

November
eighteen
1936

Dear Dr. Clark

Thank you very much indeed for your kindness in writing out your helpful notes on my manuscript. I have profited by several directly and immediately. Others I shall hold for further study.


Your notes came just in time for me to use them very hastily. I am attaching herewith a copy of last minute corrections which I have sent to Zondervan.

Vos' syntax is difficult and I may have misread him in some points, but I really think not. I shall endeavor to study all through your suggestions in careful detail so as to be ready either to refute or accept corrections if and when they come.

Many of your suggestions I should like to talk over with you. Just one not accepted and indicated in the enclosed corrections, I can straighten out at once,--I do not hold that the judgment referred to in Matthew 25 is a judgment of nations as such. The gender of the pronoun "autous" makes it clear that individuals are referred to. However, I do feel justified in identifying this passage in a hasty reference as "the judgment of the nations."

Thank you again for your kindness.

Very cordially yours



JOB/W

- Page 379 - line 2 Omit the word permissive
- 380 - line 9 after the word predestination within the parenthesis insert page 120
- 379 - line 6 omit "finite" and insert "sinful"
- 382m- line 2 second sheet of the footnote line 10 of the third paragraph cross out "et cetera" and insert "etc."
- 382n- line 6 from the bottom cross out the word "policies" and insert "publishers"
- 395 - line 9 begin a new paragraph with the words "The Christians in Thessalonica."
- 396 - line 14 after "(Phil. 1:23)" insert "It is the resurrection out from among the dead (Phil. 3:11) to which Paul hopes to attain."
- 397a- line 9 from the bottom insert "Pauline Eschatology" in the second parenthesis in this line. The words will then read "Vos' statement (Pauline Eschatology, page 36f) to the" and so on
- 403 - ~~xxxxix~~ first sheet of the first insert , line 8 insert " close marks after the words live with him
- 403 - second sheet of first insert, after 5th line from the bottom which reads "(see also II Peter 1:16-18)" insert the sentence "This was an anticipatory vision of the future kingdom."
- 411 - insert to this page, last line of insert change "page 282a" to "page 382a"
- 414 - after line 9 before the marginal heading "The Resurrection of the Redeemed" insert the following paragraph
- "It is impossible in a work of this size to discuss the references to the Messianic Age in apocalyptic literature. The students will find such references discussed at different points in Vos' Pauline Eschatology. The fact that apocryphal literature contains references to a literal period of time in which the Messiah was expected to reign in righteousness on this earth is sometimes set forth as an argument against the doctrine of a literal millennium in Revelation chapter 20. We suggest however that the existence of the doctrine of a literal millennium in current non-canonical literature is an argument for, and not against, the literalness of the thousand years referred to by John. John knew that such an idea was current in the minds of religious people at his time. If he did not intend to teach a literal millennium he certainly would have safe-guarded his language in referring to this subject.

Page 420 - line 5 from the bottom in the parenthesis - change
exanaseasin to exanastasin

382j- at the bottom of the page and before the heading "Importance of this View"
which comes at the top of page 382k, insert the following

The standards of the Reformed Churches are indeed silent
in regard to a literal millennium but they are also silent
in regard to any denial of such a millennium.

The Reformed standards omit any statement to the effect
that what Saint John the Divine calls a thousand years
is not a thousand years. These standards do not deny
that "the day of Jehovah" may include a process of time.
They do not insist that "the end" must be a mathematical
end. They do not deny that "the end" may be regarded as
a logical resolution. These standards of the Reformed
Churches do not include Warfield's conclusion that the
idea of a literal millennium goes up "in smoke."

At the second General Assembly of the Presbyterian Church
of America I took the position that as a pre-millennianist
I accept the Reformed standards just as they are and without
mental reservation.

The point of view represented by the standards of the
Reformed faith is a point of view found in certain passages
in the Scripture. Future events are sometimes "fore-shortened"
in such a manner that the perspective of time does not appear.

If in the time of Haggai and Zechariah, or in the time of
Malachi, a doctrinal standard had been drawn up, - or if
at any time subsequent to the Babylonian Captivity, a
systematic presentation of the doctrine of eschatology
had been set forth by the people of God, such a standard
might well have contained a statement as follows:

"There will come a day in which Jehovah will make a
sacrifice for sins, raise the dead, and judge the world."

Such a statement would have been perfectly correct and
should have been accepted by any who truly believed in the
Scriptures given at that time. This statement would not
have been made incorrect if it applied the adjective
"general" to the resurrection and judgment in view.
Some of the people of God might have said we believe
"the day of Jehovah" will include an age in which the
good news of a sacrifice for sin will be preached to the
Gentiles before certain other eschatological events take
place. Others of the people of God might not have been
able to see this age within an age.

Now the Westminster standards and all the standards of the
Reformed Churches are precisely analogous to the situation
hypothetically described above. These standards state
correctly certain events as being within the general scope
of "the day of Jehovah." As a pre-millennialist I accept
heartily all that the Westminster standards say on this
subject. I also believe that the plain meaning of the 20th
chapter of Revelation is the true meaning.



WHEATON COLLEGE

"For Christ and His Kingdom"

WHEATON, ILLINOIS

OFFICE OF
THE PRESIDENT

February
five
1937

Dear Dr. Clark

Thank you for your letter of January twenty-seventh and for your very interesting enclosures. I am enclosing a letter which you may either send to Carl Schaufele as it is or quote as you feel led.

Your lecture is excellent. I have greatly enjoyed reading it through. I have only two suggestions: (1) The student quoted in your first paragraph may not have correctly quoted or understood his professor. One thoroughly in sympathy with philosophy might say that the great mass of philosophy is "the bunk" without intending to disparage philosophy as a discipline. (2) The second suggestion is that the special funds appropriated for the library are not all expended. Now is the time to ask for additional books and periodicals, as well as complete back files of periodicals.

The offer of a prize for an historical story such as you describe would be very valuable. I am sure I do not know just how much would be necessary. Acceptance by some magazine would increase the income to the author. I do not know much about prizes, I am afraid, though I like the idea if someone could make a sufficient donation.

Thank you for your suggestion in regard to the constitution of the church. Will you not send it to the Committee now working on such matters? I am keeping a copy for my own files.

I am sure no one would object, but on the other hand everyone ought to be delighted with the idea of studies in the scriptural basis of the Westminster Confession. I suppose you have in mind an hour after the usual evening church services. The local churches might object to special gatherings during the evening service time.

I am sure your lecture will be very well received by the faculty.

Yours in Christian fellowship

JOB/B



March
four
1937

Dear Dr. Clark

The Calvinistic problem in the minds of the men who conferred Tuesday evening has assumed greater proportions than I dreamed of. They cannot see how the doctrine of blameworthy responsibility is safe-guarded. I have asked them to talk with you a little further. I am deeply concerned. We simply must get before the Lord in such a way that harmonious procedure may be possible.

Yours in Christian fellowship

J. Oliver Buswell, Jr.

JOB/B

cc to Professor Dyrness
Dean Emerson
Dr. Thiessen

March
six
1937

Dear Dr. Clark

Mr. Dyrness, Dean Emerson, and Dr. Thiessen told me late yesterday afternoon that you and they had reached a satisfactory working understanding. This is indeed a great victory. If a misunderstanding had to arise, it is providential that it came up at this stage. The victory proves among other things that all four of you are large calibre men and that the Lord poured out an abundant supply of grace.

I feel that I am entirely to blame for any misunderstanding that may have arisen between you and the regular functioning channels. I thoroughly believe in organized machinery, but I am inclined to be too free and easy, and thereby I sometimes get my friends confused.

I do rejoice in the resolution of this problem. I believe the Lord is leading every step of the way.

We can talk over other details any time convenient for you.

Yours in Christian fellowship

J. Oliver Buswell, Jr.

JOB/B

Answer in
medieval notes

March
thirty-one
1937

Dr. Gordon Clark
The College

Dear Dr. Clark

I am returning herewith your "Self Disclosure of Jesus" by Vos. I do very deeply appreciate your kindness in lending me this and other works. I now own a copy of Vos' "Old and New Testament Biblical Theology." I am asking our book store to search the second-hand stores for a copy of the "Self Disclosure."

Am I entirely wrong in thinking that between pages 215 and 227 Vos leaves the door wide open for the idea that the being of the second person of the Trinity was derived from God the Father in eternity? It seems to me that his doctrine of the eternal generation of the Son leads directly to that inference.

*ousia is
one with the
father*

I note that Van Til in his Apologetics carefully safeguards this point.

Yours in Christian fellowship

JOE/W

JOB

*I read the "Self Disclosure" thru
hastily, yet with reasonable care. It is
a great book, but does not have the
unified perspective of Machen or Warfield.*

51

p. 216

Endowment by derivation = a glory coming from the Father
The Son is derived from the Father.

p. 218

his derivation from God.

p. 219

that the unique begetting occurred in the pre-existent
state is more doubtful.

p. 220

many scholars attach it
to the incarnation, and say Sonship is inseparable
from the monogenes.

p. 220

"Frankly confessing our preference for the
trinitarian explanation" - but state the opposite view.

[i.e. Vos says Sonship is eternal].

p. 221

Vos holds that Jn 5:26 + 6:57 teach that the
[eternal] source of the Son's life is in the Father.

April
one
1 9 3 7

Dr. Gordon Clark
The College

Dear Dr. Clark

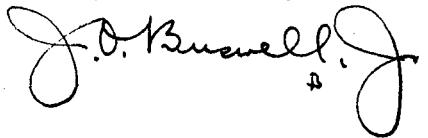
I hope that occasionally at your convenience you will keep me waked up and prodded along in certain subjects which I ought to be studying.

Relative to a conversation of ours of some months ago, I have just noted an article of Professor Murray's, reviewing Berkhof's recent book on the Atonement (Presbyterian Guardian for November 14, 1936, page 52, center column). The following material seems to be in a quotation from Berkhof of which Murray approves.

"...The idea is not that sin is simply an infraction of some positive enactment of God...but of ...God's moral law which is as to its essence grounded in the very nature of God and is therefore necessary and immutable. It is a law which God cannot simply ignore or set aside at will, since it is the expression of His very being...the will of God is not an arbitrary will but a will which is determined by...all the divine perfections ..."

This is the distinction which Charles Hodge makes very clearly and which A. A. Hodge makes very clearly and emphatically.

Very cordially yours



JOB/W

February
ten
1933

Rev. Carl McIntire
357 Maple Avenue
Collingswood, New Jersey

Dear Mr. McIntire

Your letter of January twenty-fifth with its enclosures has just come before me. I understand that when Dr. Laird was here last week some further communication from Henry Coray had been received. We must be praying for this more than ever.

I had a pleasant chat with Dr. Maljian. He is an Armenian and a real saint.

I do not think you need to be disturbed about Dr. Clark. I have not had opportunity of conferring with him much in recent days. I have been so tremendously busy. I can very well understand how the issue of church polity might be magnified and made to appear what it really is not. For me, of course, the Westminster Confession, Chapter XXI, defines the essence of Presbyterian church government. It is assumed here that the local church is governed by elders, but I cannot find anywhere in the Westminster Standards any statement to the effect that a person is not a Presbyterian if he is not actually under a system of graded courts, but rather "it belongeth to the overseers and other rulers of the particular churches by virtue of their office and the power which Christ hath given them for edification and not for destruction, to appoint such assemblies [synods and councils] and convene together in them as often as they shall judge it expedient for the good of the church." This makes it perfectly logical for an independent Presbyterian church governed by its elders and not in a congregational manner, to exist for a time, even for many years, without

being subject to any higher court than its own session. The session is called "the parochial presbytery" by A. A. Hodge in his commentary on the Confession of Faith, page 807. The fact that the Westminster Assembly set up a form of government and a system of graded courts and that commentators like Hodge have assumed that graded courts would naturally exist, does not change the fact that the Confession should be used as the authority for the interpretation of the form of government and that according to the Confession it is the ~~said~~ officers of the local churches who are to determine when and how synods and councils are to be called.

Now we know that Macpherson and Brambaugh and Laird all have local churches governed by elders and not governed in a congregational manner. These men thoroughly believe in the Presbyterian form of government and believe that synods and councils ought to be convened, but they believe that for their own churches and for the present condition of affairs there does not now exist a synod or council to which their churches ought to be subjected.

I have said more than I should in the above, but I wanted to get down my own opinion on paper, so therefore I am imposing it on you. Now we know that there are others who disagree with this very simple statement of the essential of Presbyterian government. It is not surprising that persons not members of the Independent Board may have been honestly convinced that we were wrong on this question. We have done very little to state our case and evidently plenty has been said on the other side.

I do not blame anyone not familiar with all the circumstances for thinking that the failure of the Board to re-elect Dr. Machen was "scandalous." I was deeply concerned over the perfectly insane attitude of the Guardian toward you and the Beacon. I was still more deeply concerned when Dr. Machen would not even listen to a statement of my argument and plea. The fact that the Guardian could not or would not live up to its own principles and did, in dealing with me, exactly what it called "moral defection" in you, ought to be pointed out more clearly than has been done. I do not blame the Guardian for not printing everything I wanted to say, but I do seriously blame it for attacking your moral character when you did not see your way clear to print all that Dr. Kuiper wanted to say.

It was this insane attitude of the Guardian and Dr. Machen's utter unwillingness to listen to any plea or argument on the subject, which finally convinced me that I must vote against Dr. Machen's re-election to the presidency of the Board.

Mr. McIntire - #3

We must remember also that our best friends have been told that we deliberately went out and brought in a certain person, after the balloting had been started, to vote against Dr. Machen. Whereas of course those present know that no one came in or was brought in after the question came before the Board, but Laird left before any vote was taken and Dr. Woods left after the tie vote was taken.

The whole question has been further complicated by very sad circumstances. I am sure you know that I said before the meeting of the Independent Board at which Dr. Machen was not re-elected, that if Dr. Machen or any other member of the Philadelphia Presbytery of the Presbyterian Church of America challenged the right of a certain person to sit as a member of the Board, I was not prepared to defend his presence there. I had had a conference with Dr. Machen and several others, members of the Philadelphia Presbytery and of the Independent Board, some days before. I had stated that they as members of the Philadelphia Presbytery were responsible for the handling of the problem. They had admitted and assumed this responsibility. We all knew that the person in question had been thoroughly dealt with in regard to the long past problems of his life and that he was not even accused of anything immoral in the matter before us. I had said in the conference with members of the Philadelphia Presbytery that I thought the Presbytery must take some action and could not allow a member merely to become independent or demit the ministry if it was thought that any real offense had been committed. When I returned to Philadelphia before the meeting of the Independent Board and before the General Assembly which preceded it, I was informed that the members of the Philadelphia Presbytery who had told me that they felt responsible for the case, had decided to take no action and to allow the person to declare himself independent. Mr. John Murray had been present at the conference with members of the Philadelphia Presbytery above referred to. He had stated that in his opinion the presbytery could not allow the person to become independent if it was thought that any real offense had been committed. According to the Book of Discipline, Chapter VII, 2, b, to allow a minister to declare himself independent would seem to imply that he is not considered guilty of serious offense. (See also Section 5 of the same chapter.)

Now therefore when Dr. Machen, Mr. Rian, Mr. Woodbridge, Mr. Woolley, and Dr. Stonehouse, all of whom had told me that they felt responsible in the problem of this person, all apparently concurred in

Mr. McIntire - #4

taking no action but allowing him to declare himself independent,- when all of these, I say, who had investigated all the facts and knew all the circumstances, allowed this person to be present at the very first part of the meeting of the Independent Board and to take part in all of its deliberations and vote on every subject, I did not feel that it was my duty to object to his presence, but rather I felt that he had been unfairly dealt with in earlier unofficial conferences.

Now all of this is well known to the members of the Independent Board, but we know too well the insinuations and inferences that have been scattered abroad.

When we consider the great example of Dr. Machen in his defense of the faith, it is not surprising that Christian people not knowing all the facts regard Dr. Machen's defeat as a candidate for re-election, as a scandalous thing, especially when they are falsely informed that an improper person was "brought in" to vote against him.

Please forgive this long epistle. I am really under tremendous pressure. I do not have proper time to look after pressing duties. I felt that I must get these thoughts down on paper in such form that I could show them to a few friends. I think I am not doing wrong in sending copies to Dr. Clark and to Henry Coray. I think also I had better send a copy to Mrs. Andrews, since she asked me about some of these questions. If you wish to use any of the material in this letter in any way, please feel free to do so.

I am delighted to know of James Ikama's ordination. Please give him my heartiest good wishes.

We are looking forward to a time of blessing when Laird Harris comes at the end of this month.

Always praying for the Lord's abundant blessing upon your great work, I am

Yours in Christian fellowship

JOB/W



WHEATON COLLEGE

"For Christ and His Kingdom"

WHEATON, ILLINOIS

DEPARTMENT OF
BIBLE AND PHILOSOPHY

Dear Dr. Buswell,

The enclosed letter from the Wheaton College Alumni Association, asking for a letter of comparisons, is self explanatory.

But the Wheaton College constituency, many of whom have never known university life, and some no doubt have never known any college life, may need some things emphasized and others omitted.

Would you therefore give a judgment as to the suitability of my reply?

Thank you.

Erson J. Clark

*Dear Dr. Clark
I think this is very
helpful.
Sincerely
J. B. J.*

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**Wheaton College
 Alumni Association**

BOX 266
 WHEATON, ILLINOIS

**The Wheaton
 Alumni News**

Official Publication
 Issued Bi-Monthly
 Subscription \$1.00 per Year



Editor-in-Chief—
 CAROL DRISCOLL, '30
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IN REPLYING, KINDLY ADDRESS—
 1625 Asbury Avenue, Evanston, Ill.

May 14, 1938.

Doctor Gordon Clark,
 Wheaton College,
 Wheaton, Ill.

My dear Doctor Clark:

The editors of the Alumni News would very much like a letter from you for the commencement issue of the paper. As a new professor whose background is not in Wheaton, your comments on Wheaton College will be of great interest to our alumni. We should like to have a column (about seven hundred words) on your first impressions of Wheaton, or a comparison of Wheaton with the colleges of your previous experience.

If you can do this for us, may we have your letter by the twenty-fourth of this month.

Cordially yours,

Mabel Driscoll.

*How do students compare
 - same kind of equip, one to the school system
 but not same range of I.Q. But some
 have to learn too great a body of experiences
 & many all do too much extra curricular.*

*no use of company moral & religious factors
 bec. (the only wheaton can't appreciate?)
 it's electric & not (the electric can't up)
 it's pure.*

*First impression one of size
 from a city of 2,000,000 to
 one of 7000. A library not
 13,000 students to one of 1000.
 A library of 700,000 to one of 20,000
 more social life here.
 entertaining students.*

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When one first comes to Wheaton, the things which impress are determined by one's previous circumstances. It may well be imagined, therefore, that when an instructor transfers from a city of approximately two million to one of seven thousand, ~~and~~ from a university of thirteen thousand students to a college of one thousand, and from a library of 750,000 volumes to one of thirty five thousand, the first impressions are contrasts of size.

Qualitative distinctions, however, are more important than merely quantitative, and of the above contrasts in size only the last has a qualitative bearing. While the fact must frankly be faced that Wheaton cannot afford ~~the~~ equipment comparable with universities established two centuries ago, the Librarian and the administrative officers concerned are not to be outdone by any university officials in their willingness to improve the facilities. In the winter of 36-37 during one period of four months the librarians received and catalogued more volumes than during the preceding two years. This growth has continued ~~during~~ ⁱⁿ the past year also, and if funds can be secured, the development of the library will be one of the brightest aspects of Wheaton's academic advance.

~~Some~~ People more frequently ask for a comparison of the academic attainment between the students here and ^{those} in the University. This could best be made by a purely objective study of the intelligence quotients. Any other expression of opinion is a mere guess. The contrasts ~~shown~~ between student groups as observed in the Philosophy classes may be briefly summed up in these

three. First, Wheaton is free from the ~~typical~~ ^{typical} fraternity ~~student~~ ^{student}, the ~~fraternity~~ ^{fraternity} type, who comes to college to learn politics and to make business acquaintances. This is a distinct advantage to the ~~the~~ academic work of the college. Second, in philosophy the students ~~are~~ ^{are} ~~usually~~ ^{usually} show more interest in the theological phases of the subject and less interest in the scientific. For example, nominalism's difficulties with the Trinity evoke more discussion than its impetus to experimental science. ~~Probably this is a case~~ ^{Conclusions, however, are to be} ~~drawn with caution~~ ^{drawn with caution} ~~for such comparisons are dangerous~~ ^{because it may} ~~mean merely~~ ^{mean merely} that fewer scientific students take philosophy at Wheaton. In the third place, without statistical investigation it seems that Wheaton students ^{must} earn a larger proportion of their expenses; and this is undoubtedly an unfortunate handicap. ~~The amount of~~ ^{Scholarship funds could well be doubled} before anything remotely resembling luxury ~~is~~ ^{is} put in its appearance.

Aside from academic comparisons there ~~is~~ ^{are} the social, moral, and religious phases of college life. Again these present a contrast as great as those of size. ~~The social, intellectual~~ ^{Social} ~~religious meetings~~ ^{religious meetings} seem to be much more numerous at Wheaton. One student recently said that there had been sixty ~~off~~ ^{off} prayer meetings held in that one week. There is far more contact among

the faculty members here. People live more closely
together.

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Social, ~~athletic, religious,~~ ^{athletic, religious,} engagements, athletic contests, ~~aside from academic comparisons, there are the~~ extra-curricular phases - the social, moral, and religious aspects of college life. Again these present ~~contacts as great as those of size.~~ Meetings and events, ~~such as athletic contests,~~ Literary Societies, recitals, concerts, seem to be much more numerous ~~at Wheaton.~~ One student recently said that he had counted sixty prayer meetings within one week. [⊗] There is far more contact among the faculty members, ^{people live more closely together;} one misses the comparative quiet of city life. ^{between faculty and students, entertaining and so on;} ^{however pleasant this may be.}

As for contacts dealing ~~with~~ strictly with Wheaton ideals, those who have never known anything but Wheaton can with difficulty realize the relief of not having girl students smoke in ^{the} class^{rooms}; and those who have never known anything but a secular institution are completely at a loss to understand Wheaton.

There is far more contact between faculty and students; where ~~two or three~~ two or three students are entertained in the university, twenty or thirty are invited to faculty homes at Wheaton. Likewise there are more social contacts among the faculty. In fact, while it is all very pleasant, one misses the comparative quiet of city life.

100

COMPREHENSIVE EXAMINATION IN PHILOSOPHY.

First Afternoon.

The student should aim to answer all the following questions in three hours; one hour extra will be permitted.

The first five questions are to be answered in one hour and a half. Put your name and the name of Dr. Straw on the cover of the book.

1. State chronologically the actors and the ideas in the historical development of logic.
2. Brief in detail the whole subject of the syllogism.
3. Explain Mill's methods and their use and purpose.
4. Give a problem lecture exemplifying each of the inductive methods of explanation.
5. List the fallacies, with examples from hereabouts in which their avoidance would increase our Christian usefulness.

The next ^{three} ~~two~~ questions should ^{also} take ~~forty five minutes~~ ^{one hour and a half}. Put them in a separate book, on which write your name and that of Dr. Euswell.

1. Present the history of the human mind's struggle with the problem of evil. Let your presentation show a logical outline of the various schools of ethical theory.
2. Present the Christian view of the problem of evil, including a discussion of the Christian attitude toward each important non-Christian system.

A single sheet of paper and twenty-two minutes should be sufficient for the next part. Your name and that of Dr. Clark should appear on the sheet.

1. Give the names, the dates, the titles of the writings, of ten philosophers.

The next and last question should take twenty-three minutes. Put your name and that of Dr. Stone on a separate book.

see next
page.