

# *The Presbyterian* **GUARDIAN**

## *Contents*

*Westminster Alumni*

by ROBERT S. MARSDEN

*Thirty Years Ago*

by EVERETT C. DeVELDE

*Where Are We Going?*

by EDWARD J. YOUNG

*The Spell of Westminster*

by ROBERT K. CHURCHILL

*Westminster Students*

by VICTOR ADRIAN

*Book Reviews*

by M. KLINE and W. McDOWELL

*Features — Editorials — Pictures*



*Westminster Theological Seminary*  
*Thirtieth Anniversary Year*

VOLUME 28, NUMBER 9

MAY 11, 1959

# Westminster Alumni

By ROBERT S. MARSDEN

The Westminster graduate is a cosmopolitan person. You may find him as a missionary in an African desert or at the head of an urban institution of learning. He may be found as the pastor of a thriving congregation; but he may as likely be found as the minister of a faithful band of Christians worshipping in most modest circumstances. His name may be listed among the eminent of the land, or it may be unknown save to the community where he has quietly led souls from darkness into light.

## Pastors

A high percentage of Westminster alumni are pastors, and one of the most competent is Donald C. Graham. A devout Presbyterian home, Wheaton College, pastorates in his native New Jersey, and an Army chaplaincy form the background for his present Southern Presbyterian ministry. An able evangelist whose musical talent adds much to the spoken word, Pastor Graham ministers to hundreds

Donald C. Graham '37 is pastor of the McIlwain Memorial Presbyterian Church, Pensacola, Florida, which he has served for nearly a decade.



each Sunday evening during five months of the year at a waterside stadium near the church.

Graham is active in community and ecclesiastical affairs. He has twice been president of the Greater Pensacola Ministerial Association, and he has served as moderator of the Presbytery of Florida. He directs the Pensacola Theological Institute with a faculty of nationally known theologians. Scores of pastors, students, and laymen from nine Southern states are attracted to a week-long session of the Institute each year. McIlwain Church has a strong program of Christian education with week-day catechetical and Bible instruction.

Henry Coray is one of the busiest of the Westminster graduates. A successful missionary, pastor, and personal worker, he has found time to do the extensive research necessary to produce successful novels. His most recent, *Son of Tears*, is based on the life of Augustine.

Following graduation from Wheaton College, Coray entered Princeton Theological Seminary, and transferred to the newly organized Westminster as a middler. A pastorate in the Presbyterian Church was followed by missionary service in China. When the Second World War closed China, Coray organized the Orthodox Presbyterian Church of Long Beach, now one of the largest churches in the denomination. The need for a consistent Biblical witness in the University area of Palo Alto impelled him to volunteer for home missions service, and through many door to door calls he organized the church in Sunnyvale.

Continuing his work under the home missions program of the Presbytery of California, Mr. Coray has recently helped in the formation of an Orthodox Presbyterian Church in Stockton.

The importance of reaching the vast student world with the gospel is seen by many a Westminster graduate. Men who are pastors from Boston to Berkeley are making every effort to evangelize students. Their

Henry W. Coray '31, author, personal worker, and home missionary-pastor in Sunnyvale, Calif., calls at a home in the interest of the gospel.



Westminster training has assured them that historic Christianity is defensible and that no toning down of the message of the entire Bible is necessary for its acceptance by the intellectual.

Dr. Edwin H. Palmer, who is now in his second pastorate in the Christian Reformed Church, is a New Englander of Congregationalist background. He comes to his ministry among the 20,000 students at the University of Michigan with excellent preparation. Service as a lieutenant in the Marine Corps with action in Okinawa followed his Harvard graduation, and after his Westminster training Palmer took his Th.D. at the Free University of Amsterdam. Classes, coffee hour discussion groups, personal interviews, and every other opportunity to preach and teach the gospel are seized from day to day. At all services students make up the majority of the congregation; Dr. Palmer's stimulating pulpit presentation is fast making his church a mecca for students desiring guidance in Christian thinking and action. His little book *The Five*

The Presbyterian Guardian is published twice monthly, except July and August, by the Presbyterian Guardian Publishing Corporation, 624 Schaff Building, 1505 Race Street, Philadelphia 2, Pa. at the following rates, payable in advance for either old or new subscribers in any part of the world, postage prepaid: \$3.00 per year; \$1.00 for three months; 20c per single copy. Second Class postage paid at Phila., Pa.

*Points of Calvinism* is having a wide distribution and his book *The Holy Spirit* is just off the press.

## Chaplains

Unparalleled opportunities to minister to young men have attracted the Westminster graduate to the military chaplaincy. Through contact with such chaplains, promising men have come as students to the Seminary to prepare for missionary service in the very areas where they themselves have heard the gospel.

Chaplains Vanderpoel and Betzold have seen distinguished service in the chaplaincy since 1944. Vanderpoel is a Baptist, and Betzold an Orthodox Presbyterian. Both have seen varied duty, Betzold in combat for 13 months in the Korean conflict. Betzold is currently serving as an instructor in the Professional Subjects Branch of the USA Chaplain School and Vanderpoel in Naval Communications in the Pacific.

**Chaplain John W. Betzold, USA, '43, G. '43 completes orientation course with tank corps at Fort Knox.**



*Pictures and copy for this article about Westminster alumni are from a recent pamphlet entitled "The Westminster Graduate" and prepared by Robert S. Marsden, '30, Executive Secretary of the Seminary. Copies of the complete pamphlet for use with prospective students or others interested in the Seminary may be obtained at no cost by making request of the Seminary, Chestnut Hill, Philadelphia 18, Pa.*

**May 11, 1959**



**Edwin H. Palmer '49 conducts Bible class for students at Ann Arbor.**

## Professors

More than one hundred Westminster alumni have come from abroad, and the vast majority of them have returned to their native lands to teach the gospel to people of their own culture. These men have been noted for their consistent stand against the inroads of Modernism and other forms of unbelief in the younger churches throughout the world. Not a few have suffered severe persecution because of their opposition to the enforcement of heathen practices by unsympathetic governments.

The Westminster graduate has been largely instrumental in the establishment of numerous institutions of higher learning in the Orient. One of the most distinguished of these is Professor Watanabe. He is a pastor in the Reformed Church of Japan and Professor of Apologetics at the Kobe Reformed Theological Seminary, and is the author of numerous works in Japanese on theological themes. His denomination works

**Chaplain George E. Vanderpoel, USN, '44 interviews a youthful recruit.**

closely with Westminster graduates who are missionaries in Japan.

The Westminster alumnus in nearly a hundred cases has listed his occupation as that of Educator. No less than thirty-five alumni are teaching on the graduate level, and many leading theological seminaries and universities include Westminster alumni on their faculties.

Dr. Reid was a son of the manse of the Presbyterian Church in Canada of which he has become a respected minister. His work for Bachelor and Master of Arts degrees was done at McGill University where he has served in the History Department since 1943. At Westminster he received both the Bachelor's degree and the Master's degree in Theology simultaneously, and was awarded the Apologetics prize, given in memory of William Brenton Green, long a professor in Princeton. He studied at the University of Pennsylvania under the Frank H. Stevenson Graduate Scholarship received from Westminster, taking his Ph.D. in History in 1941.

Reid is a trustee of Westminster and his sound scholarship has brought new respect for Biblical Christianity.

*(Continued on page 143)*





Recollections by EVERETT C. DeVELDE, one of 13 graduates at the first commencement exercises, pastor for many years of the Covenant Orthodox Presbyterian Church of Vineland, N. J.

“Well, what shall we do?” This was the question that Henry W. Coray and I asked each other one summer day in 1929 in Canada where we were serving as assistant pastors for the summer in neighboring Presbyterian churches at Sydney and Glace Bay, Nova Scotia.

The General Assembly of the Presbyterian Church in the U. S. A. had made a final decision, after long and bitter controversy, to reorganize Princeton Theological Seminary where we had been students the previous year. This meant that Princeton’s long and effective militant stand for orthodoxy was to be throttled, and that Seminary would henceforth operate under an inclusive policy, serving all branches of the church, liberalism as well as conservatism, modernism as well as orthodoxy.

Letters had just reached us that many of the Directors and Faculty members of Princeton Seminary had resigned, and were in the process of establishing a new seminary in Philadelphia. Drs. Robert D. Wilson, J. Gresham Machen, Oswald T. Allis, and Cornelius Van Til would be the nucleus of the new faculty. Would we be interested in joining the student body of the new seminary?

## Thirty Years Ago . . .

### When Westminster Seminary Was Organized

We didn’t ask the question more than once. We were ready to take our own stand in the great cause upholding the full truthfulness of the Bible, God’s Word. It would be a privilege to continue with these inspiring professors who had already challenged us to the utmost by their courageous stand for the Bible against Modernism. We wanted their kind of teaching.

At the opening of the Seminary in September we had to return briefly to Princeton to collect our belongings and say farewell. I shall never forget driving off the beautiful campus, located in the unexcelled surroundings of historic Princeton. My “Model T” Ford with top down was loaded with the books and belongings of several departing men. If my memory does not fail me, on top of the stuff were perched Henry Coray, Carl McIntire, Gerald Snell (since deceased), and Harlee Bordeaux, besides myself. We passed Dr. Caspar Wistar Hodge who was coming down the seminary sidewalk. We stopped to bid him a sad farewell, and as we pulled away he stood and watched us go. I am sure that the new Seminary had his prayers and interest, if not his presence.

A few hours later we were down in the din of midtown Philadelphia hunting for a grassless and treeless campus that was to be ours for the next year, trying to pick out the right one of a long solid row of residential buildings that was soon to have the name in gold bronze letters near the door, “Westminster Theological Seminary.” How many thousands of times in the next ten years would the feet of famous faculty members and stumbling students climb those brown stone steps and open that once ornate door at 1528 Pine Street, that would lead them to the improvised classrooms of outstanding scholarship and study!

The odor of paint and the sound of hammers were there when the students began to arrive. Dr. Allis and Prof. Paul Woolley in particular had their sleeves rolled up and were getting things ready for the first day of school. For several days we were stepping over things and weaving

around obstructions until the former residence was in shape to house a school.

The dining room had been set in order, and it didn’t take long to break it in under steward Henry Welbon. Friends of Princeton days and newcomers who were attracted to Westminster’s testimony were soon one happy family, and the chatter and songs of mealtime gave evidence of wonderful new fellowship.

We were housed in the Gladstone Hotel, which illustrated well the words of Jesus, “These are in the world . . . They are not of the world, even as I am not of the world.” The long trek down Pine Street several times a day, on which we mingled with humanity of all types and degrees on city streets, served as a continual reminder of the great need of the Gospel which we were preparing so studiously to proclaim. On several occasions I walked this distance in the company of Dr. Machen, and I remember that once he said, on approaching the Seminary door, “Ev, there are just two kinds of people in the world: sinners that are lost and condemned, and sinners saved by grace through the atoning work of Jesus Christ.”

In the providence of God, the Young Men’s Hebrew Association was located between the Seminary and the Gladstone Hotel at Broad and Pine Streets. Arrangements were happily made so that we could exercise on the basketball floor and in the swimming pool every afternoon. Many were the opportunities here and elsewhere for witnessing to the Christ who loved us and gave Himself for us. Never could theological students be placed in a better laboratory of human needs and conditions than we were in those days at the midtown location. The principles of our theology were provided with golden opportunity for practical application.

There was a spirit at Westminster Seminary in those beginning days that is not experienced too often or too long in anyone’s lifetime. Identifying ourselves so wholeheartedly in the greatest cause in the world, and at such temporal cost, we were drawn

into an unusual spirit of unity and Christian love. Directors, friends of the Seminary, faculty, and students alike all participated in this rarely captured fellowship. The sacrifices that all had made in one way or another didn't seem like sacrifices at all, but were accounted as the measure of our privilege. To me, I think, this first year at Westminster Seminary will always be the outstanding year of my life.

There was Dr. Robert Dick Wilson! He was so weak physically that he had his classes meet in his study in an apartment near the Seminary. What a tremendous thing it was for him to leave the temporal security and comfort of Princeton, in order to take part in the formation of the new Seminary! Moving his family and his library were a great undertaking. What an example to his students and all others who knew him!

Think of the comparatively small classes that gathered with these theologians of great repute, yet these teach-

ers of the Word of God applied themselves all the more fervently to their tasks. What a privilege to be in those small classes, so close to these great teachers, and small wonder that so many of the first student body at Westminster have done so much and gone so far in the Lord's service, by His grace.

Westminster Seminary has gone onward and forward in its 30 years since those founding days. We thank God that the same theological courage and conviction continue unabated. We could hardly expect that the heights in fellowship of that first year would be perfectly reproduced every following year in every way, but let us never lose the spirit and the fire of those never-to-be-forgotten days of the Seminary's beginning when men rose in great courage to meet issues, when they let goods and kindred go, when they rededicated themselves to Christ, the Gospel, the Bible, and the Reformed Faith.

## Letters of A Minister to His Nephew

162 Laurel Avenue  
Menlo Park, California  
7 February, 1957

*My Dear Livingston:*

Your reference to your return to seminary to take in Alumni Day stirred up a good many fragrant memories in this old mind and, I must admit, gave me a bad case of nostalgia. You will therefore forgive a bit of reminiscing, won't you?

How well do I remember the night I dropped in at the room of a theologian named Joe Dixon! Joe had just come in from what is unquestionably the nightmare of nightmares to all seminary students, the ordeal of delivering a practice sermon before the Professor of Homiletics and before a class of grinning gargoyles. Unless times have changed radically, the Inquisition is to be preferred. Well, poor Joe was horribly upset over a pulpit fluff. His face was blood-red and he vowed he was going to give up his plans to go into the ministry.

"Why, what happened?" I asked.

"I was preaching on the temptations of Christ," Joe said. "I was on the second point—you know, where

it says that Satan took Jesus and set Him on the pinnacle of the temple. I got mixed up and said, "The devil set Him on the *pinocle* of the temple!"

I recall the day Dr. Machen was lecturing on a tough passage in Second Corinthians. 'Das' was always completely honest with the text. He would have died rather than make the Bible state something it doesn't state. So with typical candor, he scratched his head and said, "I must admit we're somewhat in the dark on these verses." At this point—it was right in the middle of an electric storm—a fuse blew and the lights went out, leaving the class literally where 'Das' said we were intellectually.

Then there was Papias, an alley cat who strayed into the seminary one day, a walking flea-bag shaped like a pretzel, with soulful eyes and the appetite of an elephant. He—we all assumed it was a he—promptly adopted us, and the boys joyfully gave him the distinguished name of Papias in honor of one of the early church fathers. But very soon, for obvious reasons, as one of the entertainers sang in an original ditty on Stunt Night:

"It really was an awful shame,  
We had to change poor Papias'  
name."

Dr. Van Til made his contributions to the treasury of wit and humor. In his class one morning a certain clown put a tack on the chair of the student who sat in front of him. The innocent victim drifted in and let his frame come squarely to rest on the upturned tack. Result: he projected himself upward in what must have clipped inches from the world's record for the high jump. Back on the floor, he extracted the tack from his torso, turned around and furiously hurled the article into the face of the fun-loving Tom Rover. When the confusion had died out in the room, Dr. Van Til, with perfect seriousness, said, "And now we will continue from that point."

I suppose the most memorable of all experiences took place in Dr. Robert Dick Wilson's Old Testament class. That remarkable man used to lecture walking up and down the aisle. He would often stop in front of a student, lean over and talk to said student confidentially, as though there was no one else in the room.

So on this particular day Dr. Wilson's suspenders declared a moratorium on their work. The good doctor had just stormed down from the platform and was starting to stroll up the aisle, all the time fuming at the destructive higher critics, when It Happened. Dr. Wilson, who enjoyed the accident as much as any of us, roared with laughter, repaired the broken suspenders, and as soon as a semblance of order had been restored, cracked, "Well, boys, my suspenders may fall down but my arguments don't."

All of the above nonsense had, and still has, its place in a mad world. This is good and, in God's gracious Providence, has its proper place and function. For there are situations in life when the best thing you and I can do is to see the amusing side. "He that hath a merry heart hath a continual feast," says Proverbs. And also "Laughter is good medicine." God give you a cheerful outlook, my boy, as well as a burning heart and a fervent spirit!

Affectionately,

*Your Uncle Hank*

*Henry W. Coray, Westminster '31,  
is writing a series of letters to an  
imaginary nephew. This is the fifth.*

Has modernism disappeared? In our last article we said that the religious climate of opinion has changed since the day of Dr. Machen. In his day the great outspoken foe of supernatural revealed Christianity was that phenomenon which went by the name of modernism. Where is modernism today? To say that it had disappeared would indeed be a mistake. Would that modernism had left the scene, but such is not the case. That evil is still with us, very much with us.

Modernism denies the supernatural character of Christianity. It says that man has no need of a Divine Savior, but that he himself by means of his own good works (and modernism never had any doubt about man's ability to perform good works) can bring himself into right relationship with God. Modernism exalts man, and modernism is with us today. True enough, it is not as vociferous as it once was. Its standard clichés are not being quoted as glibly and as frequently as was once the case. For something has happened so that the old-fashioned modernism, the enemy against which Dr. Machen so valiantly fought, has lost face. But here and there such modernism is present. Indeed, men ever love to believe that they can in their own strength solve whatever problems there are to be solved. Men do not really need a supernatural Christ to be their Savior; they are themselves the masters of their destinies. So it is claimed.

### A New Modernism

What then has happened to the older modernism? Where has it gone, and why is it not as prevalent today as when J. Gresham Machen was alive? In answer to these questions there are several points that may be made. The world has passed through two wars which have shattered the easy going assumption that man is inherently good. One might have thought that the first world war would have been sufficient to open the eyes of the people to the fact that there was something the matter with mankind. And indeed, theologians began to veer away from the old slogans of modernism and to seek for some other answer to the question of the nature of man. But even before the outbreak of the second world war, modernism still continued to assert itself. A book ap-

# Where Are We Going ?

## PART II

By EDWARD J. YOUNG

peared with the title, "Religion Out-laws War," as though to suggest that man should know better and should abandon war as a means of settling disputes, with the implication that man could do this if only he would.

Then the second war broke out. Accounts of atrocities and cruelties filled the pages of the papers. Was man good after all? The writings of the Danish philosopher, Kierkegaard, were being read, and they began to exert an influence that was contrary to the older modernism. And the progress of archaeology was gradually opening up the ancient Near East to men, so that they could see for themselves that the Bible, far from being a work of little historical worth was after all of very great historical accuracy.

A new attitude toward man and toward the Gospel appeared. It was an attitude that sounded like the old Gospel for which Dr. Machen had contended, and there were those who heralded it as indeed a return to the Reformation and to the teachings of Luther and Calvin. At the present day, there are those who think that this new movement, which, for want of a better designation, we may label neo-orthodoxy, is really the answer for the Christian man. This is the thing, they say, which we should believe.

### What About Neo-Orthodoxy?

Different indeed, is the climate of opinion and thought in which we now find ourselves. Far different it is from the brazenness of older modernism. Before we proceed briefly to examine this new phenomenon, let us say at once and without hesitation that in our opinion it is not a rejection of the older modernism and a return to the Bible and to the teachings of the Reformation. Would to God that it were such. But it is not. Instead, in our opinion this new phenomenon is really the same old modernism in new dress. It is now wearing a garment which resembles somewhat that which orthodoxy wears, but it is still modernism. Because of its frequent usage of Biblical

and orthodox terminology, this new arrival deceives many. The voice indeed is the voice of Jacob, but the hands are Esau's. And, because of its deceptive character, this new arrival (by this time it really is not new anymore) is more dangerous than was the older modernism.

In the sphere of theology this phenomenon is generally associated with the names of Karl Barth and Emil Brunner. But it is really the same viewpoint in every realm of thought. Even one whose reading is largely confined to the field of the Old Testament, such as is the case with the present writer, meets this phenomenon all the time. What does it teach? What does it have to say? Well, there is one thing about it that is rather clear. It is not orthodox Christianity, nor does it wish to be. It rejects the blessed teaching of the Bible as to its own inspiration about as flatly as one can reject anything. It refuses to accept the words of the Bible as the authoritative words of God, and it takes us to task (calls us rationalists and other terms of opprobrium) if we insist that the very words of the Bible are the infallible words of God. But this is just what the Lord Jesus Christ and the Apostles insisted upon. Is this new theology wiser than they? At this basic point it does not ring true. On this basic point it sets itself up as more trustworthy than Jesus Christ Himself.

### History and Salvation

Is that all? Occasionally we hear people say that neo-orthodoxy is "off" on its doctrine of Scripture, but that on other points of doctrine it is really on the side of orthodoxy. With such a position we have not the slightest sympathy, for such a position is as contrary to fact as it can be.

The Bible, we are told, is a book which we must subject to rigorous critical and scholarly treatment. Where it is in error, we must correct it. We simply cannot accept it as it stands. To take an example, there is the matchless fifty-third chapter of Isaiah. Of whom is the prophet



speaking when he describes the one who was wounded for our transgressions and bruised for our iniquities? The old answer, we are told, and the easy answer, is that the passage refers to Jesus.

But rigorous critical study of the passage allegedly shows us that it does not refer to Jesus at all. To assert that would be to admit the legitimacy of true predictive prophecy, and that is beyond the realm of the scientist. The best we as scholars can do with the fifty-third chapter, according to one interpretation, is to assert that in its present form it is a myth that was recited annually in the cult (How modern theology loves the word "Cult"! ). It is a chapter that has its roots in ancient mythology, in ancient ideas of the king and of the people of Israel and their ancestor Jacob. That is what we come up with if we study Isaiah fifty-three as scholars, they insist.

Must we then reject all reference to Christ? Can we no longer believe that the chapter refers to Jesus Christ? Ah! yes, we are told, we certainly can believe that. In the realm of faith, a realm beyond history, we may believe that the chapter refers to Christ. But of course, in actual fact, the chapter does not refer to Christ at all. Our Christian Faith with all its precious doctrines belongs to

a realm beyond history, a realm which goes under various imposing names such as Geschichte, Urgeschichte, supra-historical, supra-temporal, the realm of redemption, and others.

Is it not clear that if we take the distinctive truths of Christianity out of the realm of history, we are destroying Christianity? Does Isaiah fifty-three prophesy the death of Jesus Christ or does it not? What value or blessing is it to say that in the realm of faith it does prophesy of Christ whereas as a matter of actual fact it does not prophesy of Him at all? Can a thing both be and not be at the same time?

In our next article, the Lord willing, we shall have more to say about this modern phenomenon. Suffice it to say now that we have here a foe of supernatural Christianity that is every bit as dangerous as was the modernism with which Dr. Machen struggled. Indeed, because of its deceptive uses of orthodox terminology it is more deceptive. It is this foe which we must face and with which we must come to grips. May God raise up those who in these tragic days will point out to His people the errors of modern unbelief and will preach to them the only Savior that is able to deliver them from the guilt and power of their sins.

(to be continued)

view of the Bible. The present book, however, is the work of one who loves the Scriptures. Assistant Keeper in the Department of Western Asiatic Antiquities of the British Museum, editor of the archaeological journal *Iraq*, author of publications of ancient texts which place all Orientalists in his debt, D. J. Wiseman is an evangelical Christian.

When he discusses the similarities between the biblical and the Babylonian creation narratives he does not with the modern majority conclude that the Bible offers merely a Hebrew version of a primitive myth but states sensibly that both narratives go back "to common primary facts." When he discusses the identity of Darius the Mede he does not echo the theory of critical unbelief that this figure of the book of Daniel is the fiction of some second century BC forger, but he takes for granted the historicity of this Darius and suggests Cyrus the Great or Gubaru, the governor, as possible identifications. Such is the basic attitude towards Scripture which characterizes Wiseman's writings and in it we rejoice.

It is with no little reluctance that the reviewer must add that in the handling of one aspect of the Old Testament Wiseman does not appear to be consistent with his own most basic principle. There is indeed a general tendency among conservatives to sell short the biblical chronology of the second millennium BC (the period from the patriarchs through the judges). This manifests itself in dating the patriarchal sojourn in Canaan later than the 19th-21st centuries BC and the exodus from Egypt later than the 15th century BC, which are the dates one arrives at by adhering strictly to the chronological data in the Bible. Thus Wiseman expresses a cautious preference for the 16th-18th centuries BC for the patriarchal age and, rejecting the early date of the exodus, locates it in the 13th century BC.

Perhaps in the light of N. Glueck's recent publication of the results of his work in the Negeb (the center of the patriarchs' sojourning in the southern portion of Canaan) Wiseman has already modified the chronology adopted in the present book. For Glueck has shown that the patriarchs can have lived in the Negeb only when the Bible says they did — not possibly after the 19th century

(Continued on page 137)



## Guardian Book Reviews

### A Picture Book

*Illustrations from Biblical Archaeology*  
by D. J. WISEMAN. Eerdmans, Grand Rapids, 1958, 112 pp., \$3.50.

Archaeology and artistry are found here in a happy blend that cannot but delight every reader. Valuable as the text is, this book (as the title indicates) is not so much a text book as a picture book. There are more illustrations, mostly photographs, than there are pages and they are displayed with excellent taste on fine paper.

Beginning with the ancient Sumerian epic traditions concerning the primeval events of which the inspired record is presented in the early chapters of Genesis, this picture story of

biblical archaeology continues down to discoveries illuminative of the Pauline journeys and epistles. It "seeks to present those items which directly relate to both Testaments, together with a selection of those which generally illustrate some aspects of the biblical era" (p. 6). The Bible teacher will find that there is an abundance of background material to enrich and enliven his exposition of the biblical text and so presented that his appetite is whetted for further investigation in museum and library. As a guide to the latter there is a seven page classified bibliography.

Most books dealing with the subject of archaeology and the Bible are seriously marred by the author's low

# Westminster Faculty

Ask the Westminster graduate what makes Westminster Theological Seminary eminently successful in training men for a faithful gospel ministry and he will reply, the faculty. Indeed, it may be said of the Seminary that the faculty is the institution. Adequate buildings, attractive campuses, and a fine theological library are but the necessary equipment of the Seminary. It is the faculty that makes it a great school, and the trustees and alumni of Westminster are justly proud of the teaching staff. The members of professorial rank have served an average of more than 20 years, and each is recognized as an expert in his own field.

Their instruction forms a unity, yet more diverse abilities and interests could hardly be imagined. American, Dutch, and Scottish piety are represented in a deep and reverent respect for the Bible as the Word of God and as the sufficient and only infallible rule of faith and life. All are effective teachers, profound in their scholarship yet simple in their presentation. Individual instruction is ensured by an unusual faculty—student ratio of one to ten. The presence of the living Lord is known in the class rooms, and the most humble task of scholarship is engaged in as unto the Lord.

More than fifty volumes have been published by members of the Westminster faculty. Who has not heard of *The Virgin Birth of Christ and Christianity and Liberalism* by the late J. Gresham Machen? Dr. Van Til's classroom texts have popularized his vigorously Christian method of Apologetics, and his volumes *The New*

*Modernism and The Defense of the Faith* have presented and defended his distinctive apologetic. The Christian world has well received such volumes as *The Witness of Matthew and Mark to Christ*, *The Witness of Luke to Christ*, and *J. Gresham Machen, A Biographical Memoir*, by Dr. Stonehouse; *An Introduction to the Old Testament*, *The Prophecy of Daniel*, and *Thy Word is Truth* by Dr. Young; *Divorce, Principles of Christian Conduct*, and *Baptism*, by Professor Murray, and the latest releases of Emeritus Professor R. B. Kuiper, *The Glorious Body of Christ* and *For Whom Did Christ Die?*—to mention but a few.

The monumental *New International Commentary on the New Testament* edited by Professor Stonehouse will contain volumes by Professors Murray, Skilton, and himself. A similar commentary on the Old Testament is to be edited by Professor Young and will include volumes by Professor Kline as well as himself. The *Westminster Theological Journal* has won respect and attention for Biblical scholarship for a generation. The May issue edited for the faculty by Professors Kline and Woolley features articles by Dr. Van Til and Dr. Young besides numerous book reviews.

The services of members of the faculty are in constant demand, moreover, throughout the evangelical world. It may be for a series of lectures in California or in Great Britain, or messages at summer Bible conferences from Florida to Maine. One of their number may be found as a delegate attending a reformed

## The Presbyterian GUARDIAN

1505 Race Street, Philadelphia 2, Pa.

### EDITOR

Robert E. Nicholas

### EDITORIAL COUNCIL

Ned B. Stonehouse  
Robert S. Marsden  
Edmund P. Clowney

### CIRCULATION MANAGER

Albert G. Edwards, III

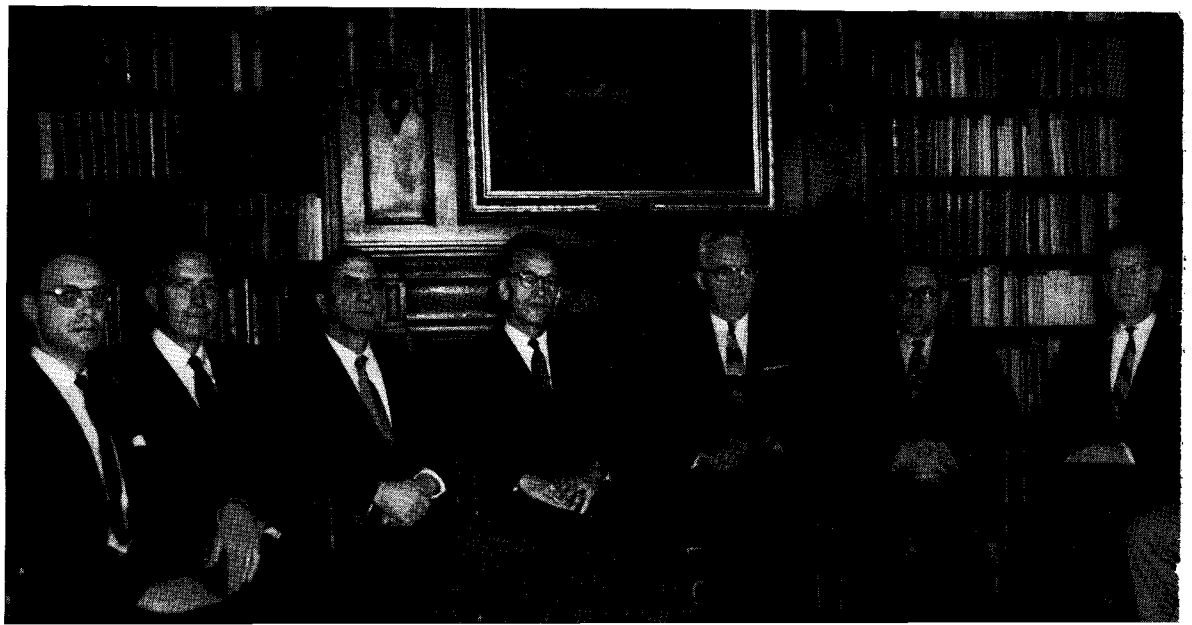
All correspondence should be addressed to The Presbyterian Guardian, 1505 Race Street, Philadelphia 2, Pa.

church or ecumenical assembly from Eureka, South Dakota to Potchefstroom, South Africa. There may be an article for the *Encyclopedia Britannica* or *Christianity Today* or the *Journal of the American Scientific Affiliation*. An invitation to deliver an address on some significant occasion may come from Grand Rapids or Boston, from Strasbourg or Tokyo. Even during the academic year an evening may find one of the professors engaged in a question and answer session with an Inter-Varsity Christian Fellowship group on a university campus or speaking to a Christian School Society gathering. And each Lord's Day will find members of the faculty preaching the gospel or teaching a Bible class.

Thus in season and out, to the limit of time and strength, yes, and beyond, these devoted servants of God, constrained by the love of Christ and unswerving in their zeal to propagate the truth, give of themselves to that great cause of which Westminster Theological Seminary rejoices to be a part.

R. S. M. & R. E. N.

THE WESTMINSTER FACULTY meets regularly each Saturday morning to administer the academic life of the Seminary. Shown are Professors Edmund P. Clowney, John H. Skilton, John Murray, Ned B. Stonehouse, Cornelius Van Til, Paul Woolley, Edward J. Young, and Meredith G. Kline; Instructor Robert D. Knudsen, and Lecturer John W. Sanderson, Jr.





## Reviews

(Continued from page 135)

BC. Now if the biblical chronology is found to be literally accurate for the early second millennium BC, it would not seem reasonable even on a critical approach to question its literal accuracy for the last half of that millennium.

The reviewer would urge conservative Old Testament historians who favor the late date of the exodus to work out thoroughly their chronology of Moses' life within the framework of the 19th Egyptian dynasty. It will be found, on their view, that it is necessary to reject features of the biblical account like the exile of Moses in Midian as a period during which an Egyptian pharaoh died, and the wanderings of the nation under Moses' leadership as a period long enough for the entire generation of the exodus from twenty years old and upwards to die off in the wilderness. It is not a simple matter of treating a few specific chronological figures in texts like I Kings 6:1 as literary conventions never intended to be statistically precise. It is the reliability of the over-all biblical representation of Moses' life and ministry which is at stake.

MEREDITH G. KLINE  
Westminster Seminary

### An Exposition of Van Til's Message

ROUSAS J. RUSHDOONY: *By What Standard?* The Presbyterian and Reformed Publishing Company, Philadelphia, 1959, 209 pages, \$3.95.

"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." This warning of the

apostle Paul so long ago has, happily, found fearless champions today in such figures as Herman Dooyeweerd in Europe and Cornelius Van Til in America. Sad indeed has been the history of theology in which often the most 'orthodox' voices have risen to justify the foolish traditions of men to the Church. Those who have clearly identified the philosophy of the serpent of Eden in every age have been as voices crying in a hostile wilderness.

For a long time, many have expectantly awaited a book which would publish the message of Dr. Van Til in terms which would assist non-specialists in the field of philosophy to lay hold of this position so vital to a practical realization of the Reformed Faith. This, we believe, has been accomplished in great measure by Rousas J. Rushdoony of Santa Cruz, California, in his book, *By What Standard?*

The central theme of the Christian philosophy of Dr. Van Til is the self-existent, self-sufficient God of the Scriptures. It is the practical recognition of this particular God in all of life which differentiates true philosophy from all false philosophy, under whatever names the false philosophy may pass. Van Til teaches that this is the point of inevitable collision between religion which is manufactured in this world and the religion which God has revealed in and to this world, between the seed of the serpent and the seed of the woman. Therefore, it behooves us, he says, to maintain this understanding and testimony of the self-contained God in all things if there is to be a clearer manifestation of the Kingdom of God in the midst of a sinful world which He originally created very good, and if the Gospel is in consequence to be declared in its true fullness and power.

Mr. Rushdoony brilliantly illustrates this central principle in a brief exposition of the book of Job. Job's fault lay in that he came to regard himself and his thinking as the standard of what was best for Job, when he should have consistently maintained his original position, "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord." When Job did at last repent in the face of God's rebuke, he was blessed more than in the beginning. This is the particular fault of the reasoning of the natural man (and, inconsistent-

ly, of regenerate man too), that he regards himself as the absolute measure of what is good.

The idea of the sovereignty of the Creator-God is repulsive to him in somewhat the same sense that the law-abiding parent is repulsive to the juvenile delinquent. His more or less secret design to a 'miniature god' is frustrated by the concept of the one pre-existent God who is his Creator and the Creator of everything else that is or can be. It is with the presupposition of this God that all preaching must be done lest men comfort themselves more and more in their godless reasonings.

Nevertheless, there are many scholars who openly reject the Biblical teaching of the self-contained God. Some of these men would regard themselves as orthodox. Error is no respecter of persons. Adam and Eve were upright but the devil did not find it impossible to deceive them. How much easier is it to deceive modern men, all of whom are to some extent clouded by sin! Yet this realization by no means dulls the keen edge of sorrow which is felt when we see mighty men thrown off balance by modern attacks on the God of the Scriptures.

### Apt Illustrations

Each of the fourteen chapters of this book is a concise, lucid exposition of some aspect of the philosophy of Dr. Van Til. In addition, there are six illuminating appendices dealing largely with aspects of the current controversy centering about the school of thought of which Van Til is the leading American representative.

The author is to be commended for an advantageous use of apt illustrations. The opening chapter, "Behold It Was Leah," is a splendid portrait of the tragedy of those who imagine pagan philosophies to be positive aids to the advancement of the cause of Christ. The third chapter entitled "The Emperor Has No Clothes!" is an exceedingly humorous adaptation of an old tale in which certain swindlers, pretending to be weavers, alleged themselves able to weave clothing which could be viewed only by those subjects loyal to the king. The king vainly submits to being attired in these 'garments' which, of course, are invisible for the simple reason that they are non-existent.

(Continued on page 144)



# The Spell of Westminster

By ROBERT K. CHURCHILL

He was a tall young man with some hesitancy and weakness of expression. "Here they are," he said, as he strode into the room and handed me a dozen seminary catalogues. He continued speaking: "I spread all these seminaries before the Lord in chapel one morning and the Lord told me to choose this one." I looked at the red booklet in dismay. Here was a seminary which no man should attend, much less this immature lad.

This instance may give the reader some idea of the utter confusion regarding future training in the minds of many pre-seminary students over the country today.

Not long ago I received a letter from the Rev. Robert Atwell asking me to spend some time contacting colleges and universities of the mid-west in the general interest of the Reformed Faith and student recruiting for Westminster Seminary. I am now trying to make up the parish work which had to be left undone; but I'm glad for those hurried visits to our centers of learning. I now have a new appreciation for the work that Mr. Atwell carries on every year. The work is very demanding, yet the thrill is ever present. A few impressions should be given.

There is at present a new opportunity opening for the Seminary. The whispering campaign against Westminster, once so vicious and widespread, has subsided and in many places is non-existent. For the first time in our history we have something like a fair field.

But this new opportunity has something in it of a more positive nature. When material is presented which evokes the double realization of the condition of our age and the total message which Westminster has to offer, there springs up quite naturally the thought: "for such a time as this!"

A child once looked on a painting by Picasso and exclaimed, "Who broke that?" Picasso is prophetic, he indicates the brokenness of the age. Thus it is that when our generation is presented with the Reformed Faith, a wholeness comes into view again, the brokenness of life and thought come together, there is a pleasing and

meaningful proportion in a God-revealed system.

The impression has also come to me these last few weeks that the new generation is ready for something, or at least wistfully conscious of lacks which only a school such as Westminster might be able to supply. I don't know how to say it, but perhaps if I say there is a hunger for reality and beauty I would come close to it. This is especially true of the Christian colleges. When I say *reality* I don't mean that kind of literature or expression which follows a fashion rather than life. I mean rather the thing which Dr. Zylstra said in speaking of the Christian novel. In many of these novels, said Dr. Zylstra, the true self turns up missing. Christian people are a bit weary of this kind of unreality and the world senses that it is being shortchanged by much that is called 'christian' today.

## Reality and Beauty

When I say that our world hungers for *beauty* I realize that I haven't said much and also that I've said too much. This impression is vague in my mind as yet, but I think I know where the high point of this longing must be. It is in the realm of theology. The God of the Bible is a stranger in our land today. It seems to me that we have finally whittled God down to man's size—we can easily handle him now. It seems that God is the most limited, circumscribed, unimportant of all beings today. God is neither to be feared nor loved; the awe has been removed. But I believe I have seen faces light up and souls bestir themselves when I have presented the Great God, the God Who is too big to be proved, the God self-revealed in the Scriptures. But in this context stands the God-Man. O Lord, give us the power to draw aside the veil that men might see the Lord Jesus in all of his grace and beauty. For this our age is longing, for this our world is ready.

O Westminster, may such powers be multiplied through you.

It's a comforting, though also a disturbing thought, that the Word of God has not yet been preached as it

should be. The cry of David is universally valid.

"As pants the hart for water brooks  
So pants my soul for Thee, O God."

Allow me to cite two instances.

At one Christian college I was given thirty minutes to speak in chapel. I was also given a room in which to interview students. In the midst of these interviews came a request to meet with a few members of the faculty for afternoon tea. The discussion was on Christianity and Culture. I was amazed and pleased to find such eagerness in this direction. God's people are reaching out, new fields are calling. Of course the largeness of Calvinism is the only answer here. But the fact that so few have actually pioneered here must give us pause. A new child is ready to be born yet it seems there is no strength to bring it forth. Here is the challenge of our age to a full-orbed Christianity which has not gone to seed.

One more thing I must mention, namely the fruitful contact we have in our state universities with a group of students known as The Inter-Varsity Christian Fellowship. The IVCF is usually the only group on campus holding a vigorous Christian testimony and they occupy a most strategic position. We ought to help the IVCF, for these groups labor in the most important mission field in the world today. Usually they offer the only contact with the great modern universities of our country.

Recently I addressed an IV group in a state university. There were fifty to sixty present. We then went to a private home where part of the group sang hymns in the front room and part of the group came to the kitchen where they had me stationed and asked questions. This fellowship and earnest questioning continued till midnight. Such meetings are not uncommon.

I believe I have seen the Gospel of Christ cast its spell again and perhaps this is just the beginning. This I know: it is no small thing that God is doing today. He is giving to us a message and it is none other than the *Whole Counsel of God* and our age desperately needs that message. This I also know: that we must teach that message to walk through the back door, to flow to the common man, to touch all movements of life to the end that there is reflected a valid image.

# For the Ladies . . .

## A Queen's Book

Arnhem  
The Netherlands

Dear Friends:

Our princess Wilhelmina has written a book. Americans, especially New Yorkers, line the streets now and then to watch a celebrity pass by. We in Holland throng together occasionally to get as close a view as possible of our royal family. Who has never wondered what it feels like to be a celebrity or a queen?

Now eleven years after her abdication on behalf of her daughter Juliana, princess Wilhelmina comes to us all in this book and moves in our midst. And what we see is—a QUEEN.

What it feels like to be a queen, princess Wilhelmina has expressed in the title of her book: "Eenzaam, maar niet alleen"—"Lonely, but not alone." This book is not a survey, politically or sociologically, of her eventful reign from 1888 until 1948; it does not give us a look behind the scenes of our state affairs. As a constitutional monarch who is above the political parties, princess Wilhelmina would not be permitted to write such an evaluation. So we look in vain for any reference to Abraham Kuiper, once her prime minister, or to the campaign for the Christian school, for instance. There is sometimes reproof, though, of what took place during her reign. It is said plainly that during the depression of the early thirties government policy lacked imagination, courage and interest to solve the real problem! Neither is the book an autobiography, strictly speaking. There are allusions to parents, childhood, marriage, family life, but they are given in a detached manner.

No, this book was written to be a testimony, and that is what it is. It reveals to us someone with a high calling, a high office who for that reason suffers great loneliness, but at the same time finds herself not to be alone. It is the Christ of the Scriptures who stands by her and works through her as He wants to do through people all over the world regardless of race, colour, church. The book is a witness to the author's faith in Christ, His universal love, His

P.S. Princess Wilhelmina's book will be available in English in 1960.

Miss T. E. H. (Pitt) Ozinga was a member of the Calvary Orthodox Presbyterian Church, Glenside, Pa., from 1953-1957, while she studied at Westminster Seminary.

power to recreate this world, His leading of the nations of the earth and of The Netherlands.

Princess Wilhelmina was born of the marriage of King William III at the near end of his life and the very young German princess Emma von Waldeck Pymont. This mother devotes herself to the upbringing of the heir to the throne of The Netherlands, not as a sacrifice, but as her task in life. She personally instructs the child in the Bible. However, when this family of three, through the death of the king, is reduced to two, they experience their existence as life in a "cage." They receive what is brought to them. The young princess Wilhelmina and even the queen Wilhelmina during the first part of her reign, knows of her people only from what is passed on to her by those around her.

This book is the proof that all bars are now removed. It has been a gradual process, this breaking down of the "cage." It was accomplished definitely in the war years. And it required a great personality, someone who could do without personal friends, who could evidently spare what is thought essential to a woman, but who on account of her singular calling and office wanted to know her people.

There is no literary beauty in this book, though there is dignity of style; no humour; the merest hint of a woman's emotion; but a singleness of purpose, an earnestness, a devotion which fills one with awe. We are grateful for such a queen now still with us, grateful for the governing principle in her life and thought. However, we find cause for reflection and self-examination when we read that "the church has played no significant part in my life." Princess Wilhelmina's faith has little use for doc-

Let us make it a matter of prayer that the church through her ministers may not fail to give adequate pastoral care to all those in authority in our world. Though especially those of her people who confess the Reformed faith will be aware of a *difference of view*, it may well be that by that group of readers princess Wilhelmina's book will be treasured most.

Yours,

PITT OZINGA

"The Sabbath . . .

Keep It Holy!"

## Day of Rest and Gladness

By NORMA ELLIS

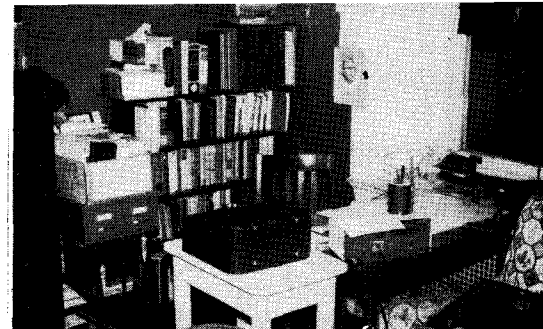
Every other day seems to be one busy round of activities. It is a matter of meeting deadlines all the day. School buses, trains, bells, music lessons, appointments at the doctor's—all make modern living a rush. No wonder we hear so much about tension and frustration!

The Lord's Day should be different. It should be a day when the whole family is relaxed. The afternoon nap is a fine institution which some families observe. But whether or not we really sleep, the atmosphere of restfulness should pervade the day.

We are not likely to have this if Saturday night is always a late night! Part of our planning must be to get adequate sleep so that when the alarm rings we are ready to arise and can eat a more leisurely breakfast as a family, and will not have to consider the Sunday School opening as a bothersome deadline.

Never let it be thought that "day of rest" means "day of laziness"! Sleeping late and spending the day with housecoat, slippers, and Sunday paper is hardly the way to keep the Lord's Day holy. The Lord want us to be recreated, not to stagnate! We are recreated by having the fresh new water of the Holy Spirit rush into our beings. If our bodies are rested and our nerves are not frayed we will be more ready to receive the blessings the Lord has in store for us.

With the rest there is not boredom! There is rest and *gladness*. Parents, here is your task—to make the day just that in your home. "This is the day which the Lord hath made; we will rejoice and be glad in it." Let the words of the Psalmist echo in our hearts and homes.



Student's Room



Kitchen Confab



Cook Waneta Larson

# Westminster Students

Pictures by Peter Grossmann

By VICTOR ADRIAN

The wide scope of the Christian ministry of Westminster Theological Seminary is, in part, reflected by the diversity of the student body, both in regard to its geographical representation and more significantly in regard to its denominational representation. Of the 94 students in attendance, 80 come from various states in the U.S.A., while 14 are foreign students, several of them from the Far East.

The denominational breakdown, as released by Dean Woolley, is as follows:

Advent Christian	1
Baptist	13
Brethren (Plymouth)	1
Christian and Missionary Alliance	3
Christian Reformed	14
Church of Christ	1
Congregational	3
Evangelical Congregational	2
Evangelical Free	1
Independent	7
Mennonite	1
Mennonite Brethren	1
None	4
Old Christian Reformed	1
Orthodox Presbyterian	22
Presbyterian in Canada	2
Presbyterian in Korea (Korya)	2
Presbyterian in U. S. (Southern)	3
Reformed in America	1
Reformed (Independent)	2
Reformed in Japan	1
Reformed Presbyterian (Covenanter)	1
Reformed Presbyterian (General Synod)	3
United Presbyterian in U. S. A.	4

The intermingling of students from various denominational and theological backgrounds — in classrooms, around the tables at mealtime, or in the proximity of the kitchen coffee percolator during spare hours (with or without Professor Clowney) — provides the proper setting for healthy debate and discussion. These interchanges are no mere adjuncts of the student life.

The academic demands placed upon students do not permit excessive practical church work during the school year. Nevertheless, a number of students are engaged in Christian service as youth directors, Sunday School teachers, or assistants to pastors. On campus the Westminster Student Association, through its elected officers, organizes a host of activities. There are weekly student prayer meetings and fortnightly missionary fellowship meetings. Then too, every month a speaker is invited to address the students at a particular dinner occasion.

Some of the speakers invited during the course of the year, apart from members of the faculty, were the Rev. C. Gordon Beacham, Administrative Secretary of the North Africa Mission; Dr. Herman Dooyeweerd, Professor at the Free University, Amsterdam; Mrs. Richard B. Gaffin, Sr., wife of an Orthodox Presbyterian missionary to Taiwan; the Rev. Irving E. Howard, associated with the Christian Freedom Foundation; the Rev. LeRoy B. Oliver, Associate Secretary of the Orthodox Presbyterian Committee on Home Missions; and Mr. Robert E. Nicholas, Editor of the PRESBYTERIAN GUARDIAN.

*Victor Adrian, a graduate of Manitoba University, comes from Winnipeg, Canada. He was recently elected president of the Westminster Student Association. A member of the Middle Class, he is married and affiliated with the Mennonite Brethren.*

Since many of the students find opportunities for practical Christian service in their respective churches, the Student Association has limited its organized efforts of this nature largely to a monthly evening service at the Galilee Mission in downtown Philadelphia.

Although the Association has no official relationship with the Regional Inter-Seminary Movement, a group of students make it a point to attend, finding it a profitable and exhilarating experience to meet with other seminarians and to challenge them to faithfulness to the revealed Word of God. These various activities, interspersed with volleyball, softball and table tennis tournaments, provide some significant cartilage material in the otherwise intense round of lectures, reading, papers, and examinations which are the backbone of the life of students at Westminster Seminary.

## What Next for Seniors?

After the examination and commencement season in May there will be a hurried scattering of students across the continent, as they go to their several callings. Whether their employment will be temporary, as in the case of students who hope to return in the fall, or whether it will be of a more permanent nature for those who are to be graduated, all will need the prayer support of those who would see the truth of God honoured and his kingdom extended.

Interviews with Seniors have disclosed some of their immediate hopes and plans. Walter Arkell expects pas-

Four Profs



Mr. Murray



Small Conference





**The New and the Old**

toral work in the United Presbyterian Church U.S.A., while Frank Arnold looks forward to engineering work, temporarily in the United States but later in a foreign country.

Quincy Caldwell plans to serve as a pastor in the Presbyterian Church of Canada. A pastorate in a Congregational Church coupled with part time studies at the Kennedy School of Missions in Connecticut is the aim of William Call. John Clark is returning for graduate studies at Westminster Seminary.

Pastoral work in the Orthodox Presbyterian Church is the goal of Arnold Kress. After a year at U.C.L.A. during which he hopes to obtain his degree in education, Richard Larson desires to enter the Orthodox Presbyterian ministry. Paul MacDonald wants to teach in a secondary school, and LaVerne Rosenberger will strive to organize a society to promote Christian Schools in the Philippines.

Another man who is desirous of serving as an Orthodox Presbyterian pastor is Laurence Sibley. George Smith has been called as assistant pastor in the Calvary Reformed Presbyterian Church of Willow Grove. Awarded a Westminster Graduate Fellowship, Robert Strimple will continue his studies next fall at the Seminary. Kenneth Travilla is as yet undecided as to his immediate plans.

William Van Wyck expects to be teaching in a Christian School, and Louis Voskuil has been asked to teach in the Philadelphia-Montgomery Christian High School. William Wilson will relieve his father temporarily in business before entering the pastorate. John Young intends to combine part time graduate studies with a Baptist pastorate.

### **Graduate Students**

Among the Graduate students the following plans may be mentioned. Thomas Champness, a Westminster graduate with his major field of study the Old Testament, has been called as pastor of the Garfield (N. J.) Community Orthodox Presbyterian Church. Richard Hodgson, a graduate of Union Theological Seminary, N. Y.,



**Ye Olde Library**

with a major field of study in New Testament at Westminster this year, plans to do pastoral work in the Congregational Christian Church.

Chang Pyo Hong, a Westminster graduate with his major field the New Testament, expects to continue his studies at the Seminary. Albert Huls, a graduate of Calvin Seminary, plans to enter the ministry of the Christian Reformed Church. He majored in the New Testament. William Kosten, another Calvin Seminary graduate whose major field is the New Testament, looks forward to the mission field of Formosa under the Christian Reformed Church.

Majoring in Apologetics, Westminster graduate Calvin Libby intends to continue his studies next year. Harry Mennege, an Old Testament major, a graduate of Calvin Seminary, has plans to pursue his further schooling in Holland at the Free University, Amsterdam. That same Free University will find Westminster graduate Norman Shepherd enrolled. Achieving highest rank in his class during his years at Westminster, Norman has been awarded a Fulbright Scholarship under which he will continue his studies in the field of Systematic Theology.

James Skidmore, a Westminster Seminary graduate with a major in Old Testament, is planning to teach. Calvin Seminary graduate Sierd Woud-



**Fulbright Scholar Shepherd**



**Seniors**

stra, also an Old Testament major, expects either to teach or to enter the ministry.

### **Orthodox Presbyterians**

Many readers of this periodical will have a particular interest in a further word about the 22 Orthodox Presbyterians in the student body, and Richard Larson was kind enough to compile some information about the nine Juniors, four Middlers, and nine Seniors or Graduate students who comprise the group. As indicated above, two of the last nine expect to teach next year, four will be taking further schooling, and three hope to be in OPC pastorates. Fourteen of the 22 are married, by the way.

When asked as to their conversion, most of the ones who replied gave prominence to early Christian nurture in covenant homes and the church. Two spoke of a Sunday School teacher as the human instrument, one of an evangelistic meeting in an OP Church, another of a Christian Endeavor evangelistic service. One was converted while watching Billy Graham on TV, and another in the 1950 Boston crusade. Still another was led to Christ at the invitation of a stranger who stopped him on the street with a question as to his salvation.

Of these 22, the early background of 14 was outside the OPC, seven in churches altogether non-Presbyterian. As to why they entered the Orthodox Presbyterian Church, a few even during Seminary days, the chief reason stated was a conviction that its doctrines and government are most consistently Scriptural. Along with this in some instances was a dissatisfaction with the trend in other denominations. One began to attend after a pastor conducted his uncle's funeral service and another united after his conversion in one of the Sunday Schools.

Thus from diverse backgrounds and in the mysterious workings of His providence God has brought together that group, in many ways unique, known as the student body of Westminster Theological Seminary. No one of them will ever forget that he has been a part of it.

# The Long Road Back

(In six parts, of which this is the fourth)

By LAWRENCE R. EYRES

*(The paths of Professor Strong, head of the Sociology Department at State University, and Arthur Williams, whose faith has been undermined by unbelief in the classroom, have crossed. Art has appealed to the popular professor, who is an old-fashioned Christian, to lead him back to his lost faith. Their first interview has just been concluded. Dr. Strong has left Art with a problem to think about: if a solid basis for morality is to be found neither in man nor in an inspired Bible, how are we to account for the fact that mankind generally has an inborn fear of taking another human life?)*

Art pondered the question all week. It was clear to him now that no touchstone of truth or morality was to be found in man, either collectively or individually. Prior to his session with Dr. Strong he would have accepted the ancient dictum that "Man is the measure of all things." But not now. This universal morality had to come from somewhere, but not by the evolutionary process, for this sense is totally absent in the beasts, while everywhere present in man!

But Art was unwilling to be a skeptic. He believed there just had to be some underlying standard to which he could go and upon which he could stand and say, "This is true! That is good!" But where to find it? Not in the Bible, thanks to his teachers at State; not in man, thanks to what Dr. Strong had made plain to him. *Then where?*

Sunday evening came at last. The two sat again in the professor's den. Dr. Strong spoke first. "Well, Arthur, have you found an explanation to our phenomenon—that people are universally born with a sense that it is wrong to kill?"

Art squirmed a little. "No, I haven't. And it's not because I haven't been thinking about it either. I've thought about little else! And yet, try as I will, I haven't found an answer."

The professor didn't say anything for what seemed a long time. Finally

he spoke. "I could suggest an answer now, but I won't just yet. I want to add to the problem before I propose a solution. You see, Art (you don't mind if I call you Art?) there's more to this phenomenon than the inborn sense of right and wrong. There is the whole subject of religion. From the aboriginal savage up to the university student, or professor, all men are incurably religious. The nature of religions varies, but the fact of religion is constant. You will find religion wherever you find people. *Why?*

"Then there is the fear of death. It's not the pain of dying that people fear. Death is not always excruciating. It's rather what lies beyond death that men fear. 'Is there a holy God? will I have to answer for my misdeeds?' The Atheist boldly says, 'There is no God' when he is in health and safety. But facing danger and death he will pray. *Why?* Don't you see that these are all a part of one great phenomenon—man has an inborn sense of God; the animals don't: where did man get it? what does it mean?"

Art was more puzzled than ever, now. His university teachers had done their job well. They had advanced the age-old belittling remarks about the Bible (without admitting that the recent findings of archaeology have completely outmoded most of the "findings" of the critics, and have rendered the rest highly suspect). He had been sent to the well-stocked shelves of the Library for reference and research. And there he had failed to find one scholarly defender of biblical Christianity. Again and again he had heard learned men reject the biblical account of creation as scientifically untenable. "Nobody believes that any more!" was an old, old refrain. His comfortable childhood faith had been driven out of court by the sheer weight of scholarly authority. Not one voice had ever been raised in his classes in defense of the "faith of our fathers."

What Art had not been alert enough to notice was that, in all the attacks made against his childhood

faith, the total "evidence" against biblical Christianity was the "authoritative" opinion of the scholars. What he failed to take note of was that, beyond quoting "authorities" against the Bible, they did not present one straw of real evidence!

*(to be continued)*

## Alumni Directory

The 1959 *Alumni Directory*, which is scheduled to appear this month, has again been prepared by the Seminary's Executive Secretary, the Rev. Robert S. Marsden. While it will be of particular interest to the 748 people who have been enrolled at Westminster and whose names are included, Mr. Marsden has just released some statistics of general interest.

A total of 666 alumni list their ecclesiastical connections in some 45 denominations. The most common are:

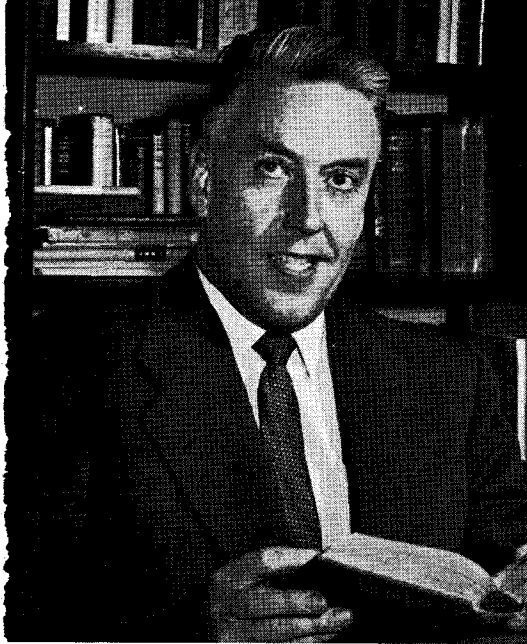
Orthodox Presbyterian	158
Christian Reformed	91
United Presbyterian	89
Baptist (all groups)	53
Presbyterian, U. S.	46
Independent	30
Reformed in America	29
Bible Pres. (2 synods)	18
Presbyterian in Canada	17
Methodist	14
Reformed in Japan	10
Congregational	10
Korean Pres. (2 bodies)	10
Ref. Pres., Gen. Synod	9
Evan. Congregational	8
Episcopal	8
Synod, Ref. Pres.	6
Mennonite	6

Of the 656 whose occupations are known, the principal occupation of 313 may be listed as pastors, 110 as educators, 100 as students, 49 as missionaries, 18 as chaplains, 12 as editors, 9 as denominational or missions executives, 5 as evangelists, and two are retired. A total of 38 are not engaged in full-time religious or educational work.

Of the 469 alumni who are known to have been married more than five years, 29 families report no children; 43 one child; 123 two children; 121 three children; 100 four children; 27 five children; 10 six children; 10 seven children; 5 eight children and one family has ten children. The 430 families with children report a total of 1,367.

Twenty-one are known to have died, and no address is known for twenty-five, some of whom may be deceased.





Professor W. Stanford Reid '38, G. '38 in his study at McGill University.

## Alumni

(Continued from page 131)

He has produced many articles of broad interest for religious and secular journals throughout the world. His published volumes have had wide recognition and he now has two more books in preparation.

## Editors

The ministry of the printed page is one in which the Westminster graduate excels. No attempt has been made to list the books written by Westminster alumni, but the number runs into the hundreds. A large number of alumni are editors, and some publish denominational papers while they hold pastorates or other ecclesiastical positions.

Kik, a trustee of Westminster, has a full background for his present position. Born in the Netherlands, he had all his education in the United



States, and entered Princeton Theological Seminary in 1927, following his graduation from Hope College. He was among the students who left Princeton to help establish Westminster, and was an honor student in the first class of the Seminary. Pastorates within the Presbyterian Church in Canada followed for twenty years. A radio ministry saw numerous Roman Catholics converted, and even priests were brought to saving knowledge of Christ. He published a magazine which brought him into prominence as a staunch defender of the faith. Returning to the States he returned to the denomination of his youth, the Reformed Church in America.

Kik has had a part in the phenomenal success of *Christianity Today*, the most widely circulated religious magazine in America. He is well-known as a powerful preacher and lecturer and is in much demand as a speaker and evangelist.

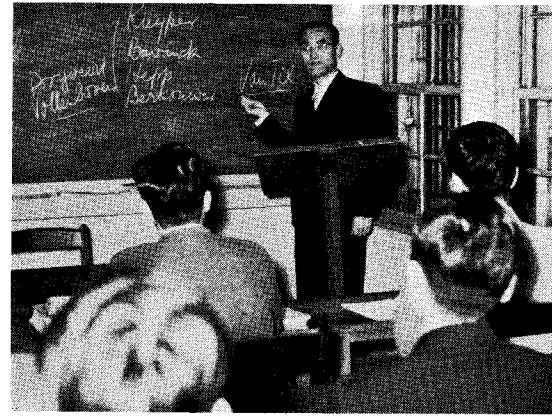
## Missionaries

The Westminster graduate cannot but be a missionary. The Seminary was established in a missionary spirit, and from its very inception members of the Westminster faculty and of the Board of Trustees have been prominent members of missions boards. As might be expected, a large percentage of Westminster alumni have distinguished themselves in full-time service as foreign missionaries.

Among these is Egbert W. Andrews, '35, G. '44. Brought up in China of missionary parents serving under the China Inland Mission, his college work at the University of Pennsylvania prepared him for entrance to Westminster. He was ordained to the gospel ministry during the controversy which raged in the Presbyterian Church in the U.S.A. about the formation of the Independent Board for Presbyterian Foreign Missions, and was sent to China by that Board. With the formation of the Orthodox Presbyterian Committee on Foreign Missions, Andrews transferred his service and he

J. Marcellus Kik '30, Associate Editor of *Christianity Today*.

Egbert W. Andrews '35, G. '44, Orthodox Presbyterian missionary on Formosa.



Professor Kohei Watanabe '41, G. '42 of Kobe, Japan, lectures to theological Seminary class.

has been a missionary of that church since 1937, serving in Manchuria, the China mainland, and now on Taiwan.

During the late 'forties he taught Old Testament subjects in East China Theological College in Hangchow and engaged in student work in cooperation with the China Inter-Varsity Christian Fellowship. Since 1950, on Taiwan, he has served as Director of the Missionary Language Institute of Taiwan and as lecturer in Old Testament at Taiwan Theological College. These duties along with ministering to two congregations of the Reformed Fellowship occupy an active life!

The alumnus of Westminster Seminary is no stereotype; he is found with the widest variety of abilities and interests, and he uses his talents in many ways. But every Westminster graduate of whom the Seminary can be proud bears this stamp—he knows the Lord as his own Lord, and he strives to be obedient to the revealed will of his God and Saviour. He counts success not by the worldly standards of numbers and prestige, but in terms of this obedience. He knows he comes short of perfect obedience, for he has not ceased to be a sinner kept from moment to moment only by the grace of God. But he loves the Lord, and he has made His infallible Word the supreme guide of his life. And he has a burning desire that the living and true God be known by the whole world—that the world through Him might be saved.



## Reviews

(Continued from page 137)

Nevertheless, all the citizenry praise the naked king's 'clothes' except for an honest small boy who dares to cry, "The emperor has no clothes!" The emperor in this case is the natural man and his philosophy which has been useless to cover the nakedness of his sin, while the small boy is Dr. Van Til, who has had the audacity to tell everybody this shocking truth. Mr. Rushdoony proceeds to develop certain very pertinent implications of this matter for the modern discussion of apologetics, using the same illustration as a very effective vehicle for his arguments.

The reviewer already has found this book to be of great value in approaching those who are not accomplished readers of philosophy but who have had some exposure to and interest in this field. Undergraduate college students are excellent subjects as readers of this particular book, whereas even the majority of these might find books such as *The New Modernism* or *The Defense of the Faith* beyond their immediate understanding. This is not to be regarded as the fault of the author of these books but the fault of modern attitudes towards careful scholarship. Modern existentialism has adversely affected many people to some degree, producing the blasphemous attitude which says, "The world is chaos with no ultimate order, so what is the use in trying to understand it?" The secular college campus is a breeding ground of, not a stronghold against, this anti-intellectualism.

It is to be regretted that this present book may suffer from the same treatment by the general public as the other two mentioned have received from the student population. The average citizen encounters the words, "epistemological self-consciousness", immediately concludes that the book is beyond his grasp, and therefore gives it up. Even if he does force himself to absorb the form of the content, there is danger that he will have misunderstood much of it unless a great deal of time is spent in explanation, the beginning of which may well be forgotten long before the end is reached.

It simply must be faced that deductive reasoning as a regular habit of life, is a discipline which few people have ever attempted. We hope, however, that many will find the

effort more than worthwhile in the reading of this book. In some way, the desire to think and to learn for the glory of God must be stimulated, for revealed truth is known through correctly apprehended information. However, we must resist mere formal knowledge. This leads inevitably to the empty traditionalism which says, in effect, "To know is to be a god," so vigorously resisted in Van Til's philosophy. To know anything *truly*—even the flowers of the field—is to discover oneself anew as a sinner, needy of the Creator-Saviour's sovereign grace.

WILLIAM H. MCDOWELL  
Philadelphia, Pa.

## Alumni Bulletin

Volume 3 of the "Westminster Alumni Bulletin" has just appeared under an April, 1959 dateline. Featuring an article by Professor Paul Woolley, "What's New in Church History at Westminster?" the issue contains news and pictures of the Seminary, a story of the widespread activities of the faculty, and alumni notes from members of at least 16 classes.

The "Bulletin" is prepared by an editorial board headed by E. H. Palmer '49, along with W. L. Hiemstra '41 and T. J. Georgian '48. It is financed from the Alumni Association dues and mailed without charge to all graduates and former students. Others may obtain a copy upon request to Dr. Palmer, 307 Wilton St., Ann Arbor, Mich.

## Women's Auxiliary

Commencement exercises on Wednesday afternoon, May 20th, will be preceded by the annual Women's Auxiliary Luncheon in Machen Hall, according to an announcement by Mrs. Frank H. Stevenson, president.

The Auxiliary sets a goal of \$25,000 in its annual effort to assist the progress of the Seminary, and last year again over-reached the goal with a total of some \$27,200, as reported by Mrs. A. W. Kuschke, treasurer.

## Lectures on Calvin

Under the sponsorship of Reformed Fellowship, Inc., Professor John Murray is to give a series of four lectures in Grand Rapids, Michigan on the evenings of May 21, 22, 25 and 26. Westminster's Professor of Systematic Theology has been invited to deliver these addresses in connection with this John Calvin Anniversary Year.

The theme announced is the teaching of John Calvin on four subjects: the Inspiration of the Scripture, the Authority of Scripture, the Covenants, and the Sovereignty of God. The lectures are to be given each evening at 8:00 o'clock at the Eastern Avenue Christian Reformed Church, Grand Rapids. The sponsoring organization is the same group that publishes *Torch and Trumpet*, a fine Reformed periodical appearing ten times a year.

### ORDER FORM

THE PRESBYTERIAN GUARDIAN  
1505 Race Street, Philadelphia 2, Pa.

Please send The Presbyterian Guardian for one year to:

Name .....

Address .....

City and State .....

Please send a gift subscription to:

Name .....

Address .....

City and State .....

Amount enclosed (single subscription) @ \$3.00 - - - \$ \_\_\_\_\_

Amount enclosed (club members) @ \$2.50 - - - \$ \_\_\_\_\_

Total enclosed \$ \_\_\_\_\_