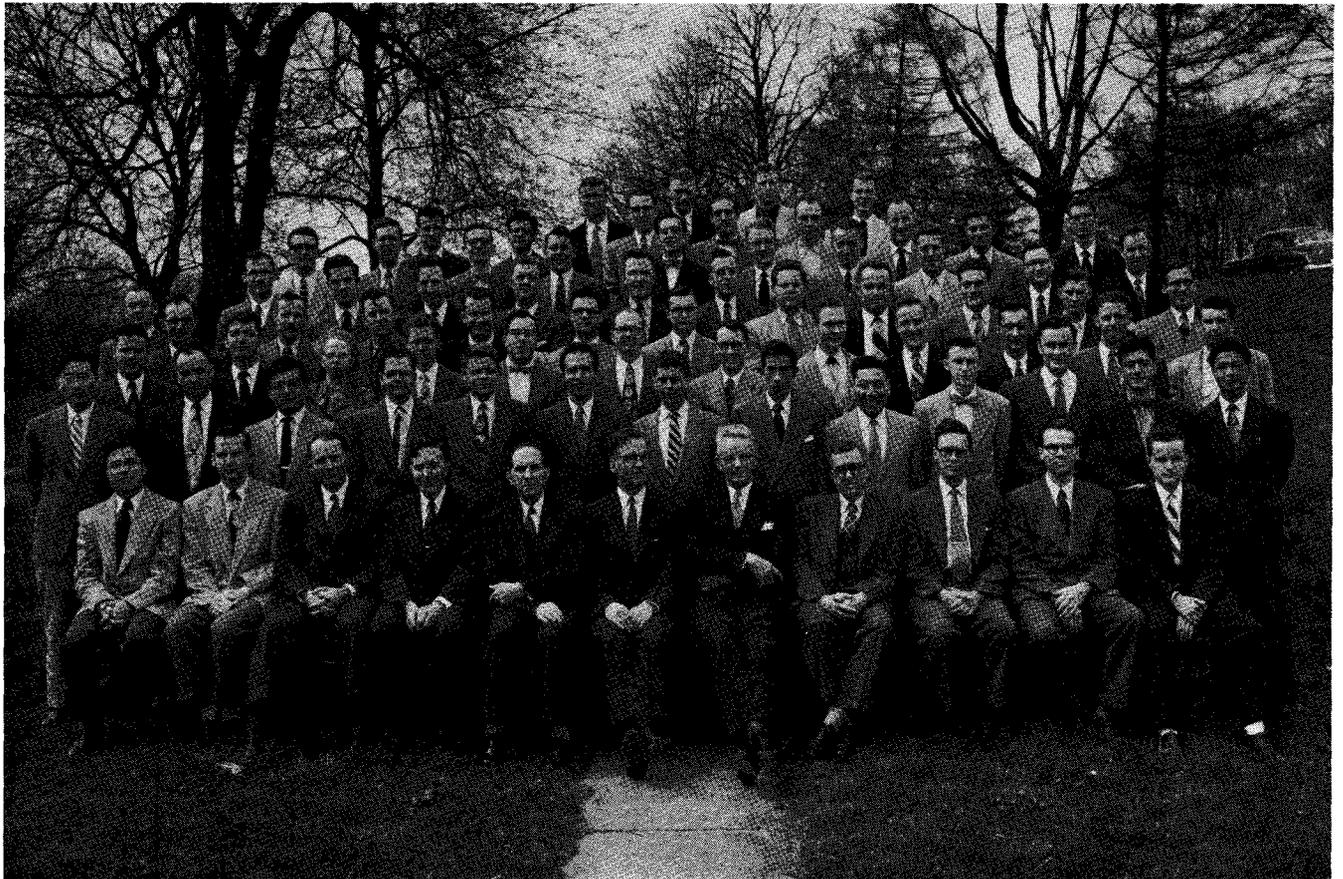


Dr. Yune Sun Park, graduate student 1936-40, noted theologian and author of many Korean commentaries on the Bible.



An Alumni Day dinner (annually on the second Tuesday in February) thirty years ago.

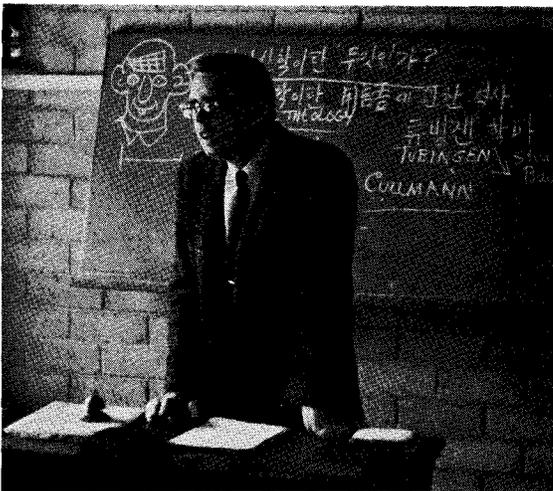
FACULTY AND STUDENTS (NOW ALUMNI) FIFTEEN YEARS AGO



... some are internationals ...

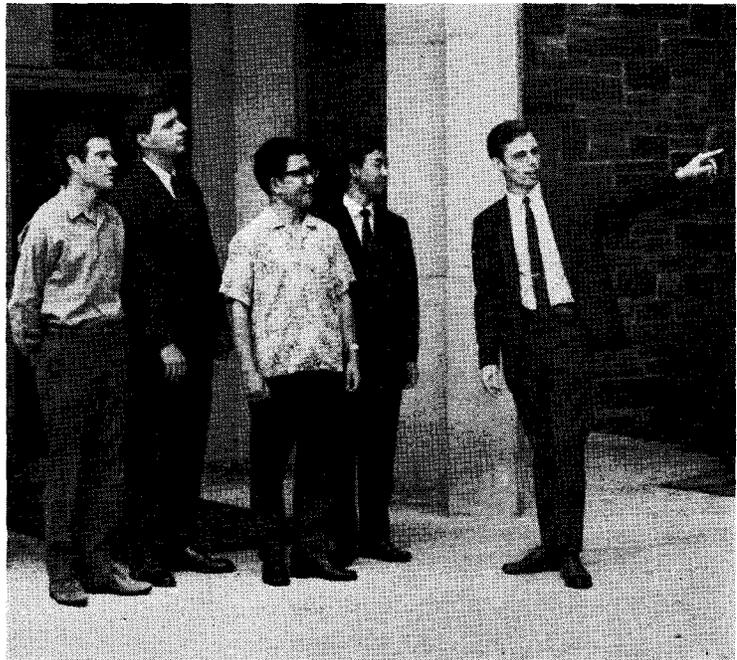


Alumni Association President Henry W. Coray is pictured with students from several lands.



← Missionary Harvie M. Conn is an "international" alumnus while in Korea as an evangelist, seminary teacher, author and radio preacher.

Four new students last fall, from three countries, listen to James Hurley, student body president.



Student Conferences

The Seminary has a continuing interest in confronting Christian collegians with their calling in Christ—whether it be the gospel ministry or some other career. More than a hundred college students from campuses far and near attended a two-day spring conference on "Patterns of Ministry Today."

The Seminary has also been host from time to time to Inter-Varsity conferences, and a number of its graduates have been and are staff members of IVCF.

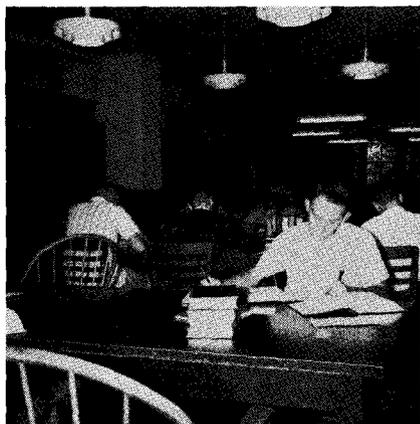
Free University at Four Brooks

Westminster alumni and faculty members are among participants in the second annual Free University scheduled this year from September 1 to 6 at the Four Brooks Conference Grounds near Pipersville, Pa. Last year sessions were held at French Creek. The theme "Christian Perspectives on Campus" will view such areas as science, history, art, and social and political questions in the light of Scripture.

Staff members will include Mr. William Edgar, 1969 graduate of Westminster; Dr. C. John Miller of the Seminary's practical theology department (a Bible study on the transforming power of the Holy Spirit); Mr. Noel Weeks, a Westminster alumnus now pursuing graduate studies at Brandeis University; Dr. H. R. Rookmaaker, professor of art history in the Free University of Amsterdam; Dr. Howard Moon, instructor in history at Temple University; and Dr. Paul Woolley, Westminster professor of church history.

The "Free" unfortunately doesn't eliminate a cost of \$30 for the week. Further information may be obtained from the registrar, Edward Fielding, 5033 Wayne Avenue, Germantown, Phila., Pa. 19144 (phone GE 8-9331).

... there is a library ...

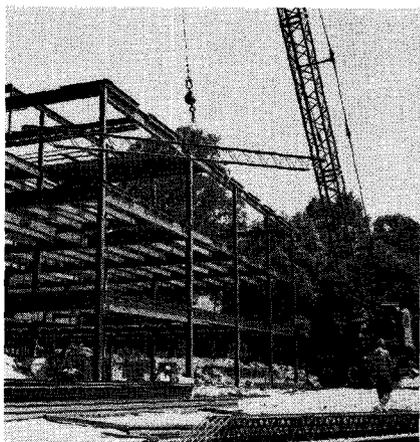


Reading room in the old library (now a classroom building) is shown at the left.



Much planning went into the new library. Professor John Murray, now retired, a long-time chairman of the library committee, often studied drawings with Librarian Arthur W. Kuschke, Jr.

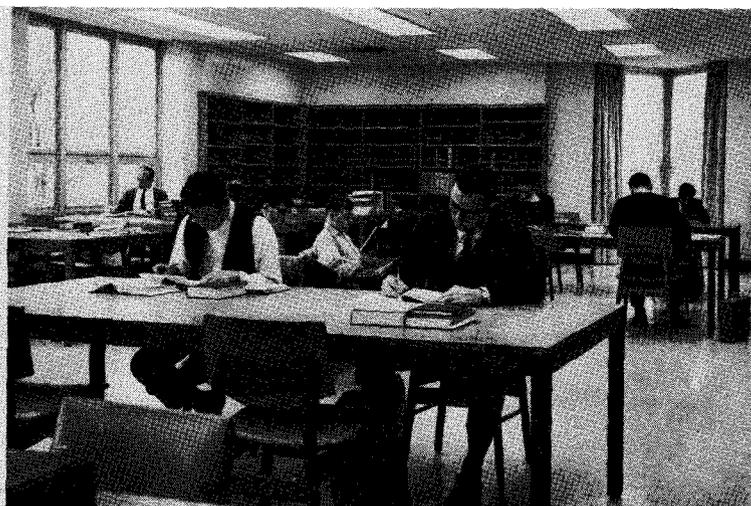
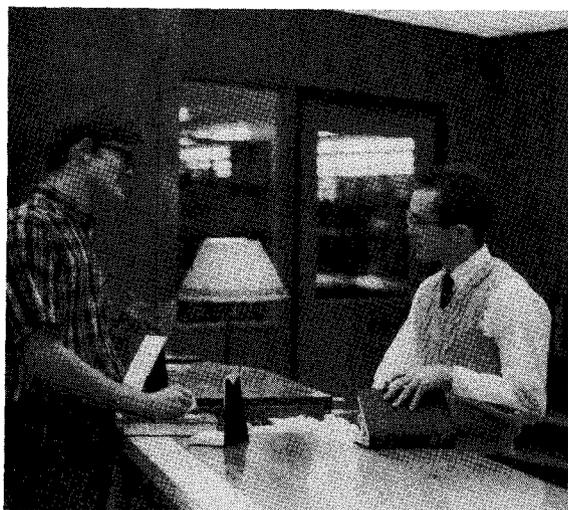
Construction began in 1962 and the Montgomery Library was dedicated on May 22, 1963.



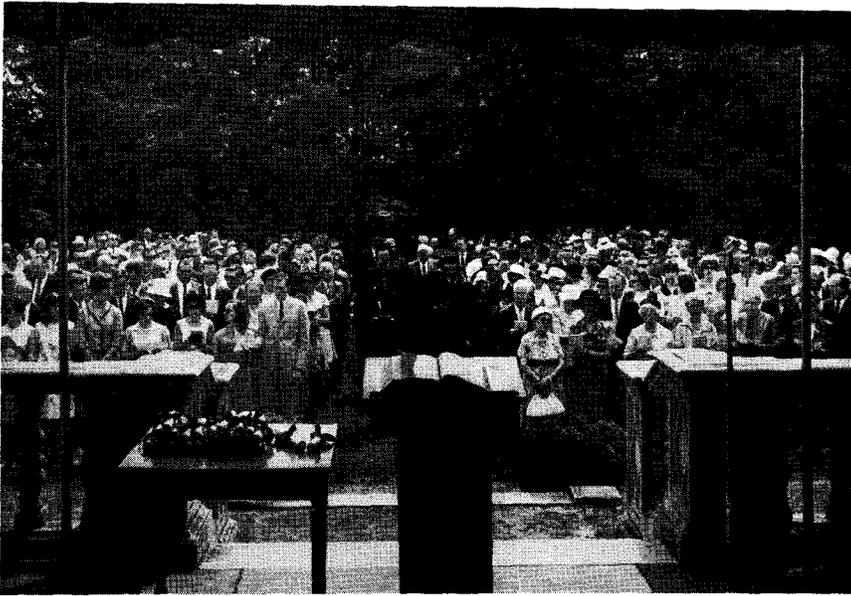
Visitors leaving the dedication ceremony.



Reception desk and first floor reading room of Montgomery Library. (See the cover photo also.)



... a commencement every spring ...



Commencement exercises begin with a processional.

Twenty-nine seniors received their bachelor of divinity degrees at the fortieth annual commencement exercises on June 11. Six men were granted a master of theology degree, and two earned a doctorate: Hendrik Krabbendam and Richard Gaffin, Jr.

Following the exercises a cedar of Lebanon was planted on the front campus in recognition of the gifts of alumni to the Seminary.



There is always a speaker, here the Rev. Egbert W. Andrews of Taiwan, in 1967.

Cover photo by Robert Grubb; additional photos by Thomas Birch, Jack Shepherd, John Tolsma, and others.



Three or four hundred visitors—relatives and other friends—always enjoy the tea and fellowship following the annual exercises, now held in early June under the quarter system of the Seminary's academic year.

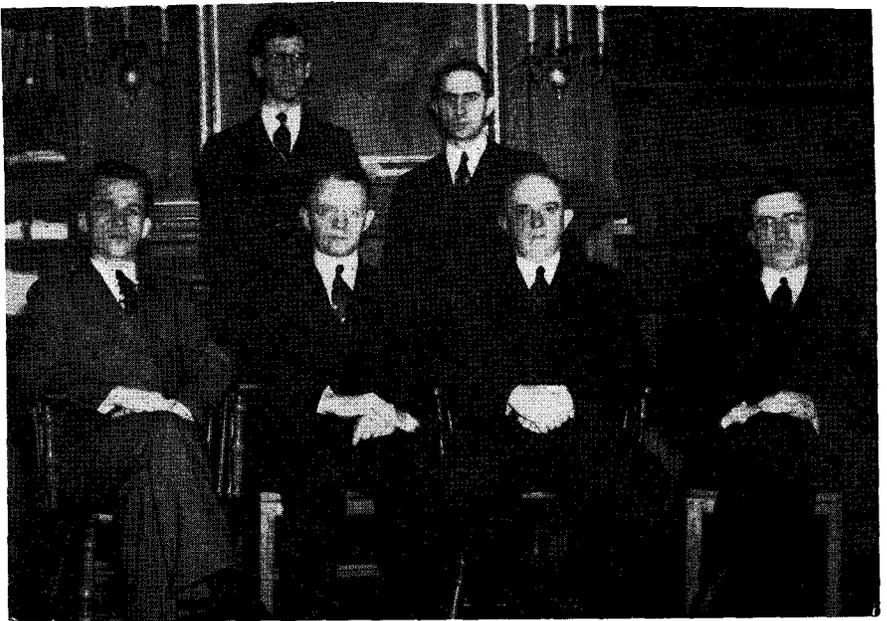
The Presbyterian
GUARDIAN

EDITOR

ROBERT E. NICHOLAS



All correspondence should be addressed to The Presbyterian Guardian, 7401 Old York Road, Phila., Pa. 19126



WESTMINSTER'S FACULTY THIRTY YEARS AGO

From an address on Alumni Day in the spring of 1969

A TRIBUTE TO MY COLLEAGUES

C. VAN TIL

Dr. Van Til and Professor Woolley, the only two remaining from the Seminary's original faculty, were honored at the annual alumni banquet for their forty years of service. Both spoke to the alumni in the afternoon of their recollections of the early days and their hopes for the future.

We are happy to share with you Dr. Van Til's reminiscence of his colleagues of the past, in slightly condensed form.

Charles Hodge is supposed to have asserted that in his lifetime no original idea had ever been broached by him. What Hodge and the old Princeton men meant to say was that God has revealed himself in his saving work once for all through the life, the death and the resurrection of Jesus Christ, truly God and truly man, and that he has given us a definitive interpretation of what he has done for man in the Scriptures of the Old and New Testaments.

The Princeton Tradition

The men of the old Princeton never believed that any one of them or that any other living man possessed, or that the Westminster Confession expressed, an infallible or final interpretation of the revelation of God to man through Christ in the Scriptures. But the allegation was made by men of unbelief that to say that in Scripture they have infallible truth is, in effect, the same as to say that they themselves, in their private interpretations of Scripture, have infallible truth.

The assumption of all apostate thought throughout history has been that man, individually or collectively, knows himself and his environment for what they are independently of what God may have said about them.

Influenced by this apostate notion of human self-sufficiency, the first great modern theologians like Schleiermacher and Ritschl reinterpreted Christianity so as to make it accord with this view of fallen man about himself and his

world. At the beginning of the century Professor Harnack reduced the teachings of Reformation theology to the notion of the universal fatherhood of God and the universal brotherhood of man.

The old Princeton men, more Biblically and more steadfastly than others in this country, stood up for the gospel proclaimed by Paul and after Paul by the Reformers. It is at this point basically that Westminster Seminary, from the beginning, has tried to carry on the Princeton tradition.

The Reformed Tradition

The men of old Princeton were convinced that the gospel of sovereign grace as taught in Scripture had been best re-expressed in the Reformed Confessions. In this point too Westminster has, from the outset, followed the men of old Princeton.

Warfield gives classic expression to this idea when he says that an ever deeper insight into the implications of the gospel of sovereign grace enables one to set this gospel ever more clearly and more sharply over against the false gospel of man's self-sufficiency. By searching for the deeper implications of the gospel, Warfield did not mean that we must make an ever increasing number of logical deductions from one or more basic concepts, such as God's all-encompassing decree. What he apparently meant was that by continued exegesis of Scripture, and therefore by an ever more faithful expression of every aspect of the truth of Scripture, we must learn to see ever more clearly the depth and the breadth of the revelation of God in Christ.

Robert Dick Wilson

Robert Dick Wilson was willing to make great sacrifices so that the Word of God might continue to be heard. In the memorial minute of the faculty for him we read: "Dr. Wilson was a humble and faithful follower of the Lord Jesus Christ. The inspiration of all his work was love of his Lord. He counted no investigation too laborious if only

it would confirm the Word of God." And then: "The members of the faculty who have been Dr. Wilson's colleagues at Westminster recall with gratitude to God that they are all Dr. Wilson's 'boys'; and it is their prayer that something of his spirit may be vouchsafed to them as they carry on the work which he laid down, and that the Lord of the harvest who has given rest to his aged servant may send forth many laborers into his harvest" (*Minutes*, October 14, 1930).

J. Gresham Machen

The memorial minute to Dr. Wilson, written I think by Dr. Machen, says that all the early faculty members at Westminster were Wilson's 'boys'. In a deeper sense the younger ones were all Machen's 'boys'. In the faculty memorial minute for Dr. Machen we read: "In the death of its chairman the faculty of Westminster Theological Seminary loses a man of simple faith. The home in which he was reared was a home of culture and refinement but first of all a home of child-like faith. In that faith of his childhood Dr. Machen continued to live and in the joy of the sufficiency of that faith he died." Further:

Dr. Machen was a great defender of the Faith. He held that "the Christian life is founded upon Christian doctrine as set forth in the Word of God" and also that "the Christian religion requires and is capable of scholarly exposition and defense." Machen was peculiarly fitted to defend the Faith. His great heart sympathized with those who doubted. He had himself been harrassed with doubt. He listened with patience to those who sought to defend a halfhearted Christianity. He had himself been "playing with the notion that a minimizing apologetic may serve the needs of the church." But "later investigation and meditation" convinced him "that consistent Christi-



anity is the easiest Christianity to defend, and that consistent Christianity is the only thoroughly Biblical Christianity . . . (and) is found in the Reformed Faith." With painstaking research and scientific method Dr. Machen sought to defend the Reformed Faith which he loved so well.

Dr. Machen was a great church leader. He was a man of penetrating vision. He understood the deadly "spirit of the age" as it is at work in the church of Christ. He set before himself and others the goal not of some halfhearted but of a thorough reform in the church. Every thought must be brought into obedience to Christ, the Head of the church . . . He allowed nothing to discourage him. When others hesitated or stopped short he went forward still. He was willing to pay the price of scorn and derision for the sake of Christ. Those who followed him followed him gladly; he led them always, and only, by the force of his reasoning and by free discussion. He disliked dictators in politics; in the church they were for him the enemies of Christ usurping His authority . . . He was a never-failing source of inspiration to those who labored with him.

These words of the 1937 memorial minute express accurately, I think, in what way Dr. Machen sought to continue the old Princeton position. He did not mean merely to repeat the words of the earlier Princeton men. He meant to express in the language of his own day the fact that in God's revelation through Christ in Scripture we have that which alone has saved and does save the whole man and the whole world from the ravages of sin.

If Kant sought to "save science" and make "room for religion" by means of the idea of human self-sufficiency, Machen was ready to point out that only in the Christ preached by such men as Luther and particularly Calvin can man with his science, with his philosophy, and with his theology be saved.

Beyond Princeton

Machen sensed the fact that truly to follow the older Princeton men it was necessary also to go beyond them. The full particularity and with it the full universality of the gospel must be brought out in relation to science and philosophy as well as in relation to theology. Moreover, the full particularity and the full universality of the gospel cannot be fully brought out in theology unless it is also brought out in science and philosophy.

In the world of unbelief, a false view of particularity and a false view of universality were beginning to be expressed in a new form in Machen's day. To illustrate we may mention Rudolph Bultmann's program of demythologizing the gospel. Bultmann was, even in the later year's of Machen's life, beginning to appear as one of the greatest modern New Testament scholars of his day. But Bultmann's views were intricately interwoven with and deeply dependent upon the modern existentialist views of philosophy of such men as Martin Heidegger and the modern philosophy of history of such men as Robert Collingwood. It was impossible to state and defend the gospel of the New Testament without at the same time defending the philosophy of history as a whole in which this philosophy is immersed and which finds expression in it.

This is, I believe, the vision Machen saw, much in the way that Moses saw the promised land.

Oswald T. Allis

I can say only a word about Dr. Oswald T. Allis, professor of Old Testament. Much that was said about Machen could be said about Dr. Allis. He was a close personal friend and a great admirer of Dr. Machen. He was, as he is now, a humble saint. Machen worked in the limelight, debating on one occasion Dr. Robert E. Speer on the issue of Pearl Buck in Trenton, New Jersey. When he saw that the audience was with Dr. Speer, Dr. Machen gave a most eloquent and moving testimony to the grace of God in Jesus Christ, pleading with all those present to humble themselves under the hand of almighty God and not to seek help for themselves or for others from man in whom there is no help.

At a faculty meeting soon after that Dr. Allis said something to this effect: "I have never seen our chairman more eloquent than when he spoke in defense of his Savior at the meeting in Trenton." Would that Dr. Allis, instead of only coming to this point with Machen in carrying on the old Princeton tradition, had carried on with Machen as he developed through his program of church reform to the point where the modernists, now largely in control of the church, compelled a break.

Dr. Allis continues his struggle for the truth till this very moment, and all of us who worked with him are his friends to this day.

R. B. Kuiper

Professor R. B. Kuiper was unique among his brethren. In the memorial minute in his honor we read: "The faculty pays grateful tribute to the superb contribution made by Professor Kuiper during these twenty years of service to



R. B. KUIPER
(1886-1966)

the upbuilding and strengthening of the Seminary and to the witness which it has by God's grace been able to render to the whole counsel of God. His career at the Seminary as in other activities has been marked by unrelenting fidelity to the Reformed Faith" (May 21, 1966).

R. B. was good fun to have about. "Why do you suppose, Van Til," he once asked, "that I never write out my name in full, not even on the diplomas of the Seminary? Did A. Z. Conrad ever write out his name in full? Rienck Bouke Kuiper would sound as bad as Arcturus Zodiac Conrad. And why do you suppose my parents gave me such a pe-

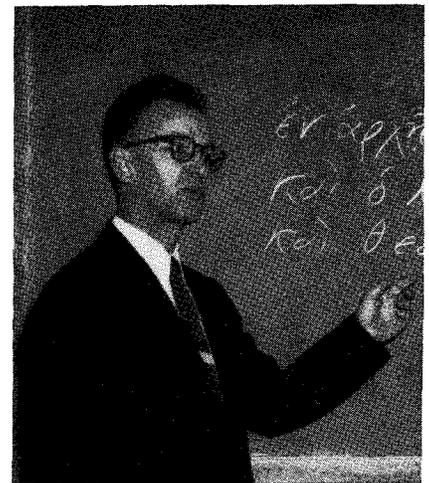
culiar name? Well, I'll tell you, Van Til. I was named after an aunt of mine. I was supposed to inherit her money, but never did. And here I was stuck with this name all my life!"

Recall R. B.'s brief pointed speeches at the opening and closing of the Seminary year. We all have him in grateful remembrance.

Ned Bernard Stonehouse

As I speak of Dr. Ned B. Stonehouse I quote from the 1962 faculty memorial minute for him. His "scholarly work was marked by caution and sound judgment. He was never too busy or concerned to pay attention to the apparently minor matters. In Browning's phrase, it was not beneath him to settle 'Hoti's business' . . . In turn, Ned Stonehouse was a man beloved of his brethren who was able to accomplish great deeds in the service of his Lord with a minimum of fanfare and noise."

In his inaugural address on "Rudolph Bultmann's Jesus" there is indicated the genuinely original way in which he put into practice Machen's principle that Westminster should follow but also go beyond the old Princeton. As noted, Bultmann's 'Jesus' was the Jesus of what Machen called modern reconstruction. But Bultmann modernized the modern reconstruction of such men as Harnack in terms



NED
BERNARD
STONEHOUSE
(1902-1962)

of the philosophy of the existentialist Heidegger. In Heidegger a deeper irrationalism made correlative to a deeper rationalism than had yet been seen enabled Bultmann, together with Barth, to reinterpret the Gospels so as to have a Christ both wholly hidden and wholly revealed.

Modern man was supposed to understand the gospel as thus reconstructed and made to fit in with modern science and philosophy. Dr. Stonehouse rose to the occasion when, with detailed and careful argument, he pointed out that, together with Barth, Bultmann presented to men a false gospel, a gospel as false as the 'gospel' of the earlier modernists and much more difficult to detect as false.

John Murray

As for John Murray, who of us did not suffer healing through his seemingly impeccable holiness of conversation? And who of us can read his commentary on Romans without sensing that no one more deeply than he penetrated into the mystery of the sovereign grace of God? And no one more deeply than he bowed before the majesty of God.

Professor Murray illustrates again, though in a way that

differs from that of Dr. Stonehouse, the genuine particularity as well as the genuine universality of the gospel. When they feared that through overstatement of the sovereign, electing grace of God, the true nature of the universality of this grace might be obscured, they collaborated in the writing of a pamphlet entitled "The Free Offer of the Gospel."

One time John Murray rode with my wife and myself north from Toronto to a meeting at a summer resort where he and I were both to speak to a group of ministers. An elderly Scottish minister, who had been the prime mover back of the union of churches in Canada, said that he was called "the bishop of the beach." "Think none the more of ye for that," was Mr. Murray's laconic reply.

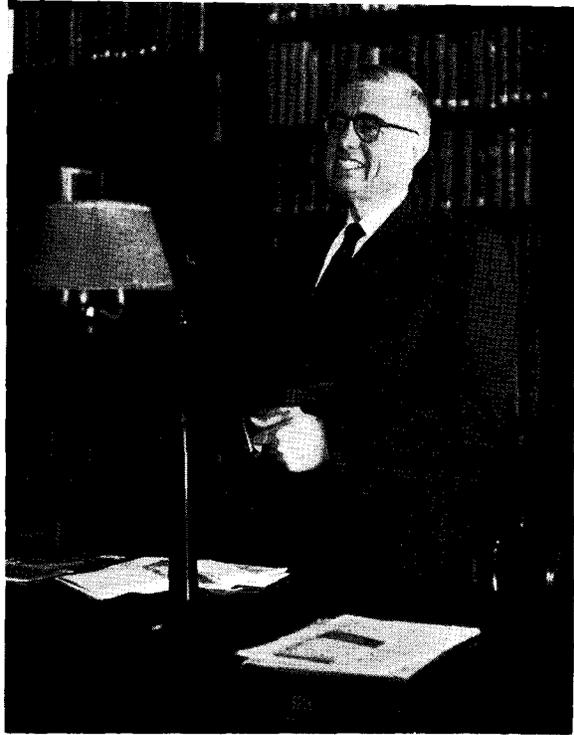
Paul Woolley

It is difficult to say what should be said about Paul Woolley. His signature at the bottom of the first page of the minutes of the first faculty meeting looks precisely as does his signature today. Woolley the *registrar!* There was no *president*. There was no *dean* of the faculty. There was no *dean* of students. There was no *business manager*. There was no *executive director*. Paul Woolley was all of these for many years, the whilst that his main responsibility was that of teaching church history.

There were many facts to be learned by those who took his courses, but these facts were shown to be telling one story, the story of the Christ of God victorious over all his foes throughout the ages. Here was a genuine following of and going beyond the old Princeton method of teaching church history. Here was an even more detailed description of facts joined to a much deeper and more significant explanation of meaning. He studied broadly in the field of systematics and in the history of doctrine so as to enrich his teaching of church history.

But beyond that, it has been Paul Woolley who was *primus inter pares* in his penetrating knowledge of a large array of facts in the field of general human culture and in his ability to connect the meaning of these facts in terms of the Christian message.

Deeply committed to the Reformed Faith, Professor Woolley has kept up his contact with and sympathy for all those who, in non-Reformed evangelical circles, love the



PAUL WOOLLEY
Professor Woolley was honored this spring by a doctor of divinity degree from Geneva College.

Christ who washed them from their sins in his blood. He has deeply concerned himself with the work of missions of every sort to all men everywhere. In all these respects Paul Woolley had a vision and a program of action similar to that which Machen had in his day.

Dr. Machen was honorable and dignified in all his dealings with those who betrayed their trust as called to be servants in the church of Jesus Christ. All of my colleagues of whom I have spoken sought earnestly to do this very thing, but none of them, I believe, surpassed Professor Woolley in this respect.

Paul Woolley has to a large extent worked behind the scenes in all these years. Working behind the scenes he was at the helm. Through many a storm he was largely responsible for keeping the Seminary on an even keel. The good name of Westminster, academically and otherwise, is largely due to his tireless labors.

Edward Joseph Young

Dr. Young's passing is so recent that I shall only quote a short passage from the faculty memorial minute for him. Speaking of one of his numerous works, it says: "In *Thy Word Is Truth* Dr. Young explains and defends the unique inspiration and consequent inerrancy of the Bible in its original manuscripts" (July 1, 1968).

Edward J. Young replaced Dr. Allis as head of the Old Testament department. I have written a brief memorial for him for the Evangelical Society, which I shall not repeat. Dr. Young was my student; he became my colleague and finally my teacher by way of example in diligence of labor, simplicity of faith and kindness of manner.

(concluded on page 70)



JOHN MURRAY,
professor emeritus,
and
EDWARD J. YOUNG
(1907-1968)

The Board of Trustees of Westminster Theological Seminary, on the occasion of the 40th anniversary of the founding of the Seminary and in gratitude to God, honors...

Cornelius Van Til, Th.M., Ph.D., D.D.,

who has served as Professor of Apologetics since the inception of the Seminary in 1929.

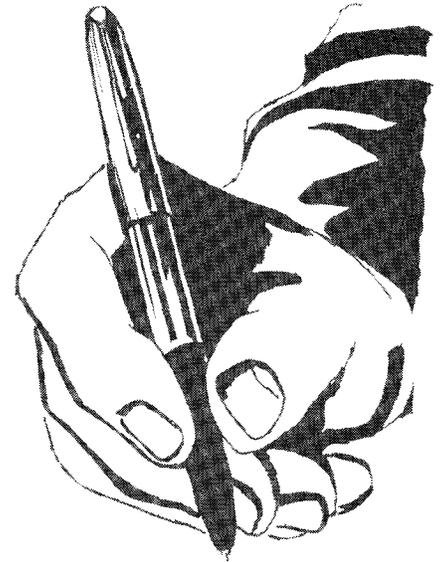
From the beginning of his professorial career Dr. Cornelius Van Til has exhibited the highest proficiency as a scholar. Beginning as an instructor at Princeton Theological Seminary and continuing as a professor at Westminster, Dr. Van Til developed a Biblical apologetic which has provided a solid foundation for Westminster's firm adherence to and enthusiastic exposition of the theology of the Holy Scriptures. Learned in both theology and philosophy, he has been a rugged exponent of Christian Theism and has masterfully defended it against every compromise with the various constructions of humanistic philosophy. From Dr. Van Til's pen class syllabi and many other volumes have come into the hands of theologians and students across the world. By this means students from East and West have been drawn to Westminster Seminary, and in diverse cultures many who have not been privileged to hear his energetic and unique classroom presentations have been influenced by his written words.



Hundreds of his students are deeply appreciative that Dr. Van Til was always approachable and ready to give Christian counsel, always gentle, always compassionate. His understanding and concern, outside as well as in the classroom have endeared him greatly and have contributed immeasurably to the growth of men and the forming of stalwart ministers of Jesus Christ.

To salute his competency as a scholar and his congeniality as a mentor, however, is an empty gesture unless from the heart acknowledgment is made of the vital force that made Cornelius Van Til the kind of person he is. Never a man of boastful pride, he has given evidence in countless ways of his humble faith in the triune God, the Creator of the world, the Redeemer of man, and the Sanctifier of sinners reborn by sovereign grace. Every word he spoke made plain that he realized his wisdom and ability were not his own, but were learned from the Holy Scriptures and impressed upon him constantly by the renewing and enlightening of the Holy Spirit through the saving merits of Jesus, the Son of God.

Thanks be to God for the faithful service of Cornelius Van Til to Westminster Theological Seminary.



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Tribute by Van Til

(from page 68)

John Skilton

And what shall I say of John Skilton? Speaking at the funeral service for Dr. Stonehouse, he said: "He so closely identified himself with the work of our Seminary and so freely spent himself for our benefit that we may say that he truly belonged to us" (*Presbyterian Guardian*, December 1962, p. 164). These words may be applied to Dr. Skilton himself.

Yet I must speak of a crisis of which none of you know but which might have terminated the Seminary's existence. And who or what was the cause of this scarcely averted calamity? It sprang from the kindly smile of John Skilton.

As I was about to enter the faculty room from the hall one Saturday morning, there was John Skilton. Bowing and smiling, he motioned for me to enter first. Conscious of my need to learn the ways of courtesy, I demurred and suggested that he go first. Then he backed up and again suggested that I go first. Thinking this was the thing to do, I backed up farther than he, and soon we were both with our backs to the bulletin board. I stepped forward boldly and John stepped forward boldly. Again we were at the door. Now neither of us moved.

All the faculty members were waiting to enter the room for a faculty meeting. Without faculty meetings, no board meetings. Without board meetings, no graduations. Without graduations, no students. Without students, no seminary!

At last I gave up and walked in and John followed after. If all men were as polite as John Skilton society would come to a standstill.

A Final Word

Finally, my hope and prayer for my younger colleagues is that they may see ever more clearly the vision that Dr. Machen saw. He was a man of great determination. The flag of the self-attesting and all-conquering Christ *must* be planted on the top of the mountains, for friend and foe



The late professors Stonehouse and Young

alike to see. He pleaded with his friends to join him in going up to the highest peak. When they became discouraged by the noise of the foe, Dr. Machen continued onward and upward alone. At last he had to go all alone.

The Lord of glory has greatly blessed that effort. If men in and outside the church today understand who the Christ of the Scriptures is in distinction from every false Christ raised by the heretics of the day, it is largely because Machen's followers have followed his example.

It will be a subtle temptation for those who follow the first generation of teachers to seek cooperation for a common program of action with those whose commitment to the sovereign grace of God is not all-absorbing and all-inclusive. When Christ comes, will he find faith on the earth? He will! Thanks be to God.

JOHN H. SKILTON IN A CLASS SESSION



The Heritage

HENRY W. CORAY

One of the tragic developments in the history of American Presbyterianism is the story of the decline and fall of Princeton Theological Seminary. Until 1929 Princeton had stood like a mighty bastion for the faith once for all delivered to the saints, and as a great breakwater against the treacherous tides of unbelief.

Historically Princeton had operated, according to the terms of its charter, under the control of two bodies: a Board of Directors in charge of its administrative functions and educational program, and a Board of Trustees, which supervised the property in trust. The crisis came in the spring of 1929. At the General Assembly of the Presbyterian Church in the U.S.A. the commissioners voted to dissolve the Board of Directors and place the full authority for administrative, educational, and property matters under the control of a single thirty-three man Board of Trustees.

The action represented a sweeping victory for the liberal wing of the church under the pretense of seeking to reflect all shades of opinion. For years the liberals had worked hard to secure control of the last conservative Seminary in the denomination. With

Mr. Coray, missionary, author, and present pastor of Calvary Orthodox Presbyterian Church, Glenside, Pa., entered Westminster in the fall of 1929 as a middler, graduating in 1931. He is now a member of its Board of Trustees and president of the Alumni Association.

the reorganization, Princeton fell into their power. Great was the fall thereof! It is not without significance that two of the new members elected to the Board were signers of the miserable Auburn Affirmation of 1923.

Warnings

J. Gresham Machen had feared just such action, had written articles in church magazines and delivered public messages warning Presbyterians of the sad consequences if the Seminary administration were reorganized. In a letter to his Mother, June 2, 1929, he said, "Something must be done at once. I still think that if the church could be made to take some thought, we might prevent the crime."

He himself was sent to the Assembly as a delegate. When the issue came up, he rose to argue vigorously against the



J. GRESHAM MACHEN
(1881-1937)

proposed reorganization on the ground that such a step would remove the Seminary from its historic evangelical foundation.

Lefferts A. Loetscher in his book, *The Broadening Church*, has a caustic comment on Machen's speech. "According to one account," he writes, quoting from a magazine article, "many listened to the contention with wondering incredulity." How naive can one be? The quotation was from the notoriously far-out *Presbyterian Banner*, June 6, 1929. From that organ what would you expect, orchids, forsooth?

Biting historical irony resides in the fact that the newly constituted Board of Princeton promptly issued a statement to the effect that it felt that it had "a sacred mandate from the Assembly to continue unchanged the historic policy of the Seminary to do nothing whatever to alter the distinctive traditional policy which the Seminary has maintained throughout its entire history."

Erosion

This would be comical were it not so tragic. The erosion of "the distinctive policy of the Seminary," beginning with the appointment of Dr. John



The sign, lit at night, was a gift by the class of 1966.

Mackay as president, has continued down to the present. Now, under the leadership of Dr. James McCord, you have a Yale chaplain, ardent advocate of draft card burning and of civil disobedience, delivering a commencement address; and on the faculty men like Dr. George Hendry, who reinterprets the Westminster Confession of Faith in a way that makes a shambles of that great document; Dr. Edward Dowey, who served as chairman for the committee that drew up the liberal Confession of 1967; Dr. Richard Shaull, who actually comes out for guerrilla warfare in order to bring about radical social changes. Certainly a shift of Grand Canyon proportions has taken place since the noble days of Green, Alexander, the Hodges, Warfield, Vos and Wilson.

This, briefly, is the background of the occasion that called for the establishment of a Seminary to perpetuate the faith originally taught at Princeton. Upon the decision made by the 1929 General Assembly, four professors on the faculty of the New Jersey school tendered their resignations: Dr. Robert Dick Wilson, Dr. Oswald T. Allis, Dr. J. Gresham Machen and Dr. Cornelius Van Til. It is difficult to see what else they could have done.

A New School

In the Machen papers, the first intimation that a new school of the prophets might come to birth is to be found in a letter Dr. Machen wrote

to his Mother, dated June 9, 1929: "Allis is all for the founding of a new Seminary at once, and so is Frank Stevenson. It is not beyond the bounds of possibility Philadelphia will be the place if we do it. We shall have the students all right if we can get the money. It might be the beginning of some genuine evangelical effort to take the place of the welter of deceit in which we are . . ."

Some of Machen's frustration and exuberance comes out in the correspondence carried on that summer. Here are a few excerpts:

"It seems unfavorable to start a new Seminary next fall. Certain men are playing the traitor—getting ready to

jump on the bandwagon" (letter to his Mother, June 23).

"Meeting of seventy at Central Y.M.C.A. Thursday. It was determined that a new Seminary ought to begin next fall, and almost \$20,000 are guaranteed toward running expenses. A committee is being appointed" (letter to his Mother, July 21).

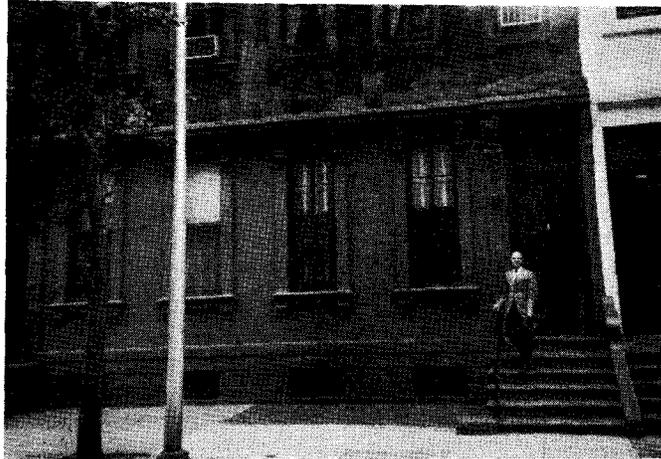
"Dick Wilson has actually moved to Philadelphia, giving up his prospects of a pension. He certainly deserves credit for his heroism . . . Good news about Van Til. His change of mind (regarding his invitation to teach) was entirely unexpected" (letter to his Mother, September 1).

"Paul Woolley reports that 38 students have written to him that they are coming to us" (letter to his Mother, September 15).

September 1929

On September 25, 1929, Westminster Theological Seminary began its first academic year with an enrollment of fifty students. The four professors who had resigned from Princeton constituted the nucleus of the faculty. In addition, R. B. Kuiper, a minister in the Christian Reformed Church, Allan A. MacRae, Ned Stonehouse and Paul Woolley, the latter three graduates of Princeton Seminary, were added to the teaching staff. One year later John Murray cast his lot with the new project.

The location of the infant institution was at 1528 Pine Street, in central Philadelphia. Dr. Allis generously donated the three-story building, which today is close to the heart of the ghetto area. It was not exactly a Hearst Castle



1528 Pine Street, Philadelphia, as it appears today. The lone tree on the original campus still survives.



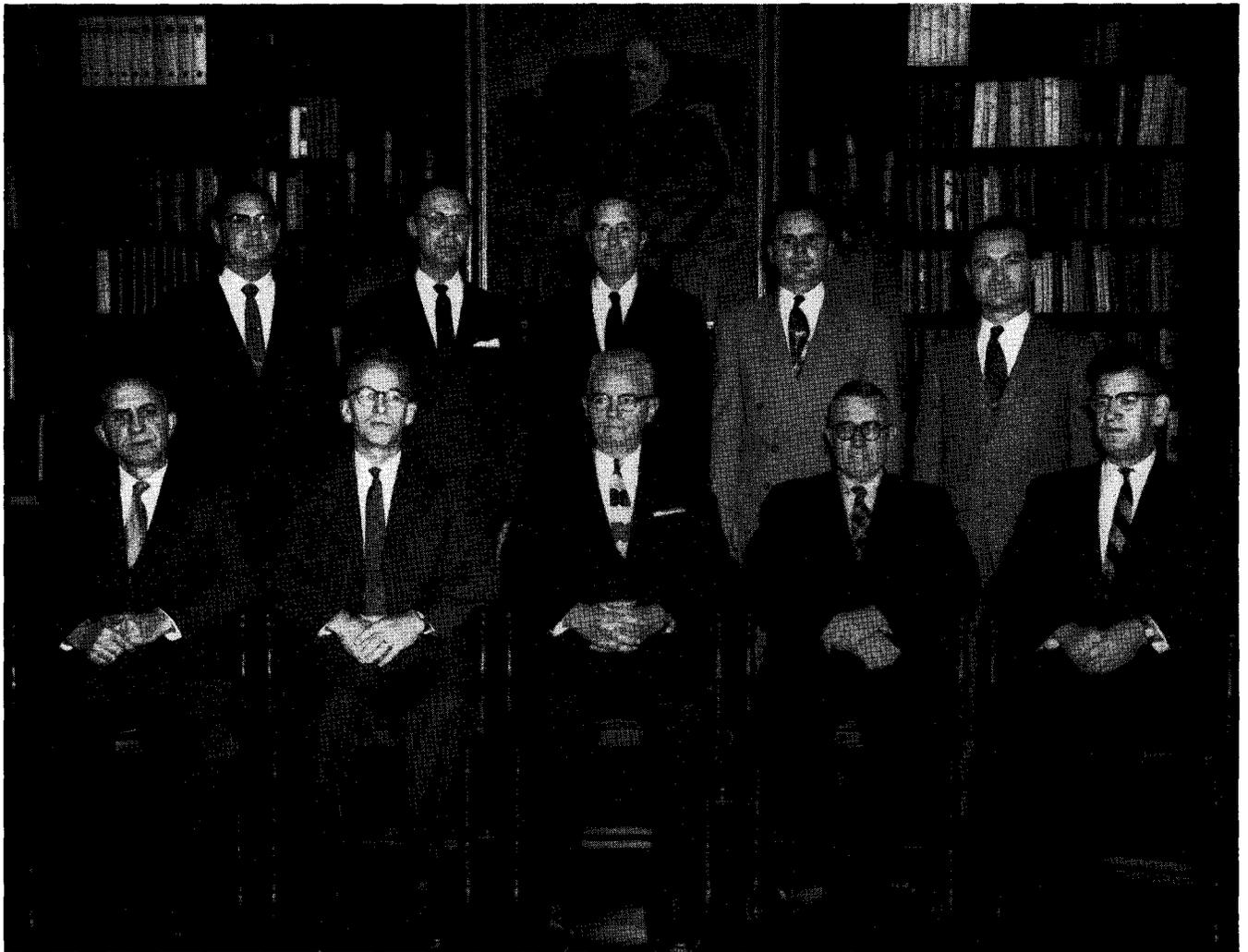
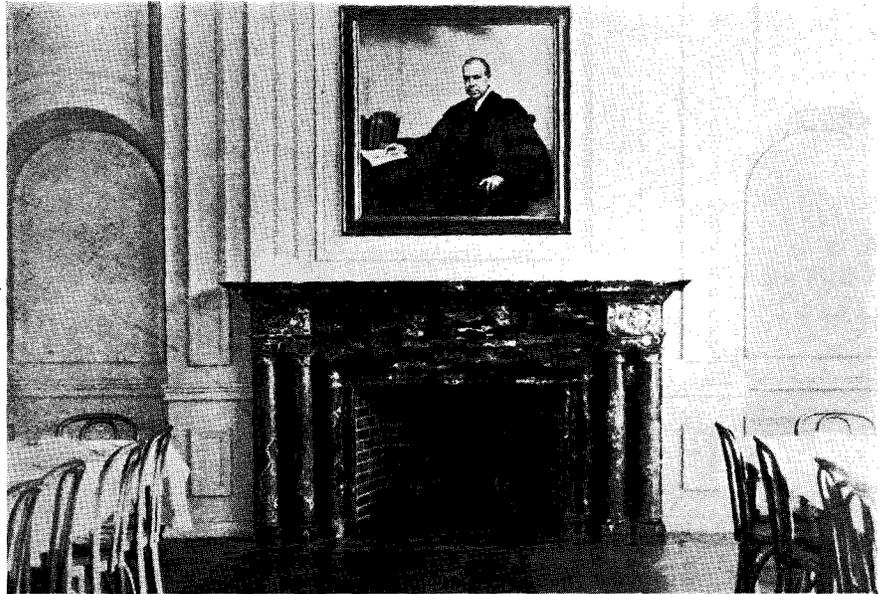
Dr. Van Til with Eritrean Missionary Clarence Duff and Orthodox Presbyterian Pastor Everett DeVelde, the latter a member of the first graduating class in 1930.

in those early days, but we loved it.

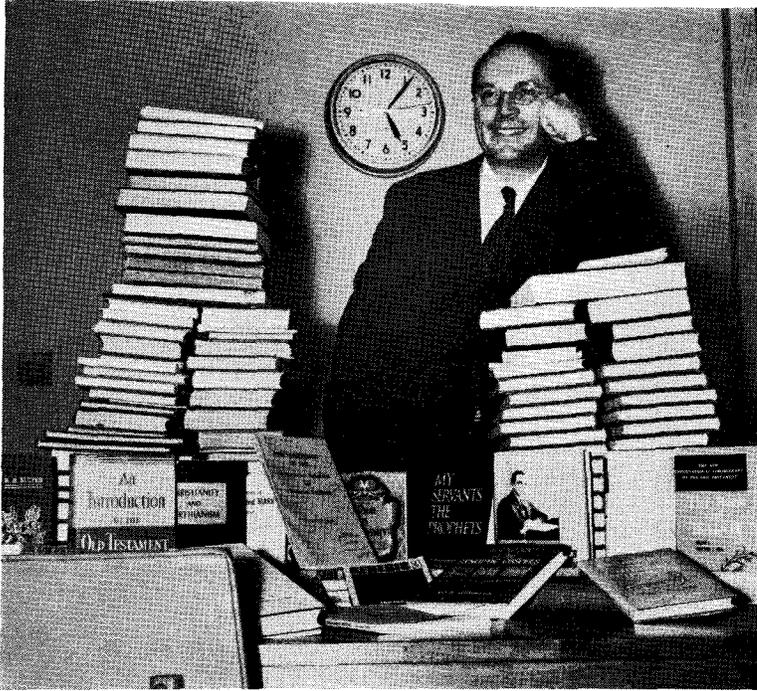
Real sacrifices were made in order to found the school. Those who taught us had turned away from many advantages and material rewards. The movement represented a cause, and we breathed the air of freedom from a tyrannical and often heartless machine. God had brought the founding fathers through fire and water into a wealthy place.

This is the heritage of the men of Westminster Seminary.

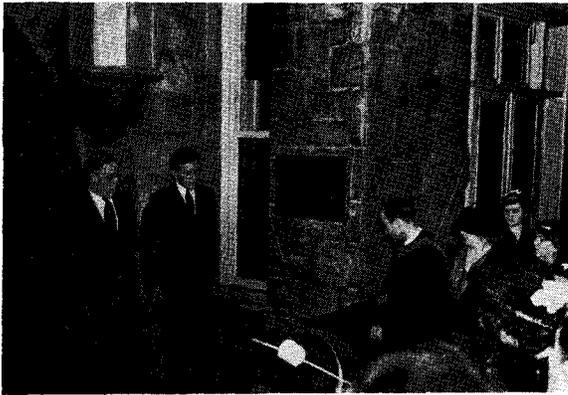
Dr. Machen died on January 1, 1937. The new campus in the Chestnut Hill-Laverock area was purchased with memorial gifts and occupied that fall, the main building being designated Machen Memorial Hall.



The faculty a decade ago: (rear) Messrs. Sanderson, Clowney, Skilton, Knudsen, and Kline; (front) Messrs. Murray, Stonehouse, Van Til, Woolley and Young.



"Of making many books there is no end"—but that is what makes a librarian (Kuschke) so happy!



A memorial tablet was unveiled at the tenth anniversary, a gift from the classes of 1938 and 1939.



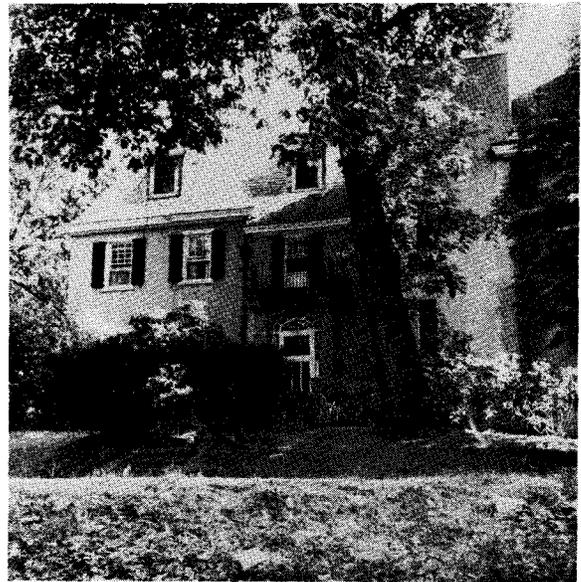
Willow Grove Avenue Gate



George W. Marston, '32, was given a well-deserved tribute by the trustees at the annual banquet this spring on his retirement after serving the Seminary as field representative since 1952 with diligence and devotion in a most difficult task.



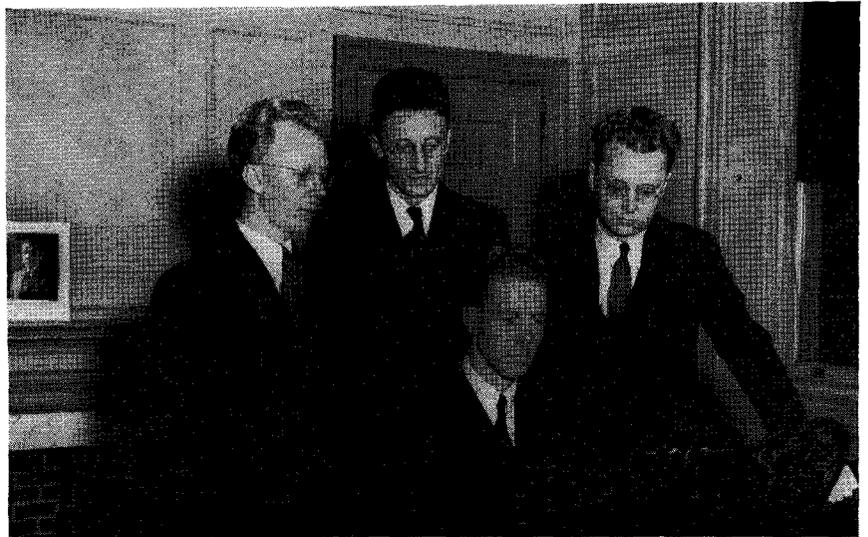
What would life be like for students without a coffee break?



A number of married students occupy the Seminary apartments a mile from the campus.



Robert W. Marsden (1905-1960), a member of the Seminary's first graduating class, served from 1948 until his death as Executive Secretary of the institution.



This Westminster quartet sang in many churches and on the radio in 1937-38. The two men on the left (Donald Weiglein and William Gray) are Southern Presbyterian pastors, and the other two (Dwight Poundstone and Calvin Busch) are Orthodox Presbyterian pastors.



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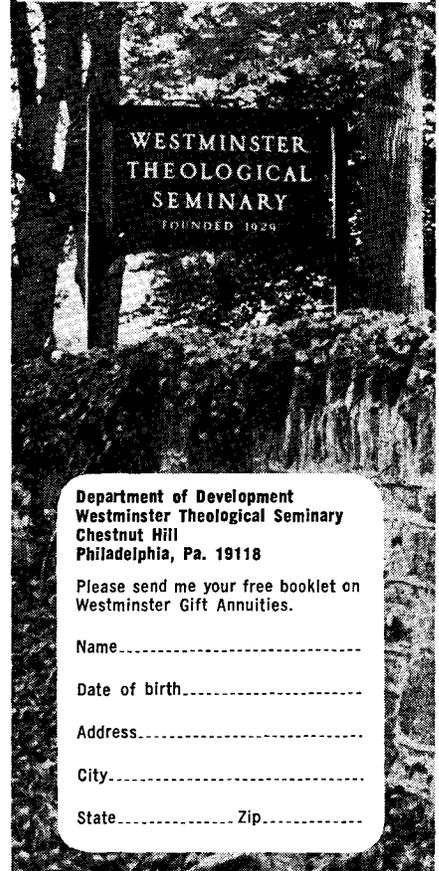
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