
Bibliography of the Writings of Cornelius Van Til

1920s

1920.A

“Medieval Scholasticism and Mysticism with a view to the Comprehension of the Genius of Both in Calvin’s Theology.”

Handwritten, 22 pp. [Van Til Papers, WTS Archives]

A student paper written for Samuel Volbeda and presented to the society, Nil Nisi Verum, at Calvin College, October 22, 1920. This is Van Til’s earliest extant writing and shows his indebtedness to Bavinck, Warfield, and Kuyper in his understanding of Calvin’s doctrine of the knowledge of God.

“Calvin indeed adopted much of practical Mysticism for to him religion is not only a question of the intellect but also of the heart. Communion with the divine is also for him an ideal to strive after. But speculative Mysticism as a theory of knowledge, of direct individual revelation he rejects. Of Scholasticism he adopted the normal psychology, but differed with it as to the time when reason has any function to perform and what function it has to perform. With Scholasticism natural reason can furnish proofs of God, can produce motives of credibility, can furnish apologetic, while Grace is only to know the Essence of God. With Calvin natural reason can do nothing, but the reason of the regenerated consciousness has a glorious mission, the mission to digest, assimilate and reproduce the revelation of God.”

1922.A

“Calvinism and the New World.”

Handwritten, 20 pp. [Van Til Papers, WTS Archives]

A paper presented to Nil Nisi Verum, January 16, 1922, at Calvin College, it considers the prospects and future of Calvinism in America. The Calvin College Chimes 16/2 (Feb 1922): 52, notes the reading of this paper.

“Imbued with the conviction that Calvinism . . . embodies the eternal truths of God that must be the guide for men everywhere and thru all ages if they are to live indeed, we should make the matter of ‘ora et labora’ once more part and parcel of ourselves.”

1922.B

Editorials.

In *Calvin College Chimes*, 1922.

The *Chimes* was the student publication of Calvin College, Grand Rapids, Michigan. Van Til wrote a number of editorials in 1922, among which are:

1. "Freedom." (Feb 1922): 46–48.
2. "Our Attitude Toward American Literature." (Feb 1922): 48–50.
3. "Students and Controversies." (Mar 1922): 87–91.
4. "He Arose." (Apr 1922): 126–27.
5. "The Easter Message and the World." (Apr 1922): 127–29.
6. "Science and Christianity." (Apr 1922): 1929–30.

1923.A

"Evil and Theodicy."

Handwritten, two bound notebooks. [Van Til Papers, WTS Archives]

This paper dealing with the problem of evil, dated March 31, 1923, won the middler year contest for the A. A. Hodge prize in systematic theology and was presented to C. W. Hodge, Jr.

Part 1-"Philosophy" (95 pp.)

Part 2-"Theology" (87 pp.)

"Anything short of referring the justification of the existence of evil to the character of God and His purpose to glorify Himself and to His sovereign will to accomplish this by means of creation and sin is unsatisfactory. Anything short of this is illogical and unbiblical. With the election to eternal life it is not sufficient to say that it reveals God's mercy, for he elected angels to eternal life without manifestation of mercy. To man God's election is mercy only because then He would have to be merciful to all. His Sovereign Will has seen fit to discriminate and that without any reference to human merit. Our minds are baffled and we can rest only in the concept of an all-wise God with a logic higher than ours. So also rejection reveals God's justice but not only his justice because then surely all men would have to be rejected; again we are driven to faith in the character of God. Election and discrimination, therefore, can never be an end in themselves but must always be subservient to the glory of God. It does consequently not seem to be an altogether fair presentation of the supra-lapsarian standpoint to say that discrimination for discrimination's sake is its characteristic. Also from the supra-standpoint, it is only a means to an end."

1923.B

"19th Century Philosophy."

Handwritten, 16 pp. [Van Til Papers, WTS Archives]

A paper treating the philosophy of Hegel, dated July 24, 1923, probably written under A. A. Bowman for two courses Van Til took on Hegel at Princeton University-The Philosophy of Hegel, and Hegel's Logic.

1924.A

"The Will in Its Theological Relations."

Three bound notebooks, handwritten, 78, 95, 57 pp. [Van Til Papers, WTS Archives]

A paper written at Princeton Theological Seminary and presented to C. W. Hodge, Jr., for which Van Til was awarded the Gelston-Winthrop Fellowship in Systematic Theology.

"Hence we seek not to subject any part of Scripture to the *principium generale*, nor subject any part of scripture revelation to any other part, for that amounts to the same thing as again subjecting it to our own judgment. We found . . . that the Reformed covenant theology remained nearest to this Biblical position. Other theories of the will go off on either of two byways, namely that of seeking an unwarranted independence for man, or otherwise of subjecting man to philosophical necessitarianism. Reformed theology attempts to steer clear of both these dangers; avoiding all forms of Pelagianizing and of Pantheizing thought. It thinks to have found in the covenant relation of God with creation the true presentation of the Biblical concept of the relation of God to man. Man is totally dependent upon God and exists, with all creation, for God. Yet his freedom is not therewith abridged, but realized. Sin did not destroy this original covenant-relation because it is carried through in Christ. Members of the covenant of grace are again members of the covenant with man and therefore free."

1924.B

"Analysis of Jonathan Edwards's *Freedom of the Will*."

Handwritten partial MS, 12 pp. [Van Til Papers, WTS Archives]
[cf. 1924.A]

Possibly written for a summer course Van Til took on Edwards at the University of Chicago during the Princeton period.

1924.C

"Kant."

Handwritten, 34 pp. [Van Til Papers, WTS Archives]

Van Til in this paper dated June 24, 1924, interacts with Norman Kemp Smith's *Commentary on Kant*.

1925.A

"Reformed Epistemology."

Handwritten, 135 pp. [Van Til Papers, WTS Archives]

Van Til's Th.M. thesis written under C. W. Hodge, Jr. at Princeton Theological Seminary. This paper became the basis of what was later entitled *The Metaphysics of Apologetics* [1932.G], and *The Survey of Christian Epistemology* [1969.F]. Note that C. W. Hodge, Jr.'s doctoral dissertation was *The Kantian Epistemology and Theism*. Philadelphia: MacCalla and Co., 1894.

1. Introduction (Bibliography)
2. Idea and Right of Systematic Epistemology
3. History of Epistemology in General
4. Christian Epistemology in General
5. Catholic Epistemology
6. Lutheran Epistemology
7. Arminian Epistemology
8. Reformed Epistemology in General; Adamic Consciousness
9. Reformed Epistemology; Non-Regenerate Consciousness
10. Reformed Epistemology; Regenerate Consciousness

"We rejoice that especially through the doctrine of the Holy Spirit and of common grace, Reformed theology was able to construct an epistemology that is true to the 'principium speciale.' It alone does justice to the concept of sin; it alone does justice to the biblical notion of perseverance of the saints. So may we never lose those principles. May we lose our weaknesses, and mutually and simultaneously develop the doctrines of the Holy Spirit, of common grace and of original sin."

1925.B

"The Contemplative Life of Aristotle."

Handwritten, 8 pp. [Van Til Papers, WTS Archives]

Probably written for course under A. A. Bowman on the philosophy of Aristotle at Princeton University.

"We note . . . a distinction between Aristotelian and Christian ethics. Like Aristotle, the Christian also has these three elements of willing obedience to a law given by God. But the similarity is largely formal. God is not the intellectual principle of Aristotle; the law, though engraved on the tablets of men's hearts, needs due to sin an external form, and man with a consciousness of sin needs forgiveness in order to feel the relation of love between him and God. The *forensic relationship* is throughout the most important for the Christian and entirely absent for Aristotle. Hence also Aristotle struggles to overcome irrationality by rationality, while Paul's entire old man struggles with the entire new man regenerated unto true knowledge, righteousness, and holiness, and the struggle of Paul is far more intense than that of Aristotle. There is really no "rebirth" for Aristotle; his hero always continues to think quite well of himself, and that not only of his nature, as the Christian also does as being created in the image of God, but also of his actual condition and state."

1925.C

"Pragmatism and Science."

Handwritten, 17 pp. [Van Til Papers, WTS Archives]

Probably written for course on pragmatism under Warner Fite at Princeton University, the paper provides a critique of pragmatism and William James.

1926.A

“Locke and Critical Realism.”

Handwritten, 34 pp. [Van Til Papers, WTS Archives]

Probably written for course on English empiricism under G. T. Whitney at Princeton University.

1927.A

"God and the Absolute."

A Dissertation Presented to the Faculty of Princeton University in Candidacy for the Degree of Doctor of Philosophy.

Typed, 65 pp.

[See the published abridgement of this document, 1930.A; cf. 1955.I, 1964.B2]

Written under A. A. Bowman, and dated March 28, 1927, the original copy is in the Mudd Manuscript Library at Princeton University (#618789, P685.1927). Van Til's examiners told him, "You have outraged Idealism."

1927.B

Review of *Religion in the Making*, by Alfred North Whitehead.

Princeton Theological Review 25 (Apr 1927): 336–38.

This is Van Til's first published writing.

"Our conclusion is that Dr. Whitehead's thought underneath its scintillating and even cryptical expression, conceals a strongly antitheistic tendency. When he makes time and change a necessary aspect of all reality he gave possibility an independent metaphysical status; God could be no more than an aspect, an element or function in reality as a whole. Theism makes God the source of possibility; only thus can the transcendence as well as the immanence of God be maintained; only thus is God qualitatively distinct from man; only thus is He personal; only thus is He God."

1929.A

Review of *Paedagogische Beginselen* and *De Nieuwe Opvoeding*, by Herman Bavinck.

Princeton Theological Review 27 (Jan 1929): 135–36.

[cf. 1961.B, 1966.E]

These reviews demonstrate Van Til's understanding and appreciation of Bavinck as well as his early commitment to the necessity of Christian education.

“Most modern educators are frankly humanistic. Only they think, or profess to think, that humanism and Christianity are identical. And exactly there lies the mistake. Christian pedagogy has always maintained as its starting-point the creation of man in the image of God, and its goal is not man for the sake of man, but man for the sake of God. Humanism goes back to Greece; barring exceptions, Athens, not Calvary, controls the educational policy of the present day.

“Education is perhaps the deadliest weapon employed in the struggle between Christianity and humanism. Many Christians seem not to be aware of this fact; at least many of them apparently think it possible that the school should be neutral territory, neither definitely Christian nor distinctly anti-Christian. A change of opinion on this subject, has, Dr. Bavinck believes, come about in the last few years. Many Christians are beginning to realize that we must have Christian education from the grade-school to the university if we would truly employ all the means given us for the propagation and defense of the faith.”

1929.B

Series of sermons written in Dutch and English, 1922–1929.

[Van Til Papers, WTS Archives]

These twenty-two sermons are written by hand in small sermon books of about twenty-four pages each and preached at various churches. Eleven were preached at Spring Lake Christian Reformed Church from the book of Revelation, where Van Til served his only pastorate. Dates are provided when they were written on the booklet. The last sermon was later preached at John Murray’s ordination. (Note also that Van Til preached a series of sermons on Revelation toward the end of his career.)

1. The Struggle of the People of God [1922]
2. Wheat and Tares (Matt 13: 24–43) [1923]
3. All is Yours (1 Cor 3: 21–23) [1927]
4. Lent I (Matt 17) [1926]
5. Nahum 1:15 [1927]
6. Abraham (Heb 1: 8–10)
7. Psalm 42:6 [1928]
8. Peter’s Denial (Matt 26: 58, 69–75) [1928]
9. Luke 24: 13–35 [1928]
10. The Day of Atonement (Lev 16) [1928]
11. Openbaring 1: 1–3 [1928]
12. Rev 1: 4–6 [1928]
13. Rev 1: 7–8 [1928]
14. Rev 1: 9–20 [1928]
15. Rev 2: 8–11 [1928]
16. Openbaring 2: 12–17 [1928]
17. Rev 3: 7–13 [1928]
18. Rev 3: 20
19. Rev 5
20. Rev 9: 1–12 [1929]
21. Rev 9: 13–21 [1929]
22. 2 Cor 11: 2 [1928]

1929.C

The Metaphysics of Apologetics.

Philadelphia: Westminster Theological Seminary, n.d.
Syllabus, 46 pp.

This syllabus was used for the first years at WTS. It combines part of his Th.M. thesis [1925.A] with his dissertation [1927.A].

- I. The Idea and Right of Systematic Epistemology
- II. God and the Absolute

1929.D

Apologetics.

Syllabus, 62 pp.

This unique syllabus, used in the early years of WTS (dated 1929–1930) contains a survey of the history of philosophy.

1929.E

Systematic Theology.

Syllabus, 71 pp.
[=> 1937.G]

This syllabus, dated 1929–1930, was used at WTS until about 1935. It contains unique material on the principles of theology which was not repeated in later editions of this syllabus. In this he follows the line of thinking in Kuyper's *Principles of Theology* and Bavinck's *Gereformeerde Dogmatiek* (Deel I).

- I. Principia Theologie
- II. Theology

1929.F

Christian Ethics.

Syllabus, 54 pp.
[cf. 1963.D]

This syllabus is dated 1929–1930 and was used until 1932. It contains more historical material on Christian ethics than the later versions of the same title.

- 1. Introduction
- 2. History of Christian Ethics
- 3. General Christian Ethics

1930s

1930.A

"God and the Absolute."

The Evangelical Quarterly 2 (Oct 1930): 358–88.

This article provides a summary of his dissertation [1927.A], and was reprinted in *Christianity and Idealism* [1955.I]. Here Van Til unequivocally rejects Idealism, distinguishing between the God of Theism and the Absolute of Idealism.

"In many quarters the idea seems to prevail that Idealism and Christianity have found an alliance against all forms of Pragmatism. Both Idealism and Christianity, it is claimed, stand for the maintenance of absolute truth and value while Pragmatism has frankly embraced the relativity of truth and value. Is this presentation correct? I think it is not. Idealism as well as Pragmatism, it seems to me, has embraced the relativity of truth and value. Idealism as well as Pragmatism is a foe of Biblical Theism."

1930.B

"Westminster Theological Seminary."

Onze Toekomst, Holland Weekly Press (Holland, Michigan) 31 (Jan 1930): 5.

Written in English for a Dutch newspaper, Van Til's firsthand account of the founding of WTS points out the need for Presbyterian seminaries to be fully committed to the Reformed faith.

"But what is required of a Seminary if it is to be truly Reformed? Faithfulness in teaching Reformed theology first of all. The instruction given must be more than evangelical. Anyone who is not thoroughly and enthusiastically persuaded that Calvinism is Christianity come to its own has no moral right to be a president or a professor of a Reformed seminary."

1930.C

"The Story of Westminster Theological Seminary."

The Banner 65/1742 (11 July 1930): 657–58.
[cf. 1930.B]

1930.D

Review of *The Doctrine of God*, by Albert Knudsen.

Christianity Today 1/8 (Dec 1930): 10–13.
[1955.I9-*Christianity and Idealism*; cf. 1956.E]

The review critiques the teachings of a modern Methodist who gave expression to Boston Personalism [cf. 1956.E]. **Note:** this periodical should not be confused with the magazine widely known today by the

same name. It was edited by Samuel Craig and supported Machen and the WTS movement. When it ceased publication in the late 1940s, Carl Henry took over the name for his periodical.

“If God is absolute personality, He is completely self-conscious. God is light and in Him is no darkness at all. There are no hidden depths of troubled possibility within or beyond Him. He knoweth the end from the beginning. It is this absolute self-consciousness of God that forms the basis of certainty for our knowledge. . . . If prophets or apostles, if Christ or the Scriptures are said to speak with absolute authority this is said because it is believed that an absolute God speaks in them. If the Scriptures are claimed to be inspired in a unique sense, this doctrine of inspiration is logically connected with the claim of an absolute God. . . . According to the theistic theory of knowledge then, God is the one who interprets the meaning of reality to man. Man’s mind must be receptive to this interpretation if he is to have any knowledge at all. Man cannot begin his speculation upon facts and thereupon ask whether God exists. If the facts do not exist apart from God, they are the product of His plan. That is, it is then God’s interpretation that is prior to the facts. How then could man separate the facts from that interpretation of God?”

1930.E

“The Education of Man-A Divinely Ordained Need.”

In *The Distinctive Character of the Christian School Movement in America*, Educational Convention Papers of the NUCS, August 1930, 25–49. Chicago: National Union of Christian Schools, 1930.
[1953.H1, 1971.Ea1-*Essays on Christian Education*]

The following is taken from the summary of the exchange that followed the lecture, in which we find a discussion of a central concern in Van Til’s apologetics. Rather than following Kuyper exclusively, he advocated a synthesis of the Old Princeton apologetic with that of the early Free University.

“Mr. B. J. Bennink, of Grand Rapids, opened the discussion by asking the speaker whether he would consider it possible to convince Dewey on the ground of philosophy that our view of education is correct. The speaker, Dr. Van Til, replied that only the Holy Spirit can, in the last analysis persuade men of the truth of our whole Christian-theistic position of which our educational philosophy forms a part. Yet the Holy Spirit uses means and one of these means may be our presentation of the reasonableness of Christian Theism. Never does this imply, however, that there is a neutral starting point, for instance in the facts of history, from which we can force men to follow us by dint of logic.”

1931.A

Review of *The Karl Barth Theology: The New Transcendentalism*, by Alvin S. Zerbe.

Christianity Today 1/10 (Feb 1931): 13–14.

This is Van Til’s first published writing that discusses Barth. He gives a favorable review of one of the earliest Reformed critiques of Barth. Zerbe, aligned with the confessional element in the German Reformed Church, taught at Heidelberg Theological Seminary and Central Theological Seminary in Ohio

and saw Barthianism as a new form of liberalism. It should be noted that C. W. Hodge, Jr. (Van Til's former professor) had also given a clear critique of Barth at Princeton in a number of articles.

"The author has studied widely and carefully in the literature of Barthian theology. What is more, the author came to the study of Barthianism with a true historic sense and a knowledge of his Reformation theology. Accordingly he will have nothing of the hasty identification of Calvinism and Barthianism. We believe therefore that the author's book will be conducive to the highly desirable end that every branch of the Reformed churches will resolutely disown Barthianism as an offshoot of Reformed theology."

1931.B1

Review of *The Morals of Tomorrow*, by Ralph W. Stockman.

Christianity Today 1/11 (Mar 1931): 14–15.

1931.B2

Review of *Freedom and Restraint*, by Robert F. Campbell.

Christianity Today 1/11 (Mar 1931): 14–15.

Van Til points out both the danger of making concessions to Modernism and the need to uphold the inerrancy of Scripture.

"It is not a matter of 'frankly admitting difficulties in the interpretation of many Scripture passages. . . .' Every reformed person will gladly do that. The question is about the inerrancy of Scripture on all matters of which it speaks, secular as well as religious. The limitation of Scripture's inerrancy to religious truth in distinction from secular matters, as introduced by Dr. Campbell finds no support from reformed theologians (e. g. Bavinck, Kuyper, Warfield). You will now realize that instead of regarding Dr. Campbell's book as a piece of 'brilliant dialectics which unmask the subtle fallacies of Liberalism,' I must continue to regard it as a book concessive to Liberalism, and one that does more harm to the cause of the Reformed faith than an outspoken liberal book could do."

1931.B3

"Dr. Van Til Replies."

Christianity Today 2/1 (May 1931):13–14.

Van Til's response to a criticism of his 1931.B1–2 review by Dr. Neal L. Anderson (p. 12–13).

1931.C

Review of *The Christian Life: A Handbook of Christian Ethics*, by Joseph Stump.

Christianity Today 1/12 (Apr 1931): 10.

Van Til saw Arminianism, as did Machen, as being inadequate to stand against modernism.

“We do not agree with the author’s Arminianism. His free will doctrine we believe to be inconsistent with his emphasis upon the need of regeneration. Moreover Arminianism affords a back-door entrance to Modernism inasmuch as it gives man an independence of God that is flatly contradictory to the doctrine of creation. Still further we are convinced that Reformed Ethics are more fortunate than Lutheran ethics inasmuch as with the Reformed doctrine of common grace we can appreciate as good for this life the deeds of men that are not regenerate without saying that they are qualitatively the same as the deeds of regenerate men. We have no desire to cover up these differences. But this enables us the better to appreciate the value of books on the Christian life such as we have before us. As orthodox believers we stand side by side against a common foe.”

1931.D

Review of *The Bondage of the Will*, by Martin Luther.

Christianity Today 2/7 (Nov 1931): 12–13.

“Luther’s book will remain a classic on the subject of man’s free will. It should be remembered that Luther deals with the subject chiefly from an ethical point of view. Accordingly he brings out very forcibly the Scripture doctrine of the natural man’s total inability to do anything that is good in the sight of God. And what could be more useful for the church today than a reemphasis of this very point? The ‘wisdom of the world’ rebels against this doctrine constantly. This wisdom seeks to insinuate itself into the church again and again. It is such a hard doctrine to believe that we can do nothing meritorious in the sight of God unless He by His grace operates in our hearts.”

1931.E

"A Christian Theistic Theory of Knowledge."

The Banner 66/1809 (6 Nov 1931): 984, 995.

[continued in 1931.F; 1962.J1-Science Articles]

Van Til’s earliest outline of a Christian philosophy, in which he clearly rejects fideism as an irrational concept of faith.

“Faith is not the thoughtless acceptance of something that we like to think of as true. On the contrary faith comes only in answer to fathomless agony of soul. The deepest faith is due to the deepest thought. Only when the prodigal is brought to bay will he believe. Faith implies the recognition of God’s absolute priority and originality. Faith allows no aspect of the human personality to escape subjection to God. It does not set aside the intellect but it subjects the intellect to God. It is only thus that the intellect is truly free; only thus is there an atmosphere in which it can operate. Thus too faith becomes the source of all true science.”

1931.F

"A Christian Theistic Theory of Reality."

The Banner 66/1811 (20 Nov 1931): 1032.
[1962.J2-Science Articles]

A continuation of 1931.E.

“A true theory of knowledge implies a true theory of reality and vice versa. On the other hand a false theory of knowledge is not an innocent plaything, but involves a false theory of reality and vice versa. It really makes very little difference where you begin your course of reasoning as long as you take God into consideration from the beginning. An absolutely self-conscious God is the presupposition of a truly theistic philosophy of life.”

1931.G

“Our Attitude Toward Evolution.”

The Banner 66/1814 (11 Dec 1931): 1105, 1117.
[1962.J3-Science Articles]

This article clearly demonstrates Van Til’s strong opposition to the evolutionary worldview in his apologetic, not merely from the standpoint of evidences but as being a part of an apostate philosophy. In this he follows Kuyper, Bavinck, and Vos in distinction from some of the concessions made by A. A. Hodge and B. B. Warfield (see Louis Berkhof’s *Systematic Theology*, 1941 ed., pp. 152–54, on Vos’s difference with Princeton on evolution).

“Now if our contention that the evolution-hypothesis is a part of an antitheistic theory of reality is correct, then we must do away with every easy-going attitude. The evolutionist is then a soldier in that great, that seemingly all-powerful army of antitheists that has from time immemorial sought to destroy the people of God. We must then prepare for a life and death struggle if not in the courts of the land then in the higher courts of human thought.”

1931.I

“The Full-Orbed Life.”

In *The Christian School: A Prerequisite to a Full-Orbed Life*, Educational Convention Papers of the NUCS, August 1931, 49–67. Chicago: National Union of Christian Schools, 1932.
[1953.H3, 1971.Ea3-Essays on Christian Education]

Because of the comprehensive character and absoluteness of Christianity, the goal of a full-orbed life in education is possible only through Christ.

“The full-orbed life, that which the world has sought in vain, is in our possession. We have an absolute God in whose fellowship we have even now the full-orbed life. We have an absolute God who alone can give meaning to all our strivings for advancement. We have an absolute God who alone can guarantee that that which we have in principle now will be fully realized hereafter.”

1932.A

Review of *Pathways to the Reality of God*, by Rufus M. Jones.

Christianity Today 2/9 (Jan 1932): 16–17.

“The self-transcendence to which Jones holds is not only thought of as in analogy with the self-transcendence that we meet with in our every act of sense-perception but is actually thought of as an extension of the self-transcendence of our every mental act. Such a self-transcendence cannot lead us to a God who is anything more than quantitatively distinct from us. With all his efforts to overcome the quantitative concepts of science when speaking of God, the author of this book does not succeed in doing so.”

1932.B

"Penitence and Controversy."

The Banner 67/1859 (28 Oct 1932): 929.

A discussion of the conflict between modernism and orthodoxy in the Presbyterian Church (PCUSA).

1932.C

"What Do You Mean?"

The Banner 67/1853 (16 Sept 1932): 785–86.
[cf. 1959.F]

Van Til not only points out how Harry E. Fosdick exemplifies modernism's deceptive use of language, but reveals a key to his own philosophy of language, that language reflects the antithesis between Christianity and humanism.

“To discover whether a man be a modernist or not, we shall have to ask him what he means by the words that he uses. We so easily take for granted that men mean by their words exactly that which we mean by them. We forget that words derive their meaning largely from the context in which they are used. Now there are two-only two-possible backgrounds before which words may be used. There is first the Christian-theistic background. It is this that we take for granted when as orthodox Christians we use among ourselves such words as regeneration, faith, etc. The other background is the non-christian or, as we may say, the pagan conception of things.”

1932.D

"For What Are We Contending?"

Christianity Today 3/8 (Dec 1932): 5–11, 15.

Presents a comparison and contrast between contemporary American fundamentalism and German Barthianism.

1932.E

"The Cradle and the Grave."

The Banner 67/1866 (16 Dec 1932): 1096.

A Christmas sermon.

"It is a pity that so many people celebrate Christmas without getting any real benefit out of it. And why do they not get the proper benefit? Because they do not correctly connect the cradle of Jesus with the grave of Jesus. Jesus came into the cradle in order that He might go into and come out of the grave. The manger without the empty tomb would be the saddest farce upon a sad-mad race."

1932.F

"Reformed Religion Dynamic."

The Federation Messenger (Grand Rapids, American Federation of Reformed Young Men's Societies) (1932): 3–16.

1932.G

The Metaphysics of Apologetics.

Syllabus, 198 pp.

[1925.A, 1929.C, 1951.J, 1969.F]

The 1969 edition of *Survey of Christian Epistemology* states (p. iii) that this version is the first edition of the syllabus, which is also stated in *A Christian Theory of Knowledge* (p. 362, footnote 2). This syllabus is a development of his Th.M. thesis, borrowing its title from a series of articles in the *Princeton Theological Review* by his former teacher William Brenton Greene, Jr.

1932.H

"Antitheses in Education."

In *Our Faith Put to the Test*, Educational Convention Papers of the NUCS, August 1932, 23–54. Chicago: National Union of Christian Schools, 1932.

[1954.H4, 1971.Ea4-*Essays on Christian Education*]

The antithesis between the Christian and non-Christian philosophy of life is clearly expressed in contrary views of education.

1932.I

"Note on Modernism."

Christianity Today 2/10 (Feb 1932): 21.

1933.A

"A New Princeton Apologetic."

Christianity Today 3/9 (Jan 1933): 4,12; 3/10 (Feb 1933): 5–6.

A critique of the views of John Kuizenga, who succeeded Van Til as professor of apologetics at Princeton Theological Seminary. Here Van Til expresses his appreciation of the strengths of the Old Princeton apologetic.

"The new Apologetic, then, differs from the old, we believe in two important respects. In the first place the old Apologetic was clear and the new is obscure. No one could read the articles and lectures of Professor Greene and not know precisely what the difference is between Christianity and non-Christian types of thought. In contrast with this no one can read the writings of Professor Kuizenga and discover from them clearly that Christianity has any distinct teaching at all. In the second place the old Apologetic was strongly defensive of and the new Apologetic is weakly apologetic for Christianity as a distinct message for the world. Professor Kuizenga, so far as he at spots seems to indicate that the supernaturalist and the naturalist interpretation of human life differ at all, hastens to apologize for the implied affront to the natural man by showing that the best of non-Christians have really always held to the same thing Christianity holds to."

1933.B1

Review of *Is God a Person?* by Edgar S. Brightman.

Christianity Today 3/11 (Mar 1933): 7.
[cf. 1936.A]

In this review Van Til provides an early statement of his Christian philosophy of history.

"With respect to the argument against the traditional conception of God as voiced by Brightman we would say that it is only the traditional God that gives any meaning to history at all. Without the traditional God, human experience rests upon chaos and operates in a void. It is one thing to accept a belief that has difficulties; it is quite another to accept a belief that reduces experience to nonsense. We believe not in *a* personal God within the Universe but in *the* personal God as the presupposition of the universe."

1933.B2

Review of *Worship God*, by James I. Vance.

Christianity Today 3/11 (Mar 1933): 7.

"The worship of the God of Modernism, the worship of the God of Pragmatism is the worship of man. The religion of Modernism is the 'Religion without God' so well described by Paul Sheen. Dr. Vance should have changed the title of his book into 'Worship Man' or better still, 'The Death of Worship.' "

1933.C

"Who Are You?"

The Banner 68/1882 (7 Apr 1933): 320.

1933.D

"Psychological Explanations."

The Banner 68/1896 (14 July 1933): 613, 619.

1933.E

"But Ye Are Rich."

The Banner 68/1914 (24 Nov 1933): 958.

A Thanksgiving Day sermon.

1933.F

Review of *For Sinners Only*, by Arthur J. Russell.

The Banner (10 Feb 1933): 128, 139.

A notice and summary of this review was given in "Dr. Van Til's Indictment of Buchmanism."
Christianity Today 3/11 (Mar 1933):1-2.

1933.H

The Ten Commandments.

Philadelphia: Westminster Theological Seminary, n.d.
Syllabus, 65 pp.
[1939.I]

This rare syllabus provides an exposition of the ethics of the decalogue before John Murray began teaching this course at WTS.

1. First Commandment—Religion
2. Second Commandment—Worship
3. Third Commandment—Revelation
4. Fourth Commandment—Sabbath
5. Fifth Commandment—Authority
6. Sixth Commandment—Human Life
7. Seventh Commandment—Purity
8. Eighth Commandment—Property
9. Ninth Commandment—Truth

10. Tenth Commandment—Desire

1933.I

“Facing the Problem.”

The Evangelical Student 7–8/3–1 (Apr-Oct 1933): 16–29.

This address at the Eighth Annual Convention of the League of Evangelical Students discusses the relation between philosophy and apologetics.

1933.J

“Faith and Our Program.”

In *Forward in Faith*, Educational Convention Papers of the NUCS, 21–50. Chicago: National Union of Christian Schools, 1933.

[1953.H2, 1971.Ea2-*Essays on Christian Education*]

Van Til discusses education as part of Christian culture and ethics—an outworking of the obedience, patience, and hope of faith.

1933.K

“Pro Rege.”

Address at Sunday School Teacher’s Convention, April 3, 1933.

[cf. 1965.B, 1974.I]

This theme, “For the King,” takes up the banner of Kuyper’s call to Christian action. Van Til points out that the central purpose of the Christian is the promotion of the Kingdom of God.

1934.A

“E. Stanley Jones.”

The Banner 69/1923 (26 Jan 1934): 72–73.

A critique of Jones’s effort to inject the false Christology of modernism into missions.

“Perhaps the most obnoxious way in which the modernism of Jones appeared was in his answer to the question how he would preach God to the people of India. He said in reply that this was no doubt difficult but that it had become easier because of the fact that he was preaching nothing but a Christlike God. He said he was not interested in any other kind of God. He was not interested in a tyrant. Now it is in this way that modernism seems to be very pious while in reality it is blasphemous. First men reject the biblical interpretation of Christ and substitute their own. . . Then they add to this the idea that they create God in the image of Christ. They do not seem to see that this is the same as to say that they have made God in their own image.”

1934.B

Review of *The Christian Experience of Life*, by J. Harry Cotton.

The Banner 69/1934 (13 Apr 1934): 320–21.

1934.C

"Recent Events in the Presbyterian Church."

The Banner 69/1945 (29 June 1934): 582–83.

Recounts Van Til's perspective on J. Gresham Machen's ejection from the Presbyterian Church (PCUSA).

1934.D1

Review of *Christianity: The Paradox of God*, by Donald Mackenzie.

Christianity Today 4/10 (Feb 1934): 9–11.

Donald Mackenzie, the successor of Geerhardus Vos at Princeton Theological Seminary, is critiqued. Mackenzie replied with an "Open Letter" in *CT* 4/11 (Mar 1934): 8–9, in which he appealed to the compromises in A. A. Hodge's theology to support his position. Note Van Til's response in the next article.

"The term paradox, as quite commonly employed in recent times, fits into a non-Christian scheme of thought. . . . Modern thought, generally speaking, says that Reality is ultimately mysterious. Facts, it is said, may fit about equally well into two apparently contradictory interpretations. According to this view, it seems most reasonable that those who hold to such seemingly contradictory interpretations should humbly allow that it is likely they have each seen only one side of the truth. Together they should stand in reverent awe within the ultimate mystery that enshrouds both the interpreters and the facts they interpret. Paradox should end in praise.

Obviously, then, a Christian theologian, if he uses the term paradox with reference to Christianity at all, should wish to make it very clear that his usage of the term has nothing to do with modern evolutionism and Irrationalism. The paradox idea all too easily covers up the basic difference between the Christian concept of an absolutely rational God and the modern notion of a God who is Himself surrounded by mystery."

1934.D2

"The Theology of Dr. Mackenzie: A Rejoinder by Dr. Van Til."

Christianity Today 4/12 (Apr 1934): 12–16.

Response to Mackenzie's "Open Letter." This article contains his first published mention of Klaas Schilder, whose dissertation on the idea of paradox in Calvin and existentialism was helpful in the development of Van Til's own understanding of paradox in contrast to the views of Kierkegaard and

Barth. [Klaas Schilder, *Zur Begriffsgeschichte des "Paradoxon," Mit besonderer Berücksichtigung Calvins und des nach-kierkegaardschen "Paradoxon."* Erlangen/Kampen, 1933]

"... Reformed theology has maintained that God is absolutely rational, so that nothing absolutely new can exist for Him. Accordingly when we face what seems to us to be antinomies, we do not seek refuge in the realm of the irrational where something absolutely new may emerge, with the result that both of our contradictory statements may yet be approximations to the truth. *Reformed theology has never allowed that there is any sphere in which the law of non-contradiction does not operate.* To do that would be to give up its conception of God who 'from all eternity did by the most wise and Holy counsel of His own will, freely and unchangeably ordain(s) whatsoever comes to pass.' Thus we maintain that the world has had a beginning in time and we deny that it can, with an equal show of truth, be held that the world has not had a beginning in time. In short, Kantian thought denies while Reformed theology affirms that Christian theism is intellectually defensible. Kantianism and Reformed thought may both say that 'antinomies are not antagonisms.' For Reformed thought this is true because, if taken in the Reformed sense, antinomies are only *apparent* contradictions which are resolved in God. On the other hand, if taken in the Kantian sense of real contradictions, one of the 'antinomies' is true while the other is false. For Kantianism this phrase is true because in the totality of things, the intellectual or phenomenal realm in which the antinomies operate is, after all, only one aspect of Reality as a whole. *For Kantianism antinomies are not antagonisms because for it truth is relative; for Reformed thought antinomies are not antagonisms because for it truth is absolute.* Kant's position implies an ultimate Irrationalism while Reformed theology is based upon the conception of God as an absolute, self-conscious and therefore wholly rational being."

1934.E

"Foreword."

To Study Your Bible: Self Study Course for Bible Believing Christians, by E. J. Young. Grand Rapids: Eerdmans, 1934.

1934.F

Review of *English Deism: Its Roots and Fruits*, by John Orr.

Christianity Today 5/3 (Aug 1934): 73.

1935.A

Review of *The Church of Christ and the Problems of the Day*, by Karl Heim.

Presbyterian Guardian 1/5 (2 Dec 1935): 73.

Van Til takes a firm stance against the irrationalism of Heim.

Note: The *Presbyterian Guardian*, which began publication in 1935, replaced *Christianity Today* as the periodical of the Covenant Union—those who aligned themselves with Machen and WTS. Van Til's

reviews and articles thereafter appeared in the *Guardian*. See Edwin Rian, *The Presbyterian Conflict*. Philadelphia: Orthodox Presbyterian Church, 1992, p. 153.

“Dr. Heim says: ‘The essence of Christianity does not lie in a philosophy or a system of doctrine, nor in an ethic, but in a person.’ Now if this basic statement about Christianity is true we can no longer read our Bibles as the expression of the program of God for ourselves and the world. We are then left in complete uncertainty as to the future. . . . The Scripture knows of no contrast between a person and a program; it teaches us about an absolute person with an absolute program. In the modern situation we need to emphasize this conception of God’s program. Modern thought as a whole is irrationalistic; anyone who wishes to help Christian thought forward and strengthen it against the irrationalism that surrounds us on every side must bring out clearly that God does have a program and that Scripture does give us a system of doctrine.”

1935.B

Review of *A Christian Manifesto*, by Edwin Lewis.

Presbyterian Guardian 1/6 (16 Dec 1935): 91.

1935.C

Theology of Crisis.

Syllabus, 79 pp.

The original text is in the Van Til Papers, WTS Archives. This syllabus contains Van Til’s earliest systematic critique of Barth. Mr. Eric Sigward has retyped and edited this document.

1935.D

The Psychology of Religion.

Philadelphia: Westminster Theological Seminary, 1935.

Syllabus, 138 pp.

[=> 1941.D]

1935.E

Christian Theistic Evidences.

Philadelphia: Westminster Theological Seminary, 1935.

Syllabus, 109 pp.

[=> 1947.E]

This is the first edition of this syllabus.

Part 1—The Methodology of Christian Theistic Evidences

1. "Fact" and Fact
2. The Probability Argument
3. The Kinds of Evidence
4. Idealism and Christian Theism
5. Possibility, Probability and Actuality
6. Evil and Evidence

Part 2—The Content of Christian Theistic Evidences

7. Theological Evidences—God
8. Theological Evidences—Creation and Providence
9. Theological Evidences—Teleology and Theodicy
10. Anthropological Evidences—Evolution

1935.F

Christian Apologetics.

[cf. 1939.H]

Listed in *Jerusalem and Athens* bibliography, but we have not located a copy.

1935.G

"De Buitenlandse Zendingskwestie" (The Question of Foreign Missions).

De Reformatie: Weekblad tot Ontwikkeling van het Gereformeerde Leven 15/33 (17 May 1935): 270–71.

The article treats the issue of Machen and his founding of the Independent Board for Presbyterian Foreign Missions.

Note: This article was the first in a series entitled, "Brief uit Amerika" (Letters from America), written in Dutch. Van Til wrote some twenty-four articles in *De Reformatie* (The Reformation) from 1935 to January 1940. Klaas Schilder was the editor of this Dutch weekly.

1935.H

"De 'General Assembly'"

De Reformatie 15/39 (28 June 1935): 318–19.

Concerns the general assembly of the PCUSA and its opposition to Machen and WTS.

1935.I

"Afscheiding in 1936?" (Secession in 1936?)

De Reformatie 16/4 (25 Oct 1935): 30.

Discusses Machen, Samuel Craig, and the Presbyterian Secession in 1935–36 which became the Presbyterian Church of America (this group should not be confused with the present day Presbyterian

Church in America, or PCA). “Afscheiding” was the term used to denote the “secession” of a group of confessional Reformed churches from the state supported “Hervormde” Church in the Netherlands in 1834, the heritage of Van Til, Schilder, and the readers of *De Reformatie*.

1935.J

"Karl Barth en Christelijke Eenheid" (Karl Barth and Christian Unity).

De Reformatie 16/11 (13 Dec 1935): 86.

Van Til shows how Barth influenced American ecumenicism and church union movements.

1936.A

Review of *Personality and Religion*, by Edgar S. Brightman.

Presbyterian Guardian 2/5 (1 June 1936): 100.
[cf. 1978.G16 and 1967.G4]

1936.B

Review of *Methods of Private Religious Living*, by Henry N. Wieman.

Presbyterian Guardian 2/5 (1 June 1936): 100.

1936.C

Review of *The Return to Religion*, by Henry C. Link.

Presbyterian Guardian 2/11 (12 Sept 1936): 228.

1936.D

Review of *De Noodzakelijkeheid eener Christelijke Logica*, by D. H. Th. Vollenhoven.

The Calvin Forum 1/6 (Jan 1936): 142–43.

[cf. 1951.D]

Subtitled “A Christian Theistic Methodology,” this article shows how Vollenhoven’s work, *The Necessity of a Christian Logic*, coincided with the development of Van Til’s own understanding of apologetic methodology. Vollenhoven, a student of Bavinck, was associated with Herman Dooyeweerd in the development of the philosophy of the law-idea.

“Vollenhoven’s book gives the necessary discussion of the history of logic in order to establish what I have had to state briefly and dogmatically. The question of a neutral methodology and a neutral starting-point ought to be discussed, it seems to me, among those who wish to be Reformed in their thinking. It does not seem to me that we are really Reformed as long as we try to be neutral.”

1936.E

"A Crushing Experience."

The Banner 71/2066 (13 Nov 1936): 1062–63.

Describes a practical experience in apologetics.

1936.F

"What Shall We Feed Our Children? A Plea for Christian Education."

Presbyterian Guardian 3/2 (24 Oct 1936): 23–24.

1936.G

"Een Methodist wordt Barthiaansch" (A Methodist becomes Barthian).

De Reformatie 16/15 (10 Jan 1936): 118–19.

[cf. 1935.B]

Refers to Edwin Lewis.

1936.H

"Van 'Arminiaansch-Gereformeerde' tot 'Barthiaansch-Gereformeerde'" (From Arminian-Reformed to Barthian-Reformed).

De Reformatie 16/21 (21 Feb 1936): 182–83.

[cf. 1934.D1, 1938.D]

Donald Mackenzie, a professor at Princeton Theological Seminary, becomes a Barthian.

1936.I

"Vrede en Vooruitgang" (Peace and Improvement).

De Reformatie 16/25 (20 March 1936): 215.

1936.J

"Reformatorische Polemiek" (Reformed Polemics).

De Reformatie 16/31 (1 May 1936): 262.

An account of Machen's trial before the PCUSA.

1936.K

"The Presbyterian Church of America."

De Reformatie 16/46 (14 Aug 1936): 392.

[cf. 1935.I]

The founding of the Presbyterian Church of America in 1936.

1936.L

"Leergeschillen."

De Reformatie 17/7 (13 Nov 1936): 54.

Doctrinal controversy and the Presbyterian Church of America.

1936.M

"De Algemeene Synode" (The General Synod).

De Reformatie 17/12 (18 Dec 1936): 94–95.

The Presbyterian Church of America's struggle over premillennial Fundamentalism.

1937.A

Review of *The Triune God*, by C. Norman Bartlett.

Presbyterian Guardian 4/12 (Dec 1937): 209–210.

Van Til states his frequent affirmation that Reformed theology is a comprehensive, unified system of thought.

"Warfield points out that Arminians have usually held to a very low view of the Trinity. Ordinarily we say that all evangelical Christians agree on the basic doctrines of Christianity. We are accustomed to think of the differences between evangelicals, such as Calvinists and Arminians, as coming in only when such doctrines as election and free will are discussed. It would then seem as though Arminians and Calvinists could build their theological house together except for the top story. If, however, Warfield is right it may be necessary for us to revise our usual way of thinking on these matters. If it be true that Arminians have usually held a low view of the Trinity it would seem that Calvinists must build the whole of their theological house by themselves."

1937.B1

"Karl Barth on Scripture."

Presbyterian Guardian 3/7 (9 Jan 1937): 137–38.

This early critique of Barth's view of Scripture was the first in a series entitled "Barth and Historic Christianity."

1937.B2

"Karl Barth on Creation."

Presbyterian Guardian 3/10 (27 Feb 1937): 204–205.

Critiques Barth's false view of creation.

1937.B3

"Karl Barth and Historic Christianity."

Presbyterian Guardian 4/7 (July 1937): 108–109.

1937.B4

"Karl Barth and Historic Christianity."

Peace and Truth (London, Sovereign Grace Union) (Oct-Dec 1937):150–59.

Using the title of the last article, this is a revision of three articles: 1937.B1-B3.

1937.C

"Recent American Philosophy."

Philosophia Reformata: Orgaan van de Vereeniging voor Calvinistische Wijsbegeerte 2 (1937): 1–24.

[cf. 1938.K, 1955.I2-*Christianity and Idealism*]

This survey of Anglo-American Idealism was Van Til's first contribution to a journal begun in 1936 to promote the development of Calvinistic philosophy. Van Til became one of its co-editors, along with Herman Dooyeweerd, Josef Bohatec, H. G. Stoker, and D. H. Th. Vollenhoven.

1937.D

"A Society for Calvinistic Philosophy."

In *Proceedings of the Calvinistic Philosophy Club*, edited by Jacob T. Hoogstra, 1–14.
Englewood Cliffs, NJ, 1937.

As part of Van Til's effort to promote an American counterpart to the *Vereeniging voor Calvinistische Wijsbegeerte* in the Netherlands, he sets forth the necessity of and a program for a society for Calvinistic philosophy.

1937.E

"Reflections on Dr. A. Kuyper."

The Banner 72/2122 (16 Dec 1937): 1187.

Considers Kuyper's significance for the reformation of the church.

1937.F1

"Seeking for Similarities."

The Banner 72/2076 (22 Jan 1937): 75.

The first of a series of four articles dealing with the relationship between Christian and non-Christian thought.

1937.F2

"Seeking for Similarities in Theology."

The Banner 72/2077 (29 Jan 1937): 99.

1937.F3–4

"Seeking for Similarities in Physics."

The Banner 72/2078 (5 Feb 1937): 123; and 72/2079 (12 Feb 1937): 147.

1937.F5

"Seeking for Similarities in Psychology."

The Banner 72/2080 (19 Feb 1937): 171, 182.

1937.G

Systematics: Introduction.

Philadelphia: Westminster Theological Seminary, 1936.

Syllabus, 193 pp.

[=> 1940.H]

This is the first edition of the present form of this syllabus [cf. 1929.E].

1. The Idea and Value of Systematic Theology
2. The Method of Systematic Theology
3. Faith and Reason
4. The Function of Reason in Theology

5. Christian-Theistic Revelation
6. Present General Revelation
7. Present General Revelation
8. Present General Revelation
9. Special Revelation
10. Scripture
11. The Inspiration of Scripture
12. The Names and Attributes of God, Outline
13. The Trinity
14. The Divine Decrees

1937.H

“Do Scientists Today Believe in God?”

The Evangelical Student 12/2 (Apr 1937): 15–21.

1937.I

“The Irenicism of Dr. Henry Beets.”

MS, 17 pp.

This unpublished article was written in Dutch for *De Reformatie* (Nov 1937), but not sent. Henry Beets was a very influential leader in the CRC. Van Til criticized him for his lack of discernment about Princeton Theological Seminary, in that Beets encouraged the Christian Reformed Church to send students there after it had been taken over by moderates and liberals. Van Til’s discernment was borne out by the fact that such students came back to the CRC to promote Barthianism [cf. 1959.J].

1937.J

“Our Mother Church.”

MS, 25 pp.

An address given at a young people’s rally in 1937. It was later given at an elder’s conference in 1942.

1937.K

"J. Gresham Machen, 1881–1937"

De Reformatie 17/19 (5 Feb 1937): 150–51.

A tribute to Dr. Machen following his death in 1937.

1937.L

"De 'Preaching Mission'"

De Reformatie 17/21 (19 Feb 1937): 167.

1937.M

"Fundamentalisme."

De Reformatie 17/33 (14 May 1937): 272.

Refers to the fundamentalism promoted by J. Oliver Buswell, Jr. and Allan MacRae.

1937.N

"De Derde Algemeene Synode"

De Reformatie 17/40 (2 July 1937): 328.

Considers the third General Assembly of the Presbyterian Church of America and its dealing with the issue of fundamentalism.

1937.O

"Kuyper en Amerika."

De Reformatie 18/14 (31 Dec 1937): 150.

Reflections on Kuyper's influence in the United States.

1938.A

Review of *Der Mensch im Widerspruch*, by Emil Brunner.

Westminster Theological Journal 1/1 (Nov 1938): 43–49.
[1955.J1-*Christianity in Modern Theology*]

A critique of Brunner's *Man in Revolt*. Brunner was aligned with Barth and came to Princeton Theological Seminary about this time [see 1938.C-E]. **Note:** This is Van Til's first contribution to the *Westminster Theological Journal*, which came into existence in 1938.

"If we could speak of Brunner's theology as orthodox we should have to call it Arminian, but we cannot call it Arminian because it is in no real sense orthodox. The presuppositions of Brunner's theology are the same as those of Modernism. Much as we bewail this fact we ought to face it squarely. His own criticisms of traditional theology are philosophical in nature. His entire scheme of Biblical interpretation-the distinction between Becoming and History-is taken from modern philosophy. The influence of Kant, Fichte, Kierkegaard, Heidegger and others, appears on every page."

1938.B

Review of *Christianity in America: A Crisis*, by Elmer Homrighausen.

Presbyterian Guardian 5/2 (Feb 1938): 26–27.
[cf. 1939.K, 1943.D]

This review is entitled “More Barthianism at Princeton.”

1938.C

"Brunner Comes to Princeton."

The Banner 73/2153 (4 Aug 1938): 699.
Christianity Today 9/1 (Oct 1938): 38–40.
[1962.J4; cf. 1938.A]

The attempt was made to have Brunner succeed C. W. Hodge, Jr. in the chair of systematic theology at Princeton. See Edwin Rian, *The Presbyterian Conflict*, 52, 186–87.

1938.D

"Recent Developments at Princeton: An Editorial."

Presbyterian Guardian 5/3 (Mar 1938): 41–43.

Considers the influence of John A. Mackay, Otto Piper, and Emil Brunner on Princeton Theological Seminary and its embracing of Barthianism.

1938.E

"A Strange Debate about Brunner."

Presbyterian Guardian 5/6 (June 1938): 106–107.
[cf. 1959.D]

Analysis of the interchange between the conservative Donald Barnhouse and John Mackay over Brunner's orthodoxy in *The Presbyterian* (27 Oct 1938). Van Til points out how Barnhouse's criticism of Brunner should be extended to Barth and the PCUSA as well.

1938.F

"Changes in Barth's Theology."

Presbyterian Guardian 5/12 (Dec 1938): 221–22, 232.
[cf. 1954.B]

Response to William Childs Robinson's article, "Barth's Movement in Reformed Direction." Robinson, a leading conservative professor at Columbia Theological Seminary standing in the line of Thornwell and Girardeau, failed to sound a clear note about Barth's pseudo-theology.

“All in all, then, we do not wonder that Barth himself speaks of mutual hostility between the followers of the later Abraham Kuyper and himself. The followers of Kuyper hold fast to simple historic Christianity as expressed in the Reformed Faith. They believe in the facts of

the virgin birth, the resurrection and the return of Christ as events that have taken place or will take place in 'our' time. They do not play fast and loose with the calendar. They believe, moreover, in the Scriptures as the very Word of God which has come once for all in 'our' time. They believe that it is possible to build a system of doctrine upon the basis of Scripture, which system of doctrine is essentially correct in its statement of Scripture truth. In all this they find Barth to be their foe and not their friend.

"Those who seek to preserve and develop the Reformed heritage in our day can ill afford to reduce the difference between Barthian theology and the Reformed Faith to one of mere emphasis. If they do, they have no further right to oppose subjectivism in general."

1938.G

"The Old Testament Ethical Ideal."

The Banner 73/2145 (2 June 1938): 507, 523.
[cf. 1974.I9]

1938.H

"The Dispensation of the Spirit."

MS, 18 pp.

Baccalaureate sermon on 2 Cor 3:18, preached at WTS in 1938.

1938.I

"Address to The Reformed College at Debrecen, Hungary."

MS, 2 pp.

Van Til prepared this speech for the reception of the degree 'honora causa' at the 400th anniversary of the college, but never delivered it due to the outbreak of World War II.

"Idealist philosophies of one sort or another will continue to offer their compromises. They will use language scarcely discernible in form from the mother tongue of historic Calvinism. Yet in the name and in the strength of God we shall defy them. . . ."

1938.J

Review of *Amerikanische Philosophie*, by Gustav E. Müller.

Correspondentiebladen van de Vereeniging voor Calvinistische Wijsbegeerte 3/1 (Feb 1938): 7–8.

We have not been able to determine if this was Van Til's only contribution to this Dutch journal for the Association of Calvinistic Philosophy.

1938.K

"Barth te Princeton."

De Reformatie 18/9 (4 Feb 1938): 190–91.

Barth's influence on Princeton Theological Seminary.

1938.L

"Emil Brunner en Otto Piper."

De Reformatie 18/24 (11 Mar 1938): 231.

Brunner and Piper's influence at Princeton Theological Seminary.

1938.M

"Protest Tegen Brunner's Komst te Princeton."

De Reformatie 18/36 (3 June 1938): 330.

[cf. 1938.E]

Van Til reports on the Barnhouse and Mackay exchange regarding Brunner's coming to Princeton.

1938.N

"Algemeene Synodes."

De Reformatie 18/41 (8 July 1938): 370–71.

Reviews the General Assemblies of the UPC, PCUSA, PCUS, and PCA .

1938.O

"De Sprekende Slang."

De Reformatie 19/7 (18 Nov 1938): 54–55.

The 'speaking serpent' and the deception of modernism.

1938.P

Review of *The Knowledge of God and the Service of God, according to the Teaching of the Reformation*, by Karl Barth.

MS, 20 pp.

A critique of Barth's Gifford Lectures at the University of Aberdeen, 1937–38.

1938.Q

“A Christian Sanitarium.”

Presbyterian Guardian 5/1 (Jan 1938): 6.

A note on the Christian Sanitarium begun by the Christian Reformed Church in Wyckoff, New Jersey.

1939.A

Review of *Studies in the Philosophy of Religion*, by Archibald A. Bowman.

Westminster Theological Journal 2/1 (Nov 1939): 55–62.

[1955.I5-*Christianity and Idealism*; cf. 1940.E1]

Review of a book by his former philosophy professor at Princeton University.

1939.B

"The Theism of A. E. Taylor."

Westminster Theological Journal 1/2 (May 1939): 89–109.

[1955.I3-*Christianity and Idealism*; 1974.E11]

“Taylor’s God faces brute facts which he must gradually interpret to himself. In this respect Taylor’s God has no advantage over man. Both God and man, according to Taylor, face a situation that is independent of themselves. If the facts which man faces are really God-interpreted facts, man’s interpretation will have to be, in the last analysis, a re-interpretation of God’s interpretation. Thus we find that for Taylor, God is really in no better position than man; both face the ultimately mysterious.”

1939.C

"The Resurrection as a Part of Christian Truth."

The Banner 74/2189 (13 Apr 1939): 339.

[1962.J5]

Van Til looks at the resurrection in relation to apologetics and science.

1939.D

"A Calvin University."

The Banner 74/2218 (9 Nov 1939): 1040–41.

[1962.J6]

Van Til warns his alma mater, Calvin College, to consider the danger of a neutral scientific methodology and the evolutionary worldview. Note his later exchange with Calvin College science professor J. Vanden

Bosch [*The Banner* (21 Dec 1939 and 17 May 1940); and Van Til's reply, 1940.D]. See also his debate with William Masselink [1952.K].

"Here are facts that we are to interpret. . . . The Bible, which if we are Christians we take to be the Word of God, tells us that these facts are created and preserved by God and are meant to serve a certain purpose in the world. God has, in other words, interpreted the facts before and behind, within and without; God has interpreted them exhaustively. . . . Every fact belongs to God and we must deal with it as such.

"Now comes the evolutionist. He urges upon you his hypothesis about the origin of the universe. His hypothesis is that it has sprung into being of itself. According to his hypothesis, man is not made in the image of God and the story of paradise is a myth. He asks you to be neutral as between what the Bible says and what he says. He asks you to look at the facts for yourself and then judge. You will lose your standing as a scientist if you are not neutral on the two interpretations.

"What will you do? If you accept his proposition and therewith admit that the idea of evolution, as the direct opposite of creation, is a perfectly legitimate hypothesis for you to consider, you have once for all and completely rejected your Christian faith."

1939.E

"Christian Belief: A Series of Studies for Use in Young People's Societies."

Presbyterian Guardian 6/7 (July 1939): 132–33; (Aug 1939): 151–52.
[cf. 1951.H]

An introduction to Van Til's apologetics for young people.

1939.F

"Plato."

In *Proceedings of the Calvinistic Philosophy Club*, edited by Jacob T. Hoogstra, 31–44.
Englewood, NJ, 1939.
[1974.I16-*Christian Theistic Ethics*]

Van Til's evaluation of Plato's philosophy rejects any attempt to synthesize it with Christian truth.

"Plato has given expression to non-Christian thought, it should be possible to learn something of the nature and course of all non-Christian thought. This in turn ought to help us to know how we should relate our own thinking to that of the age in which we live. . . .

Platonism itself, and not merely the excrescences that have grown out of it, is an enemy of Christianity. Its chief service in preparing the world for the coming of Christ, was, we firmly believe, a negative one. Platonism affords one of the greatest, if not the greatest historical example of what St. Paul speaks of in 1 Cor 1:20–21. Plato, in all phases of his thought, assumes the ultimacy of man. Fully recognizing the historical service tendered by Platonism we nevertheless maintain that there can be no peace between Platonism and Christianity, not even a truce, but only war."

1939.G

"Arminianisme in de Logica" (Arminianism in Logic).

In *De Reformatie van het Calvinistisch Denken*, edited by C. P. Boodt, 82–119. s'Gravenhage: Guido de Bres, 1939.

This article, contributed by Van Til to a book published by the Calvinistic philosophy movement in the Netherlands, *The Reformation of Calvinistic Thought*, was translated by him and placed with the Van Til Papers, WTS.

1939.H

Christian Apologetics.

Philadelphia: Reformed Episcopal Seminary, 1939.

Syllabus, 113 pp.

[=> 1942.E, 1947.G]

This revision adds chapters 6–12, providing a history of philosophy and apologetics.

1. The System of Christian Truth
2. Christian-Theism as a Philosophy-What Is the Nature of Being?
3. Christian-Theism as a Philosophy-What Is the Nature of Knowledge?
4. The Argument for Christian-Theism.
5. The Argument for Christian-Theism, continued.

The History of Philosophy and Apologetics

6. The History of Philosophy-Ancient Period, Presocratic
7. Ancient Philosophy-Socrates and Plato
8. Ancient Philosophy-Aristotle
9. Early Christianity (to Augustine)
10. Christian Apologetics after Augustine
11. Modern Anti-theistic Thought through Kant
12. Modern Anti-theistic Thought after Kant

1939.I

The Ten Commandments.

Syllabus, 72 pp.

Another version of the earlier syllabus [1933.H]. A copy exists at the Heritage Center, Calvin College, Grand Rapids, Michigan.

1939.J

Christianity and Psychology.

Philadelphia: Westminster Theological Seminary, 1939.

Syllabus, 99 pp.

[=> 1941.D]

This is the first version of this syllabus.

1. Introduction: 'The Religious Consciousness'
2. Method
3. Method, continued
4. Method, continued
5. General Psychology and the Psychology of Religion
6. The Nature of Religion-Objections to the Traditional View
7. Religion as the Joyful Submission to the Inevitable
8. Religion and Objective Redemption-Miracle
9. Religion and Redemption-Revelation
10. Religion and Subjective Redemption-Regeneration and Conversion

1939.K

"Homrighausen Approved."

Presbyterian Guardian 6/7 (July 1939): 136–37.

[cf. 1938.B]

An editorial discussing Elmer Homrighausen's appointment as professor at Princeton Theological Seminary.

1939.L

"De Orthodox Presbyterian Church."

De Reformatie 19/22 (3 Mar 1939): 174–75.

Reflections on the Orthodox Presbyterian Church, which came into existence after Machen's death and the leaving of McIntire and those who formed the Bible Presbyterian Church. The PCUSA had taken legal action to prohibit using the name Presbyterian Church of America.

1939.M

"De 'American Association of Theological Schools'"

De Reformatie 19/38 (23 Juni 1939): 302–303.

1940s

1940.A

Review of *A Sacramental Universe*, by Archibald A. Bowman.

Westminster Theological Journal 2/2 (May 1940): 175–84.
[1955.I6-*Christianity and Idealism*; cf. 1940.E1]

Van Til reviews another book by his former professor at Princeton University.

“Professor Bowman’s book, here all too inadequately discussed, should help to make clear the issues facing thoughtful men. From it men might learn to see that he who espouses an essentially Kantian epistemology cannot, if he would be consistent, also do justice to historic Christianity. Historic Christianity needs as its foundation the God who is ‘infinite, eternal and unchangeable in his being, wisdom, power, holiness, justice, goodness and truth.’ A Kantian epistemology can at best allow for a god who is a ‘Grenzbegriff,’ an enlarged edition of human personality. Such a God is not the Creator-God of the Bible. It is not he against whom man has sinned. It is not he, whose eternal Son has assumed a human nature in order in it to die on the cross for sinners. The theologies of such men as Barth, Brunner, Piper and Lewis show how impossible it is to serve two masters; men cannot serve both Kant and Christ.”

1940.B

Review of *The Philosophy of Physical Science*, by Arthur Eddington.

Westminster Theological Journal 3/1 (Nov 1940): 55–62.

1940.C

Review of *The Philosophy of John Dewey*, edited by Paul A. Schilpp.

Westminster Theological Journal 3/1 (Nov 1940): 62–73.

1940.D1

"Facts."

The Banner 75/2232 (16 Feb 1940): 150.
[1962.J7; cf. 1939.D]

A reply to J. G. Vanden Bosch, a professor at Calvin College, regarding his criticisms about 1939.D [see *The Banner* (21 Dec 1939)].

“I have been told again and again that such a position as I have maintained spells a lack of appreciation of the work of non-Christian scientists. But why should that be the case? Must I accept the fundamental errors of these scientists with respect to their anti-christian

assumptions in order to appreciate the good that they have been able to do in spite of these errors? To ask the question is to answer it. The burden of proof is on those who would force me to accept either all or nothing of what the non-christian scientist has to offer.”

1940.D2

"Reply to Professor J. Vanden Bosch."

The Banner 75/2246 (24 May 1940): 488.
[1962.J9]

A response to Vanden Bosch's article entitled, "Brute Facts" (*The Banner*, 17 May 1940).

1940.E1

"Princeton's President and Pagan Philosophy."

Presbyterian Guardian 7/2 (25 Jan 1940): 19–20.
[1938.D, 1939.A, 1940.A; cf. 1940.E2]

Considers John Mackay's appreciation of the idealistic philosophy of A. A. Bowman.

1940.E2

"Princeton's President."

De Reformatie 20/17 (26 Jan 1940): 136.

This article is apparently Van Til's last contribution to *De Reformatie*. In the spring of 1940 the German occupation of the Netherlands began. Eventually its editor, Klaas Schilder, was imprisoned by the Nazis.

1940.F

"John Goes to College."

Presbyterian Guardian 8/9 (10 Nov 1940): 129–30; 8/10 (25 Nov 1940): 149–51.
[cf. 1931.G]

A practical story about apologetics which treats the evolution vs. creation debate.

1940.G

Review of *De Verhouding Tussen die Teologie en die Filosofie by Calvyn*, by F. J. M. Potgieter. *Philosophia Reformata* 5 (1940): 53–59.

Analysis and criticism of Potgieter's dissertation at the Free University under Valentine Hepp entitled, *The Relation Between Theology and Philosophy in Calvin*. Against Dooyeweerd's opinion that "Not Revelation, but the regenerated heart, is posited as the foundation of philosophy" Potgieter said that " . . .

the fixed foundation of the *revelatio specialis* may never be exchanged for the instability and fallibility of the still sinful regenerated heart or *ego regeneratus*.” Potgieter later became a professor at the University of Stellenbosch in South Africa.

Van Til attempts here to defend Dooyeweerd, but A. L. Conradie writes in *The Neo-Calvinistic Concept of Philosophy* (South Africa: Natal University Press, 1960), p. 122, “Van Til has not seen the real danger pointed out by Dooyeweerd’s critics. If theology is controlled by the cosmonomic idea, formulated by philosophy from the religious *a priori*, we are in fact making theology subject, not to the objective norm of Scripture, but to a *religio subjectiva* over which we have no control.” Later it seems that Van Til developed similar criticisms [see 1974.G, 1971.O2, p. 121, “I fear, Dr. Dooyeweerd, that the view of man as a supra-temporal sphere of occurrence undercuts the entire Christian view as to the struggle between the *civitas dei* and the *civitas terrena*.”]

See Francis Nigel Lee, *A Christian Introduction to the History of Philosophy*. Nutley, NJ: Craig Press, 1969, pp. 246–47; and William Young, “The Nature of Man in the Amsterdam Philosophy.” *Westminster Theological Journal* 22:1 (Nov 1959), pp. 1–12. Cf. also his article “Dooyeweerd” in *Creative Minds in Modern Theology*, ed. P. E. Hughes. Grand Rapids: Eerdmans, 1966. The difference between the two viewpoints seems to go back to the divergence between Abraham Kuyper and Herman Bavinck in their approach to developing a Christian philosophy. Kuyper stressed the antithesis between the regenerate and unregenerate man, while Bavinck stressed the antithesis of revelation to humanistic naturalism.

1940.H

Junior Systematics.

Philadelphia: Reformed Episcopal Seminary, 1940.
Syllabus, 199 pp.
[=> 1947.F]

1940.I

Christian Theistic Ethics.

Philadelphia: Reformed Episcopal Seminary, 1940.
Syllabus, 135 pp.
[=> 1947.D; cf. 1929.F, 1933.H]

The first edition of the syllabus that became known by this title.

1. The Material of Ethics
2. The Scope of Christian Ethics
3. The Epistemological Presupposition of Christian Ethics
4. The Metaphysical Presupposition of Christian Ethics
5. The *Summum Bonum* Ideally Considered: The Individual
6. The *Summum Bonum* Ideally Considered: Society
7. The Non-Christian *Summum Bonum*
8. The Biblical *Summum Bonum* in General
9. The Old Testament *Summum Bonum*
10. The New Testament *Summum Bonum*

11. The Standard of Man in Paradise
12. The Redemptive Standard: Old Testament, New Testament

1940.J

“Ora et Labora.”

MS, 9 pp.

An exhortation to the OPC to “pray and labor” for the Reformed faith. Address given at the general assembly of the Orthodox Presbyterian Church, Cincinnati OH, May 1940.

1940.K

Review of *Calvinism: An Interpretation of its Basic Ideas*, by H. Henry Meeter.

Presbyterian Guardian 7/1 (10 Jan 1940): 10.

1940.L

“The Church and Its Task.”

MS, 6 pp.

A sermon commemorating the 25th anniversary of the First Christian Reformed Church in Highland, Indiana (Van Til’s home church), March 28, 1940. Also entitled “Our Unfinished Task.”

1941.A

“Christian School: Bomb Shelter and Armory of the Faith.”

Christian Home and School Magazine 19/7 (Dec 1940): 18–20; 19/8 (Jan 1941): 10–11, 16.

1941.B

Review of *Philosophic Foundations*, by John Thomas.

The Evangelical Quarterly 13 (Apr 1941): 92–107.

[1955.I4-*Christianity and Idealism*]

1941.C

Review of *The Nature and Destiny of Man. Vol. 1, Human Nature*, by Reinhold Niebuhr.

Westminster Theological Journal 4/1 (Nov 1941): 51–56.

[1955.I7-*Christianity and Idealism*; cf. 1943.A]

1941.D

Christianity and Psychology.

Philadelphia: Reformed Episcopal Seminary, 1941.

Syllabus, 118 pp.

[=> 1950.E]

An early version of this syllabus.

1941.E

"Common Grace."

In *Proceedings of the Calvinistic Philosophy Club*, edited by Edward Heerema. Autumn, 1941.

This paper is the original and longer version of what later became the book entitled *Common Grace* [1945.D, 1946.F]. It provides a more extensive treatment of Kuyper and the controversy over common grace in the Christian Reformed Church.

1. The Christian Philosophy of History
2. Abraham Kuyper's Doctrine of Common Grace
 - a. Relation of Common and Special Grace
 - b. Relation of Common Grace to Providence
3. The Debate about Common Grace
 - a. Criticism of Kuyper [Danhof, Hoeksema]
 - b. Positive Construction of General Principles
 - c. The Controversy in its First Stage [Kalamazoo]
 - d. The Controversy in its Second Stage [Schilder]
4. Suggestions for Further Discussion
 - a. The Danger of Abstract Thinking
 - b. The Positive Line of Concrete Thinking

1942.A

Review of *The Philosophy of Alfred North Whitehead*, edited by Paul Schilpp.

Westminster Theological Journal 4/2 (May 1942): 163–71.

[1955.J2-*Christianity in Modern Theology*; cf. 1927.B]

1942.B

Review of *The Logic of Belief*, by D. Elton Trueblood.

Westminster Theological Journal 5/1 (Nov 1942): 88–94.

[1955.I8-*Christianity and Idealism*]

1942.C

"Kant or Christ?"

The Calvin Forum 7/7 (Feb 1942): 133–35.
[1955.I10-*Christianity and Idealism*; cf. 1959.O]

Van Til shows that apart from Christ all of modern thought is in varying degrees controlled by Kantianism.

“There is no no-man’s land of neutrality between these two positions. Two ‘Creators’ stand face to face in mortal combat. Two minds, each claiming to define fact before the other can meet fact stand squarely opposed to one another. If Christianity is true, the ‘facts’ are what God says they must be; if the Kantian position is true, the ‘facts’ are what man says they must be. The method employed by modern science, philosophy and religion does not seek to find God’s structure in the facts of the universe. Man’s structural activity is itself made the ultimate source of significant predication. The rejection of the God of Christianity is the prerequisite of the acceptance of current scientific, philosophical and religious methodology. There cannot be two ultimate interpreters. The orthodox position makes God, the modern position makes man, the ultimate interpreter of reality.”

1942.D

“Foreword.”

To A Record of Achievement. Lansing, IL: School for Christian Instruction, 1942.

In his youth Van Til had attended Munster Christian School, which was founded in 1907, and was its first graduate. Later it was merged with Lansing Christian School.

“It is the faith of our fathers that we have learned to embrace. Our school has helped us to see the breadth and depth as well as the glory of that faith. That faith we would, by God’s grace, pass on to coming generations. . .”

1942.E

Christian Apologetics.

[=>1947.G]

We have not seen a copy of this edition.

1942.F

“The Reformed Faith.”

MS, 6 pp.

An alumni address for the WTS homecoming, spring 1942.

“Shall we then be indifferent to the question of method and attitude? No indeed. But we shall watch for the hour of temptation. We shall seek to be all things to all men in order to save some. The doctor needs not be discourteous to the patient on which he is about to operate. We shall not needlessly offend. Yet we shall not tone down the offense of the cross. We shall surround the natural man with that all the time. And we shall present it to the churches all the time. We shall do it seven days a week, so far as in us lies.”

1943.A

Review of *The Nature and Destiny of Man. Vol. 2, Human Destiny*, by Reinhold Niebuhr.

Westminster Theological Journal 5/2 (May 1943): 197–206.
[1955.J3-*Christianity in Modern Theology*; cf. 1941.C]

Examines Niebuhr’s dialectical view of history.

1943.B

Review of *Twentieth Century Philosophy*, edited by Dagobert Runes.

Westminster Theological Journal 6/1 (Nov 1943): 72–80.
[1955.J5-*Christianity in Modern Theology*]

1943.C

Review of *God and Evil*, by C. E. M. Joad.

Westminster Theological Journal 6/1 (Nov 1943): 114–18.
[1955.J4-*Christianity in Modern Theology*]

1943.D

"A Substitute for Christianity."

Presbyterian Guardian 12/3 (10 Feb 1943): 35–37.

Second in a series of articles on Princeton Theological Seminary’s departure from the Reformed faith.

1944.A

Review of *The Survival of Western Culture*, by Ralph T. Flewelling.

Westminster Theological Journal 6/2 (May 1944): 221–27.
[1955.J6-*Christianity in Modern Theology*]

Examines Flewelling’s false optimism about Western culture.

1944.B

“The Search for Unity in Experience.”

Christian Opinion 1/3 (Apr 1944): 35–39.

Address at the Nineteenth Annual Convention of the League of Evangelical Students, December 3, 1943, at the University of Pennsylvania.

“Now Scripture offers the proper frame in relation to which the facts of the universe tell their proper story. . . . If the student regards the matter in this way, he will discover that the unity which derives from Scripture, and which he has accepted by God’s gift of faith to him, is at the same time the only philosophical principle that does not reduce human experience to chaos. The idea of biblical authority which seemed at first to be inimical to philosophy and science, appears now to be that which alone makes reflective inquiry truly significant.”

1944.C

Christian Theistic Evidences.

Philadelphia: Westminster Theological Seminary, 1944.

Syllabus, 125 pp.

[=> 1947.E]

1945.A

Review of *The Covenant Idea in New England Theology*, by Peter Y. De Jong.

Westminster Theological Journal 8/1 (Nov 1945): 106–109.

[cf. 1955.D4]

This appreciation of De Jong’s dissertation provides some insight into Van Til’s views on covenant theology.

“Man acts as a covenant keeper or as a covenant breaker, not only on the Lord’s Day but also on week days, not only in church but also in the laboratory. It is of the genius of the Reformed Faith to bring out these facts. Calvin and his followers have set the example. Kuyper and Bavinck and Vos have done much to work out their principles for more recent times. A restatement in our day of their position and an application of it to our times would tend to unify and intensify both the theological and apologetical effort of Christians in our generation.”

1945.B

Review of *The Christian Answer*, by Paul Tillich (et. al.).

Presbyterian Guardian 14/21 (25 Nov 1945): 328–29.

The review is entitled, “No Christian Answer.”

1945.C

Review of *Reasoning Faith*, by T. C. Hammond.

Christian Opinion 2/2 (Jan 1945): 54–56.

Critiques the apologetics of a leader in the English branch of Inter-Varsity Christian Fellowship.

1945.D

“Common Grace: Part I-The Christian Philosophy of History.”

Westminster Theological Journal 8/1 (Nov 1945): 39–60.

This series is a revised and condensed version of 1941.E [=> 1946.F, 1947.C1]. Paul Woolley, the editor, asked Van Til to delete much of the original address that dealt with writers who were not well known outside of the Christian Reformed Church.

1945.E

Junior Systematics.

Philadelphia: Westminster Theological Seminary, 1945.

Syllabus, 210 pp.

[=> 1947.F]

1946.A

Review of *Therefore, Stand*, by Wilbur M. Smith.

Westminster Theological Journal 8/2 (May 1946): 228–36.

[1955.J7-*Christianity in Modern Theology*]

In contrast to Smith, a leading evangelical, Van Til shows the need for developing a consistent Reformed apologetic.

“A generally evangelical apologetic to a large extent defeats its own purposes. True enough much good may be accomplished, both by an Arminian theology and by a generally evangelical method of apologetic. In this fact all who love the Lord will rejoice. But how much more good may be accomplished by the grace of God through a more consistently Biblical theology and a more consistently Biblical apologetic. A generally evangelical apologetic does not drive the natural man into a corner with no hope of escape. It does not track him down till he is at bay. It does not destroy his last shelter. His fire is not altogether extinguished. There always remains to him, even by permission of the soldiers of the cross, the right to undermine the work of God. If then the heart of man is desperately wicked, it will not fail to use the instrument of consistency and claim the right to reject the central facts of Christian theism. A plea for a vigorous apologetic ought therefore to be a plea for a genuinely Reformed apologetic. We may not be clear, indeed, as to the full implications of a truly Reformed apologetic. But this fact does not justify us in refusing to point out to those

who, with us, love the Christian Faith that a generally evangelical apologetic, like a Roman Catholic apologetic, is inadequate for any time and especially inadequate for our time.”

1946.B

Review of *Die Kirchliche Dogmatik* [2:2, 3:1], by Karl Barth.

Westminster Theological Journal 9/1 (Nov 1946): 131–38.
[1947.Aa1-*The New Modernism*, 1972.Ga1, 1974.Da4]

This review was also printed separately with the title, *Election, Ethics, and Creation* and was included in the second edition of *The New Modernism*.

1946.C

"Nature and Scripture."

In *The Infallible Word: A Symposium by the Faculty of Westminster Theological Seminary*, edited by Ned B. Stonehouse and Paul Woolley, 255–93. Philadelphia: Presbyterian Guardian Publishing Corporation, 1946.

This article is fundamental to a proper understanding Van Til's view of natural theology and general revelation. Van Til distinguishes between a true and a false approach to natural theology using the Westminster Confession as the standard. This book was reprinted in 1953 and 1967. Van Til later adapted his article as chapter 1 in *The Protestant Doctrine of Scripture* [1967.B1].

I. The Natural Theology of the [Westminster] Confession

1. The Philosophy of History
2. The Necessity of Natural Revelation
3. The Authority of Natural Revelation
4. The Sufficiency of Natural Revelation
5. The Perspicuity of Natural Revelation

II. The Natural Theology of Greek Origin

1. The Natural Theology of Plato
2. The Natural Theology of Aristotle
3. The Natural Theology of Thomas Aquinas
4. The Natural Theology of Pre-Kantian Philosophy
5. The Natural Theology of Pre-Kantian Apologists
6. The Natural Theology of Kant
7. The Natural Theology of Post-Kantian Phenomenalism

1946.D

"John Calvin and John Dewey."

Christian Opinion 3/4 (July 1946): 107–108.

“No greater contrast can be found than between the educational philosophies of Dewey and Calvin. However: There is one thing that these two Johns seem to have in common; they both

strive diligently to be consistent with themselves. Having adopted a certain principle of interpretation for the whole of life in general and for education in particular they have been more successful than many others in applying that principle deeply and widely.”

1946.E

“Epistemology in Relation to Science.”

[1964.F1, 1978.G14-*God of Hope*, cf. 1953.F]

Address to the American Scientific Affiliation, Wheaton, Illinois, 1946. The title of this article later became “The Methodology of Science.”

1946.F1

“Common Grace: Part II-The Latest Debate about Common Grace.”

Westminster Theological Journal 8/2 (May 1946): 166–200.

[Continues 1945.D]

1946.F2

“Common Grace: Part III.”

Westminster Theological Journal 9/1 (Nov 1946): 47–84.

The three articles (1945.D, 1946.F1, 1946.F2) were eventually published as a book [1947.C].

1946.G

THE NEW MODERNISM: AN APPRAISAL OF THE THEOLOGY OF BARTH AND BRUNNER.

Philadelphia: Presbyterian and Reformed, 1946; London: James Clarke. 384 pp.

[1947.A, 1972.G; cf. 1931.A]

This was the first major book published by Van Til. It warned a generation of evangelicals of the danger of neo-orthodoxy as a new form of modernism. Dealing with the works of Barth and Brunner and their “Theology of Crisis,” it pays special attention to the philosophical background of dialectical theology and the bearing of this theology on the life of the Church.

Preface

The Argument in Brief

1. Introduction
2. Criticism
3. Dialecticism
4. Urgeschichte
5. Existenz
6. Theology of the Word-Barth

7. Theology of the Word-Brunner
8. Civil War
9. The Freedom of God
10. The Divine-Human Encounter
11. The Christian Church
12. The Christian Life
13. The Christian Hope
14. Conclusion

"The broad outlines of this theology would seem even now to be reasonably clear . . .

namely, that the Theology of Crisis, in the case of both Barth and Brunner, is an essentially *modern* theology . . . by essentially modern we mean a theology which, like modern critical and dialectical philosophy, seeks to be activistic and anti-metaphysical at all costs. . . .

"Both Barth and Brunner were trained in the critically motivated theology of Schleiermacher and Ritschl. Seeing something of the utter hopelessness and skepticism of such a theology, enmeshed as it is in 'historical relativism' and 'psychological subjectivism' they sought an escape from it. In seeking to escape from it, however, they never forsook the critical principles which constitute the fountain-head of the hopeless skepticism of the theology of their youth. In clutching in vain for the solidity of the historic Christian position and more particularly for a firm hold upon the rock of the traditional Reformed Faith, they were able to use only its form of words, without the content that gives them meaning and comfort. . . .

"If this analysis is correct it follows that the Theology of Crisis cannot legitimately be called a Reformed Theology. In fact, if the main contention of the present investigation has been established, the Theology of Crisis may expect to find its bitterest foes in the adherents of the classical Reformed faith. It is this classical or traditional Reformed faith that has, more than any other form of orthodox theology, stressed the fundamental significance of the ontological trinity and the self-contained counsel of God. And this brings with it a matter of great apologetical significance. Assuming the correctness of the claim just made, it appears that the primary responsibility of calling men back from this new form of Modernism rests with those who have most closely followed Calvin in his adoration of the self-contained God. Having borne the brunt of the attack, they must lead in the process of liberation."-from the Preface

1947.A

THE NEW MODERNISM.

2d ed. Philadelphia: Presbyterian and Reformed, 1947. 392 pp.
[1946.G, 1972.G-3rd ed.]

This second edition adds an appendix, "Election, Ethics and Creation," treating Barth's further writings on these subjects [1946.B].

1947.B

"We Are Not Ashamed of Calvinism!"

Presbyterian Guardian 16/16 (10 Sept 1947): 245-46.
Christian Opinion 4/3 (Spring 1947): 81-85.

An open letter to the editor of *Time* and *Life* magazines in response to an article entitled "Calvinist Comeback?" *Time* (24 Feb 1947).

1947.C

COMMON GRACE.

Philadelphia: Presbyterian and Reformed, 1947. 95 pp.
[cf. 1941.E; reprint: 1954.D, 1972.E]

Three articles from the *Westminster Theological Journal* [1945.D, 1946.F1–2] were published in book form. Van Til aligned himself with Schilder and the so-called reconstructionists who sought to offer correctives to the Kuyperian view of common grace. For a general survey see Henry R. Van Til, *The Calvinistic Concept of Culture*. Philadelphia: Presbyterian and Reformed, 1959.

Preface

1. The Christian Philosophy of History
2. Abraham Kuyper's Doctrine of Common Grace
3. The Latest Debate About Common Grace
 - I. Recent Developments
 - II. Some Suggestions for the Future

"At the beginning of the century Dr. Abraham Kuyper published his great three volume work on Common Grace [*De Gemeene Gratie*. 3 vols, 1905]. It was his ambition to press the catholic claims of Christianity upon its cultured despisers. It is, he argued, not in Roman Catholicism nor even in Protestant Evangelicalism but only in the Reformed faith that Christianity really comes to its own. Only the Reformed faith presents the full breadth as well as the full depth of the Christian message. In particular it is only in terms of the Reformed faith that a really coherent Christian view of the ordinances of nature and of the course of history can be set forth.

"More recently Kuyper's views on common grace have been attacked, defended, and restated in the interest of solving for our day the problem of the relation of Christianity to general culture. The small volume herewith offered to the public seeks primarily to present the salient features of the Reformed conception of common grace on the basis of these materials. In doing so it has at the same time an apologetical aim. It seeks to suggest, as far as it is possible to do so in short compass, that the Reformed faith, in setting forth most faithfully the Scriptural doctrines of free grace, at the same time provides the only solid foundation for the general ordinances of creation. Nature and grace alike come to their own in the Reformed faith and nowhere else."-from the Preface

1947.D

Christian Theistic Ethics.

Philadelphia: Westminster Theological Seminary, 1947.
Syllabus, 128 pp.
[=> 1952.C]

A revised edition.

1947.E

Christian Theistic Evidences.

Philadelphia: Westminster Theological Seminary, 1947.

Syllabus, 146 pp.

[=> 1951.K]

Part 1-The History of Evidences

1. Butler's Analogy
2. Hume's Skepticism
3. Rehabilitation
4. Christianity and Its Factual Defense

Part 2-Theological Evidences

5. Theological Evidences-God
6. Theological Evidences-Creation and Providence
7. Anthropological Evidences-General Psychology
8. Anthropological Evidences-The Psychology of Religion

1947.F

An Introduction to Theology.

Philadelphia: Westminster Theological Seminary, 1947.

Syllabus, 221 pp.

[=> 1949.D]

This revised and enlarged version appeared in two volumes: Vol. 1 (pp. 1–105); Vol. 2 (pp. 106–221).

1947.G

Apologetics.

Philadelphia: Westminster Theological Seminary, 1947.

Syllabus, 84 pp.

[=> 1950.B]

1. The System of Christian Truth
2. Christian Philosophy and Science [part of 1946.C is added here]
3. The Point of Contact
4. The Problem of Method
5. Authority and Reason

1948.A1

Review of *Christian Apologetics*, by Alan Richardson.

Westminster Theological Journal 11/1 (Nov 1948): 45–53.

[1955.J10-*Christianity in Modern Theology*]

Van Til considers the apologetics of a modernist.

“But if orthodoxy has always been largely at the mercy of its foes because of its failure, and even unwillingness, to work out its own apologetic methodology, that fact ought now to be more apparent than ever. There is nothing that the traditional method of Aquinas or Butler could present that would really tell against the position of Richardson. That position is a well high perfect balance between the *a priori* and *a posteriori* forms of reasoning as these have frequently been employed by orthodox Christian apologists.”

1948.A2

Review of *An Introduction to Christian Apologetics*, by Edward J. Carnell.

Westminster Theological Journal 11/1 (Nov 1948): 45–53.

[1955.J10-*Christianity in Modern Theology*; cf. 1967.G]

An analysis of one of his former students, who became a leading apologist for the neo-evangelical movement and president of Fuller Theological Seminary. [For more on Carnell see 1951.H, 1960.K, 1963.F, 1967.G, 1971.O]

“In conclusion . . . Carnell’s effort to reach a higher position in orthodox apologetics than that furnished by Aquinas and Butler is laudable indeed. But it is only when his ‘Conservative’ learns to make his Calvinism count more consistently than he has in this book, that he can effectively meet the needs of our day. The modernist apologete is now pretty consistently pagan; the orthodox apologete must be consistently Christian. It is consistent Christianity, it is Calvinism, that alone can meet the skepticism of unbelief. Carnell’s ‘Conservative’ seems to believe this. Why does he not tell the world so?”

1948.B1

Review of *Karl Barth en de Kinderdoop*, by G. C. Berkouwer.

Westminster Theological Journal 11/1 (Nov 1948): 77–80.

At this point Van Til sees nothing amiss in Berkouwer’s evaluation of Barth. Yet Rudolf Van Reest has shown how Berkouwer was already part of a drifting away from confessional Reformed orthodoxy, evidenced in the influence of Barthianism at the Free University and the fact that Berkouwer was president of the Synod that deposed Klaas Schilder during WWII. (Van Reest, Rudolph. *Schilder’s Struggle for the Unity of the Church*. Neerlandia (Alberta, Canada): Inheritance Publications, 1990, p. 356.

1948.B2

Review of *Eten Eeuw van Strijd over Verbond en Doop*, by E. Smilde.

Westminster Theological Journal 11/1 (Nov 1948): 77–80.

Smilde's book, *A Century of Struggle over Covenant and Baptism*, was written in opposition to the 'Schilder movement' in the Reformed Churches in the Netherlands, and somewhat to justify Schilder's expulsion from the Synod during World War II. The review shows that Van Til identified with Schilder and the Liberated Churches in their evaluations of Kuyper and the Free University [cf. 1978.B].

1948.C1

Review of *De Theologische Cultuurbeschouwing van Abraham Kuyper*, by S. J. Ridderbos.

Westminster Theological Journal 11/1 (Nov 1948): 97–101.
[1955.J12-*Christianity in Modern Theology*; cf. 1955.G8]

In line with Schilder, Van Til opposes S. J. Ridderbos and expresses the need for a reconstruction of Kuyper's view of culture. Ridderbos continued the discussion in his *Rondom het Gemene-Gratie-Probleem* (Kampen: J. H. Kok, 1949), to which Van Til replied in 1954.K8 and 1955.G8-*The Defense of the Faith*.

“Others have found it necessary to re-evaluate Kuyper's statement of the relationship between the two (common and special grace). They have felt themselves compelled to reduce the significance of common grace lest it should, after all, impinge upon the purity of the doctrine of special grace which all are equally anxious to maintain. Among these are such men as de Graaf, Dooyeweerd, and Schilder. Ridderbos, however, is inclined to leave Kuyper's structure intact. He likes the old mansion pretty much as it is. We are inclined to think that in this he is too optimistic. We do not agree with Hoeksema in thinking that Kuyper's mansion needs to be destroyed. But we do think that it needs a new roof. . . . Kuyper's work on common grace needs reconstruction along these lines. To speak of an independent goal of common grace is to tone down to some extent the claim of Christianity as alone being able to save.”

1948.C2

Review of *Algemeene Genade en Antithese*, by I. A. Diepenhorst.

Westminster Theological Journal 11/1 (Nov 1948): 97–101.
[1955.J12-*Christianity in Modern Theology*]

Van Til stresses the antithesis between Christian truth and the non-Christian position as ethically and epistemologically absolute. Yet in regard to the facts of creation, both have all in common ontologically. The crucial question for Van Til is how one interprets those facts. [cf. 1940.D]

“Diepenhorst does not really come to grips with the most basic criticism made of Kuyper. . . . Kuyper frequently spoke of areas or territories of activity that believers and unbelievers have in common. As though there were any commonness without difference. There is need for commonness. Kuyper was right in stressing this fact. Christianity is truly human and

Christian culture is the only truly human culture. But the commonness required by Christian culture is commonness with a difference. Would that Diepenhorst had joined the constructive critics of Kuyper in making plain this fact.”

1948.D

"Christianity and Crisis Theology."

Presbyterian Guardian 17/5 (10 Mar 1948): 69–70. Reprinted in *Concordia Theological Monthly* 19 (Aug 1948): 618–21.

Pamphlet: Philadelphia: Committee on Christian Education of the Orthodox Presbyterian Church, n.d. 9 pp.
[cf. 1953.N]

This article, which appeared first in *Cheng Yen Pao*, the official magazine of the China Inter-Varsity Christian Fellowship, provides a concise analysis of Barth and Brunner’s new modernism.

1948.E

"Calvinism and Art: Common Grace Does Not Solve All the Problems."

Presbyterian Guardian 17/16 (Dec 1948): 272–74.

The *Presbyterian Guardian* (Feb 1949) has a discussion by Woolley, Murray, and Vincze about the way in which to develop Christian art. Van Til’s nephew, Henry R. Van Til, provides a more comprehensive approach in *The Calvinistic Concept of Culture*. Philadelphia: Presbyterian and Reformed, 1959.

1948.F

WHY I BELIEVE IN GOD.

Philadelphia: Committee on Christian Education of the Orthodox Presbyterian Church, 1948.
Pamphlet, 20 pp. [1976.F]

Part of a series called *Tracts for Today*, no. 9. It was also translated into Chinese by Charles Chao [1959.Q].

“In this pamphlet I tried to point out in simple terminology why I believe in the God of the Bible, the God of historic Reformed theology. The God I believe in is the triune God of the Bible. I believe in this God because He himself has told me in the Bible who He is, what I am, and what He, in Christ and by the Holy Spirit, has done for me. Or I might say ‘has done for men.’ I was brought up on the Bible as the Word of God. Can I, now that I have been to school, still believe in the God of the Bible? Well, can I still believe in the sun that shown on me when I walked as a boy in wooden shoes in Groningen? I could believe in nothing else if I did not, as back of everything, believe in this God.” -from *Toward a Reformed Apologetics*

1948.G

“Does the Universe Have a Mind?”

HIS 8/4 (April 1948): 28–30.

Response to an article by William Montague by the same title published in the *Saturday Review of Literature* (6 Sept 1947). An excerpt from Van Til's response appears in *The Defense of the Faith* [1967.A, p. 213ff].

1948.H

"Introduction."

To *The Inspiration and Authority of the Bible*, by B. B. Warfield. Edited by Samuel G. Craig, 3–68. Philadelphia: Presbyterian and Reformed, 1948.

[cf. 1967.B3]

"The presupposition of all intelligible meaning for man in the intellectual, the moral and the aesthetic spheres is the existence of the God of the Bible who, if he speaks at all in grace cannot, without denying himself, but speak in a self-contained infallible fashion. Only in a return to the Bible as infallibly inspired in its autographa is there hope for science, for philosophy and for theology. Without returning to this Bible, science and philosophy may flourish with borrowed capital as the prodigal flourished for a while with his father's substance. But the prodigal had no self-sustaining principle. No man has till he accepts the Scripture that Warfield presents."

1948.I

"Road Signs."

Presbyterian Guardian 17/14 (Oct 1948): 242.

1949.A1

Review of *Geloof en Rechtvaardiging*, by G. C. Berkouwer.

Westminster Theological Journal 12/1 (Nov 1949): 74–76.

[1955.J8-*Christianity in Modern Theology*]

At this point Van Til commends Berkouwer's works.

1949.A2

Review of *Geloof en Heiliging*, by G. C. Berkouwer.

Westminster Theological Journal 12/1 (Nov 1949): 74–76.

[1955.J8-*Christianity in Modern Theology*]

1949.B

"More New Modernism at Old Princeton."

Presbyterian Guardian 18/9 (Sept 1949): 166–67.

A notice of George Hendry's promotion of neo-orthodoxy at Princeton Theological Seminary.

1949.C

"Presuppositionalism: A Reply."

Parts 1,2. *The Bible Today* 42/7 (Apr 1949): 219–28; 42/9 (June/Sept 1949): 278–90.
[1955.G10-*The Defense of the Faith*]

A reply to Buswell's article entitled, *The Fountainhead of Presuppositionalism: A Review of Common Grace*. [*The Bible Today* 42/2 (Nov 1948): 41–64]. To Van Til's reply Buswell added his own footnotes and some final remarks at the end of part 2.

It is interesting to note that this discussion had a bearing on the early development of the apologetics of Francis A. Schaeffer, whose "A Review of a Review" appeared in *The Bible Today* 42/1 (Oct 1948): 7–9. In a note, Buswell comments that Schaeffer is "a former student and a friend and admirer of Dr. Van Til." Cf. also G. Douglas Young's letter on Van Til [*The Bible Today* 42/2 (Nov 1948): 65ff.].

In an earlier review article of E. J. Carnell's book on apologetics, *Presuppositionalism and Thomas Aquinas* [41/8 (May 1948): 235–248], Buswell comments on the origin of the term 'presuppositionalism' as coming from Dr. Allan A. MacRae. A poem was written during this period entitled, "Presuppositionalism" [(May 1949): 261], which implies that the difference of opinion was between Dutch and Scottish views.

1949.D

An Introduction to Systematic Theology.

Philadelphia: Westminster Theological Seminary, 1949.
Syllabus, 247 pp.
[=> 1952.F]

Written after the Clark controversy. Note the changes in chapters 13–14, "The Incomprehensibility of God," and "The Apologetic Import of the Incomprehensibility of God." This controversy, which took place from 1943 to 1948, arose as a result of a complaint against Clark's ordination in the Presbytery of Philadelphia of the Orthodox Presbyterian Church. This was made by John Betzold, Eugene Bradford, R. B. Kuiper, Leroy Oliver, Ned Stonehouse, Murray Forst Thompson, William Welmers, Paul Woolley, Cornelius Van Til, Edward J. Young, David Freeman, and Arthur Kuschke, Jr.

Over a period of five years, the general assembly examined Gordon Clark's views and how they deviated from the Westminster Standards on such issues as the incomprehensibility of God, the effects of sin and regeneration on the intellect, sovereignty and responsibility, and the free offer of the gospel. Clark sought to rehabilitate the old Scottish-Princeton apologetic by rooting it in the neo-Platonism of the early Augustine. In so doing he shows great affinity to the Catholic rationalist Nicolas Malebranche (1638–1715).

For the debate see *The Minutes of the Twelfth General Assembly of the Orthodox Presbyterian Church*, 1945, pp. 5–30; *The Answer* by Alan Tichenor, Robert Strong, Floyd E. Hamilton, Edwin H. Rian and Gordon H. Clark; *The Minutes of the Thirteenth General Assembly*, 1946, 38–83; *The Minutes of the*

Fifteenth General Assembly, 1948, Appendix 1–96. Compare also; “A Letter.” *Presbyterian Guardian* 17/8 (10 May 1948); Edward Heerema, *Whither the Orthodox Presbyterian Church?* (privately printed, 1947); Edward Heerema, “The OPC and the University Project.” *Calvin Forum* (Nov 1946): 70–72.

For later analysis of the Clark controversy see Fred Klooster, *The Incomprehensibility of God in the Orthodox Presbyterian Conflict*. Franeker (Netherlands): T. Wever, 1951; Weaver, Gilbert B. *The Concept of Truth in the apologetic Systems of Gordon Haddon Clark and Cornelius Van Til*. Th.D. dissertation Grace Theological Seminary, 1967; and Michael Hakkenberg, “The Battle over the Ordination of Gordon H. Clark.” In *Pressing Toward the Mark*, 329–50. Philadelphia: OPC, 1986.

1949.E

“Thomas Aquinas and John Calvin.”

MS, 35 pp.

Address at Michigan Calvinistic Philosophy Club, April 1, 1949. H. J. Van Andel provided a summary of this lecture in *The Calvin Forum* 15/3 (Oct 1949): 51.

1950s

1950.A

Review of *De Strijd Tegen de Analogia Entis in de Theologie van Karl Barth*, by J. Louet Feisser.

Westminster Theological Journal 12/2 (May 1950): 162–66.

[1955.J13-*Christianity in Modern Theology*]

“Barth’s theology is humanism of the purest water; it has not a drop of grace in it as the Reformation understood grace. It is this fact that needs pointing out. Feisser’s dissertation at first encourages us in thinking that it is this point that he intends to make clear, but, after all, he falls into the all-too-common habit of confusing the issue between orthodox theology and the Theology of Crisis. Perhaps the reason why Feisser is unable to carry through his own principle consistently is the fact that, after all, he regards both the Reformation and the Barthian theologies as two forms of Christian theology. He is, after all, unwilling to make a final choice between them. His sympathies are obviously with Barth.”

1950.B

Apologetics.

[=> 1953.K]

Listed in *Jerusalem and Athens*, p. 498, but we have not seen a copy of it.

1950.C

THE INTELLECTUAL CHALLENGE OF THE GOSPEL.

London: Tyndale Press, 1950.

Pamphlet, 40 pp.

[1953.M-reprint]

The Tyndale Biblical Theology Lecture was delivered at Tyndale House, Cambridge, on July 10, 1950, at a meeting convened by The Tyndale Fellowship for Biblical Research.

“It is, therefore, the Protestant rather than the Romanist who may be expected to challenge the wisdom of the world. It is the genius of Protestantism to make the God of the Scriptures the final reference point of all predication. In Protestantism man is really taken to be the creature of God. Man is not thought of as participant with God in some principle of being that is above and exemplified in both. Protestantism does, in contrast with Romanism, make the Creator-creature distinction basic in its thought. The true Protestant refuses to say as much as one word about 'being in general.' To speak about 'being in general' is, in effect, to deny the self-sufficiency of God. It is to subject God to a standard that is above Him. It is to shift man's final allegiance away from God to an abstract principle of being and logic. And this in turn amounts to shifting man's allegiance away from God to man himself.”

1950.D

“Symposium on the Value of a Knowledge of the Dutch Language for Biblical and Theological Studies.”

Fuller Library Bulletin 5 (Jan-Mar 1950): 7.

1950.E

Psychology of Religion.

Syllabus, 127 pp.

[=> 1971.A]

1950.F

“Reading, Hearing, and Keeping the Word of God.”

Presbyterian Guardian 19/9 (16 Oct 1950): 185–86.

Also appeared in *The Witness* (Green Bay, WI: Eureka Classis) 31/2 (Feb 1951): 9–10.

[1962.K1-Opening Addresses]

1951.A

Review of *A History of Philosophical Systems*, edited by Vergilius Ferm.

Westminster Theological Journal 13/2 (May 1951): 186–89.
[11-*Christianity in Modern Theology*]

1951.B

Review of *Heaven: What Is It?* by Klaas Schilder.

Westminster Theological Journal 13/2 (May 1951): 219–20.
[cf. 1951.C]

Review of an English abridgement of Schilder's work on culture. Schilder and Van Til may be considered as participants in a general movement to correct weaknesses in the views of Kuyper and Bavinck.

"To him the acceptance of Abraham Kuyper's view of 'common grace' involves a weakening of a truly Christian philosophy of history and of culture. English readers get only a faint taste of the flavor of Schilder's argument in the eighteen pages of paraphrase that is offered to them. To be sure what is given in the English booklet is still very valuable. It is still far superior to what is usually produced on the subject of eschatology by orthodox writers. How could it be otherwise? It is still Schilder speaking. But the power of his voice has been greatly reduced. And it is precisely Schilder as a powerful voice against modern unbelief and every form of compromise of the gospel of God's grace that is sorely needed in our day."

1951.C

Review of *Christus in zijn Lijden*. Vol. I, *Christus aan den Ingang van zijn Lijden*. Vol. II, *Christus in den Doorgang van zijn Lijden*, by Klaas Schilder.

Westminster Theological Journal 14/1 (Nov 1951): 85–86.
[1955.J14-*Christianity in Modern Theology*]

This review shows Van Til's high regard for Schilder.

"The great and sovereign God, creator of the world, and ultimate determiner of man's destiny, stands at the center of Schilder's thought. Here is reformed, and therefore biblical, piety at its very best."

1951.D

Review of *Geschiedenis der Wijsbegeerte*. Vol. 1. by D. H. Th. Vollenhoven.

Westminster Theological Journal 14/1 (Nov 1951): 186–89.
[1955.J15, cf. 1936.D, 1951.E]

Provides Van Til's estimate of Vollenhoven's treatment of the "History of Philosophy."

"Over against the usual type of textbook, Vollenhoven is writing a history of philosophy from an avowedly Christian point of view. The usefulness of the present volume for apologetical purposes can scarcely be overestimated. Christian apologetics needs to trace the

devious paths by which the natural man has sought to suppress the truth within and about him. Only by understanding the various forms assumed by the enemy will the Christian apologete be able to set forth the truth clearly against falsehood. A history of philosophy, written from a fully Christian point of view, written by one who knows and believes Calvinism as Christianity come to its own, and written by a man of astounding erudition in the field of philosophy, is making its appearance in our day. It is an event of the first magnitude.”

1951.E

"Professor Vollenhoven's Significance for Reformed Apologetics."

In *Wetenschappelijke Bijdragen door Leerlingen van Dr. D. H. Vollenhoven Aangeboden ter Gelegenheid van 25-Jarig Hoogleraarschap de Vrije Universiteit*, edited by S. U. Zuidema, 68–71. Franeker: T. Wever, 1951.

[cf. 1951.D]

Written in honor of Vollenhoven's twenty-five years as professor at the Free University, Amsterdam.

“Dr. Vollenhoven has been primarily engaged in the formulation of the principles of a Calvinistic philosophy. Yet his work has indirectly stimulated the thinking of those whose business it is to concern themselves with the questions of apologetics. The great value of Vollenhoven's work for apologetics may perhaps be summed up in a word. It is to the effect that he has helped apologists for the Reformed Faith to see with increasing clarity that they must follow a fearless policy of challenge rather than a fearful policy of appeasement with respect to the wisdom of this world. They must not approach the 'natural' man, the would-be autonomous judge of all systems, including the Christian 'system,' by humbly submitting to him for his calm consideration the idea that Christianity is probably 'in accord with logic' and probably 'in accord with fact.' They must on the contrary require the would-be judge to be judged or interpreted in terms of Christianity.”

1951.F

Review of *Christianity and Reason: Seven Essays*, edited by Edward D. Myers.

Westminster Theological Journal 14/1 (Nov 1951): 104–107.

[1955.J9-*Christianity in Modern Theology*]

1951.G

"Wanted-A Reformed Testimony: A Common Witness of Reformed and Evangelicals Inadequate for our Time."

Presbyterian Guardian 20/7 (16 July 1951): 125–26, 136–37.

Van Til was continually burdened for the necessity of a consistently biblical apologetic, which he found only in the Reformed faith.

“Do Reformed Christians want their own witness to be identified before the world with those who cannot speak otherwise than words of compromise? Of course they do not. Then let them not either as churches or as individuals be joined to councils or associations where such compromise necessarily occurs, either through organizational or doctrinal relationships. Do Reformed Christians want their own witness, the only consistent witness to the Christian faith, to be heard in the world? Then let them band together with all Reformed men . . . everywhere for a common testimony to that which alone can really challenge the wisdom of the world. The Reformed Faith consistently expressed is the only thing that can challenge the God-defying humanism of this latter day.”

1951.H1

"Defending the Faith."

Torch and Trumpet 1/1 (Apr-May 1951): 16–18.
[1951.H1–4, 1952.H5–6, 1955.G12]

This series of six articles (except the fifth, on revelation) entitled, “Reformed Apologetics,” eventually became chapter twelve of *The Defense of the Faith*. Van Til sets the Reformed method of apologetics in contrast to the evangelical method of E. J. Carnell, which was presented in a series of articles written for *Moody Monthly* (Feb-Mar 1950). Carnell, a former student of Van Til, was at that time professor of apologetics at Fuller Theological Seminary. Van Til contrasts the approach of Mr. White (Calvinist) and Mr. Grey (Arminian-Evangelical) in confronting Mr. Black (the autonomous unbeliever).

1951.H2

"The Believer Meets the Unbeliever."

Torch and Trumpet 1/2 (June-July 1951): 17–19.

The second part of the series “Reformed Apologetics.”

1951.H3

"Needed: A Consistent Witness!"

Torch and Trumpet 1/3 (Aug-Sept 1951): 16–18, 29.
[cf. 1951.G]

The third part of the series “Reformed Apologetics.”

“To be sure, in practice the ‘evangelical’ is much better in his witness for the resurrection of Christ than he has been presented here. But that is because every evangelical, as a sincere Christian, is at heart a Calvinist. But witnessing is a matter of the head as well as of the heart. If the world is to hear a consistent testimony for the Christian faith, it is the Calvinist who must give it. If there is not a distinctively Reformed method for the defense of every article of the Christian faith, then there is no way of clearly telling an unbeliever just how Christianity differs from his own position and why he should accept the Lord Jesus Christ as his personal Saviour.”

1951.H4

"The Authority of Scripture."

Torch and Trumpet 1/4 (Oct-Nov 1951): 16–17, 31–32.

The fourth part of the series "Reformed Apologetics."

1951.I

"Common Grace."

The First Annual Institute of the Reformed Faith, edited by Lawrence Manrose. Philadelphia: Christ Bible Presbyterian Church, 1951. 19 pp.
[1952.A, 1972.E4]

Lectures given September 25–28, 1951, at Christ Bible Presbyterian Church in Philadelphia, PA. It was later reprinted as a pamphlet entitled *Particularism and Common Grace*.

1951.J

Metaphysics of Apologetics.

Philadelphia: Westminster Theological Seminary, 1951.
Syllabus, 198 pp.
[cf. 1925.A, 1932.G, 1969.F]

Retyping of an early syllabus, which became *A Survey of Christian Epistemology*.

1951.K

Christian Theistic Evidences.

Philadelphia: Westminster Theological Seminary, 1951.
Syllabus, 137 pp.
[=> 1953.L]

1951.L

"The Christian View of Truth."

Hong Kong: Reformation Translation Fellowship (Annual Report), 1951, p. 12f.

Translated by Paul Szto from *Introduction to Systematic Theology* [1949.D]

1952.A

PARTICULARISM AND COMMON GRACE.

Phillipsburg, NJ: Lewis J. Grotenhuis, 1952.

Pamphlet, 20 pp.

[cf. 1951.I, 1955.K, 1972.E4-*Common Grace and the Gospel*]

A study on the relation between common and special grace.

“If there is to be true challenge of the natural man by the gospel of the sovereign God then the particularism of this gospel must be supported by a commonness of the call of God to all men everywhere. Common grace must support special or saving grace; saving or special grace cannot be adequately presented except in relationship to and in connection with common grace. Together they form the covenant framework in which the sovereign God deals with man.”

1952.B

“The Old Man and the Sea.”

Presbyterian Guardian 21/10 (15 Oct 1952): 185–86.

[1962.K2]

The article is subtitled, “The Word of God the Only Answer to the Pessimism of the Age.”

1952.C

Christian Theistic Ethics.

Phillipsburg, NJ: Lewis J. Grotenhuis, 1952.

Syllabus, 135 pp.

[=> 1958.I]

1952.D

“Calvinism and Rationalism.”

Torch and Trumpet 1/6 (Feb-Mar 1952): 16–18.

1952.E

“Of Jesus and the Resurrection.”

Reformed Review 1/6 (June 1952): 80–89.

1952.F

An Introduction to Systematic Theology.

Philadelphia: Westminster Theological Seminary, 1952.

Syllabus, 158 pp.

[=> 1955.H]

This edition has been expanded to its final form.

1952.H5

"Special and General Revelation."

Torch and Trumpet 2/2 (June-July, 1952): 5–8.
[cf. 1951.H1–4]

This article, the fifth in the series "Reformed Apologetics," was not included in *The Defense of the Faith*. It points out that there is a distinctly Reformed doctrine of Scripture.

1952.H6

"Proofs for the Existence of God."

Torch and Trumpet 2/5 (Dec 1952-Jan 1953): 18–20, 29–30.
[cf. 1951.H1–4]

Sixth in the series "Reformed Apologetics."

"In preceding articles we have sought to indicate something of the difference between a Reformed and an 'evangelical' apologetics. Both Mr. White, the Reformed apologete, and Mr. Grey, the evangelical apologete, seek to defend the truth of Christianity. Both seek to get Mr. Black, the non-believer, to accept the truth about God and his creation. To both this is a matter of the greatest importance; they want to see Mr. Black redeemed from the 'wrath of God' that rests upon him. However, Mr. White and Mr. Grey have their internal disagreement about how best to win Mr. Black, and the reason for this disagreement is the fact that they disagree on the nature of that to which they would win Mr. Black. Their difference with respect to the method of apologetics is based on their difference with respect to theology. Mr. White holds to an unqualified while Mr. Grey holds to a qualified recognition of the sovereignty of God. Mr. Grey will recognize the sovereignty of God on condition that his own sovereignty be not altogether abolished. Naturally there will be a difference between them on the requirement they will place before Mr. Black. Mr. White will require absolute surrender to God; Mr. Grey will be satisfied with a negotiated peace. Mr. White will require that Mr. Black henceforth interpret the whole of his life in terms of God; Mr. Grey will advise Mr. Black to interpret most of his life in terms of God."

1952.K

"The Van Til-Masselink Debate."

MS, 58 pp.
[cf. 1953.G]

Transcription from a tape of an important debate at Grand Rapids, Spring 1952. Pp. 1–23 cover Van Til's lecture on common grace, and pp. 24–58 provide the debate between Van Til and Masselink. This

manuscript is in the Van Til Papers. It is a transcription from the tape made by Martin B. Nymeyer, with cover letter dated Feb 1, 1954, "Enclosed herewith is a transcription from the tape recording of the Van Til - Masselink debate of the Spring of 1952. This is the only copy she made and this likely the only copy in existence. The tape recording that Sutton made expired at just about the time in your address that some mention was made regarding the atom bomb. And as you will observe, the transcription ends at that point. . ."

1953.A

Review of *The Psychology of Religion*, by L. W. Grensted.

Westminster Theological Journal 15/2 (May 1953): 173–75.
[1955.J16-*Christianity in Modern Theology*]

1953.B

Review of *The Image of God in Man*, by David S. Cairns.

Westminster Theological Journal 16/1 (Nov 1953): 51–54.
[1955.J17-*Christianity in Modern Theology*]

1953.C

"Religious Philosophy: A Discussion of Richard Kroner's Book *Culture and Faith*."

The Calvin Forum 18/7 (Feb 1953): 126–28.

1953.D

"Resurrection Witnesses!"

Torch and Trumpet 3/1 (Apr-May 1953): 16–17, 29.

An Easter message on 1 Corinthians 15:48.

1953.E

"A More Excellent Ministry."

Presbyterian Guardian 22/9 (15 Sept 1953): 166–68, 174.
[cf. 1959.L, 1962.F]

A sermon on 2 Corinthians 3:18 preached at the ordination of Albert Edwards, November 14, 1952.

1953.F

"Revelation and Scientific Effort."

MS, 15 pp.
[1964.F2; cf. 1946.E]

This address to the Calvin College Alumni of the Chicago area, March 27, 1953, provides suggestions for developing a Christian philosophy of science. It was later entitled "Christianity and Scientific Effort" [1978.G13-*God of Hope*].

"... the believer can show the unbeliever that unless the universe which science investigates is what the Christian says it is, then there would be no such thing as science. It would be to indicate that unless the providence of God upholds all things as the creation has brought all things into existence, and unless the one all-inclusive plan or purpose that God has with the universe be back of all things, then there would be no intelligible way in which facts could be shown to be facts and laws could be shown to be laws. All the basic concepts of science would be floating concepts, a network thin and airy up in the sky, without any ascertainable contact with anything empirical. On the other hand, the facts would be one mass of blooming, buzzing confusion without ascertainable separate existence the one from the other."

1953.G

LETTER ON COMMON GRACE.

Phillipsburg, NJ: Lewis J. Grotenhuis, 1953.
Pamphlet, 66 pp.
[1955.L; cf. 1952.K, 1955.H]

This reply to William Masselink's *Common Grace and Christian Education*, was later included in the book, *Common Grace and the Gospel* [1972.E6].

"But there were two considerations that compelled me finally to seek a combination of some of the elements of each position [Princeton and Amsterdam]. Negatively, Kuyper was surely right in stressing that the natural man does not, on his principles, have any knowledge of the truth. But Hodge and Warfield taught the same thing in their theology. It was only in their apologetics that they did not lay full emphasis upon this teaching. Positively, Hodge and Warfield were quite right in stressing the fact that Christianity meets every legitimate demand of reason. Surely Christianity is not irrational. To be sure, it must be accepted on faith, but surely it must not be taken on blind faith. Christianity is capable of rational defense. And what the Princeton theologians were really after when they said that Christianity is in accord with reason, is that it is in accord with the reason that recognizes its creatureliness and its sinfulness. It is only that the difference between the Christian and the non-Christian concepts of possibility and probability has not been adequately brought out by them."

1953.H

[Articles on Education.]

In *Fundamentals of Christian Education*, edited by Cornelius Jaarsma. Grand Rapids: Eerdmans, 1953.

[1971.Ea1–4-*Essays on Christian Education*, appendices]

The following lectures originally given for the National Union of Christian Schools (NUCS), were collected by Jaarsma.

1953.H1 “The Education of Man-A Divinely Ordained Need,” 39–59. [1930.E]

1953.H2 “Faith and Our Program,” 121–39. [1933.J]

1953.H3 “The Full-Orbed Life,” 157–70. [1931.I]

1953.H4 “Antitheses in Education,” 437–58. [1932.H]

1953.I

“Noah the Man of God (Building the Ark of God).”

Presbyterian Guardian 22/10 (15 Oct 1953): 186–88.

[1962.K3-Opening Addresses)

1953.J

“Witnesses to Christ: Ye are My Witnesses.”

Presbyterian Guardian 22/6 (15 June 1953): 106.

[1962.L1-Commencement Addresses]

1953.K

Apologetics.

Philadelphia: Westminster Theological Seminary, 1953.

Syllabus, 99 pp.

[=> 1956.K]

1953.L

Christian Theistic Evidences.

Phillipsburg, NJ: Lewis J. Grotenhuis, 1953.

Syllabus, 136 pp.

[=> 1961.J]

1953.M

THE INTELLECTUAL CHALLENGE OF THE GOSPEL.

Phillipsburg, NJ: Lewis J. Grotenhuis, 1953.

Pamphlet, 40 pp.

[1950.C]

“In 1950 The Tyndale Press in London published the address contained in the present pamphlet. It is now being republished, with permission, in this country. The writer would gladly have extended the pamphlet by expounding more fully the dialectical and Roman Catholic positions. This has been suggested by reviews of the first edition, but such an extension would tend to defeat the purpose of having a brief, synoptic picture of modern thought and of the message of the Reformed Faith in relation to it.”

1953.N

"Christianity and Crisis Theology."

Reformed Faith and Life (Hong Kong) 10–12 (1953): 45–48.
[cf. 1948.D]

Chinese version.

1954.A

Review of *Karl Barth's Church Dogmatics*, by Otto Weber.

Westminster Theological Journal 16/2 (May 1954): 237–38.

1954.B

"Has Karl Barth Become Orthodox?"

Westminster Theological Journal 16/2 (May 1954): 135–81.
Philadelphia: Presbyterian and Reformed, 1954 (pamphlet offprint).
[cf. 1938.F; 1954.L-Chinese abridgement; 1959.R-Korean translation]

This article later appeared in *The New Modernism* [1972.Ga2], and was translated into Korean by the Korean Society for Reformed Faith and Action.

"... what appears in his writings, his latest and most mature writings, is calculated to lead men to think that they are not sinners, that they are not subject to the wrath of God, that their sins need not be washed away through the blood of the Son of God and Son of Man, Jesus of Nazareth, who was born of the virgin Mary, died and rose again with the same body with which he was laid in the tomb. For men to depend upon the Jesus Christ of Barth is to depend upon themselves as inherently righteous. Shall not preachers of the gospel call men away from this other gospel which is not the gospel? Is the church now any less responsible for setting off the truth against error than it was at Nicaea, at Chalcedon, not to speak of Dort or the assembly of the Westminster divines? No heresy that appeared at any of these was so deeply and ultimately destructive of the gospel as is the theology of Barth. Never in the history of the church has the triune God been so completely and inextricably intertwined with his own creature as he has been in modern dialectical thought."

1954.C

"Dimensionalism or the Word? Comments on the Theology of Dr. John A. Mackay."

Presbyterian Guardian 23 (15 June 1954): 105–6, 118–19.

[cf. 1967.C2]

Address at the annual dinner of the Westminster Alumni Association, May 11, 1954.

1954.D

COMMON GRACE.

Philadelphia: Presbyterian and Reformed, 1954. 95 pp.

[1941.E, 1972.E]

This second printing is the same as 1947.C, but in paperback.

1954.E

"Common Grace and Witness-Bearing."

Torch and Trumpet 4/5 (Dec 1954-Jan 1955): 1–10.

[1956.M, 1972.E5-*Common Grace and the Gospel*]

This lecture was given at the Eastern Avenue Christian Reformed Church under the auspices of The Reformed Fellowship, Grand Rapids, Michigan, October 21, 1954.

1954.F

PAUL AT ATHENS.

Philadelphia: Presbyterian and Reformed, 1954.

Pamphlet, 19 pp.

This pamphlet contrasts Paul's presentation of the resurrection to the Greeks in Acts 17 with those in the modern age who want to place it in an alien philosophical framework.

"We must surely do what Paul did, tear our garments when men would weave our message into the systems of thought which men have themselves devised. We must set the message of the cross into the framework into which Paul set it. If we do not do so, then we are not really and fully preaching Jesus and the resurrection. The facts of Jesus and the resurrection are what they are only in the framework of the doctrines of creation, providence and the consummation of history in the final judgment. No man has found this framework unless he has been converted from the other framework through the very fact of the death and resurrection of Jesus as applied to him by the Holy Spirit and His regeneration power. It takes the fact of the resurrection to see its proper framework and it takes the framework to see the fact of the resurrection; the two are accepted on the authority of Scripture alone and by the regenerating work of the Spirit. Half-way measures therefore will not suffice; the only

method that will suffice is that of challenge of the wisdom of the world by the wisdom of God.”

1954.G

THE DILEMMA OF EDUCATION.

Grand Rapids: National Union of Christian Schools, 1954.
Pamphlet (mimeo), 56 pp.
[1956.D, 1971.E3]

This analysis of modern theories of education was written at the request of Dr. John A. Vander Ark, Secretary for the NUCS.

Introduction

1. The Instrumentalist’s View of Education (John Dewey)
2. The Idealist’s View of Education (Plato)
3. Some Recent Views on Education (Arnold Nash, Henry Van Dusen)
4. Various Christian Views of Education (Roman Catholic, Fundamentalist)
5. The Reformed View of Education

“The Reformed community, we conclude, must follow its own educational program. Much as it appreciates what is done by brethren of non-Reformed Christian persuasion, it is on the Reformed basis alone that a comprehensive Christian view of life can be set over against the world of unbelief. Only the Reformed view shows the full power of Christianity in meeting the challenge of the wisdom of the world and in offering men, with the pleading voice of the Christ who wept over the multitudes of Jerusalem, the reward of their labor for this life and the life to come. The Reformed community takes no delight in building alone. It takes no delight in living in ecclesiastical isolation. But if there is reason for it to live and to work alone ecclesiastically then there is the same reason for working alone educationally. And yet our hope is not to work alone forever. Our aim is the ultimate good of all who love the gospel and all those who should love the truth.”

1954.H

“General and Special Revelation.”

[1964.F3, 1967.Ba1-*Protestant Doctrine of Scripture*]

An address to the First Calvinistic Science Conference, held in Grand Rapids, May 21, 1954. In it Van Til explains what he believes is the proper relation between general and special revelation in Reformed theology.

“The believer, as Calvin stresses, is most anxious to explore the works of God. And the unbeliever, in clinging to his rejection of the special principle [Scripture], is made tributary to the service of the special principle. By being made tributary to the special principle he indirectly contributes to the true development of the natural principle [general revelation]. Those who refuse to submit the natural principle to the special principle are untrue to the natural principle itself. Their discoveries of truth in the area of the works of God, therefore,

rightly belong to those who are covenant-keepers in principle. The unity of science is accomplished in Christ, the Savior of the world.”

1954.I

“Christ the Hope of the World (The Unknown Christ).”

Presbyterian Guardian 23/10 (15 Oct 1954): 185–86.

[1962.K4-Opening Addresses]

Opening address at WTS, 1954.

“The Christ nobody knows is but an excuse to get away from facing the Christ men know all too well. The Pharisees in their day also pretended not to know that Jesus was the Christ. They relativized the Absolute One who stood in their midst. The miracles by which he proved that he was the Christ, they said, were done by Beelzebub the prince of the devils. Their pretense not to know turned into assurance that Jesus was not the Christ. They put him out of the way. They looked for another that should come. They refused to enter into the kingdom and kept others that were entering in from following Jesus. Holding to their self-righteousness they refused to repent. They nailed him finally to the cross and thereby proved that they were sure he was a false Christ. They were the ‘experts in the Scriptures’ but rejected the Christ of the Scripture.”

1954.J

“The Men Who Walked to Emmaus.”

[1962.L2-Commencement Addresses]

Commencement address at WTS, 1954.

1954.K

A CHRISTIAN THEORY OF KNOWLEDGE.

Phillipsburg, NJ: Lewis J. Grotenhuis, 1954. 224 pp.

[1957.D; Note that the chapters were later split up between two books: *The Defense of the Faith* [1955.G] and *A Christian Theory of Knowledge* [1969.G]

This work provides an historical survey of the contrast between Christian and apostate epistemology. As such it may be considered an history of apologetics.

1. Preliminary Survey [1969.G1]
2. The Holy Scriptures [1969.G2]
3. The Autonomous Man [1969.G3]
4. The Church Fathers [1969.G4]
5. Autonomy and Authority [1969.G6]
6. Evangelicalism and Scripture [1969.G7]
7. Natural Theology and Scripture [1969.G8]

8. Common Grace and Scripture [1955.G8]
9. Old Princeton and Amsterdam Apologetics [1955.G13-abridged]

1954.L

"Has Karl Barth Become Orthodox?"

Reformed Faith and Life (Hong Kong) 7–9 (1954): 152–58.
[cf. 1954.B]

Chinese translation.

1955.A

Review of *A New Critique of Theoretical Thought*. Vol. 1, by Herman Dooyeweerd.

Westminster Theological Journal 17/2 (May 1955): 180–83.

“Following in the footsteps of Augustine, Calvin, and Kuyper, Dooyeweerd and his associates are now greatly enriching Christian philosophical literature.”

1955.B

Review of *De Triomf der Genade in de Theologie van Karl Barth*, by G. C. Berkouwer.

Westminster Theological Journal 18/1 (Nov 1955): 58–59.

Van Til begins to voice a major objection to the views of Berkouwer.

“In 1936 he [Berkouwer] wrote a book under the title *Karl Barth*. In this book Berkouwer’s contention is that Barth’s theology is nominalistic. As such it is, says Berkouwer, ‘the opposite of a Scriptural dogmatics.’ In the present work on Barth, however, a quite different note is heard. Berkouwer now speaks of Barth’s theology as being a theology of grace. Berkouwer has given no evidence to prove that Barth’s view of Scripture is today less activist than he himself formerly said it to be. He has given no evidence to show that his own earlier charge of nominalism is no longer in point. Until he does we shall be compelled to follow his earlier lead when he said that Barth’s was an iron-clad principle of speculative origin and as such diametrically opposed to the Reformation idea of Scripture and its teaching.”

1955.C

"Where Do We Go from Here in Theology?"

Religion in Life 25/1 (Winter 1955–56): 5–34.

An article by Nels Ferré included responses by Paul Tillich, Cornelius Van Til, and Alden Kelley. It was also issued as a separate pamphlet (32 pp.), and Van Til’s response is pp. 20–26.

1955.D1

“Calvinism.”

In *The Twentieth Century Encyclopedia of Religious Knowledge*, edited by Lefferts A. Loetscher, 1:199. Grand Rapids: Baker, 1955.
[cf. 1960.D1]

Discusses the epistemology, ontology, and ethics of Calvinism.

1955.D2

“Common Grace.”

In *The Twentieth Century Encyclopedia of Religious Knowledge*, edited by Lefferts A. Loetscher, 1:271–73. Grand Rapids: Baker, 1955.
[cf. 1956.M, 1960.D2]

This general treatment discusses the concept of common grace, the history of its development, its relation to natural theology, and its integration with other doctrines.

“After mankind fell into sin, God continues his conditional dealings with mankind. He continues to give life and favor, and he restrains man in his path ‘unto death’ so that man gives some measure of externally favorable response to the striving of God’s Spirit with him. Thus, in spite of his hatred of God, the sinner is bound to respond with some measure of respect for the laws and favors of God. Every fact about and within him speaks to man of the goodness of God. Every fact is to the sinner a call to repentance for sinning against the goodness of God. Every fact says to him, ‘Do this and thou shalt live; do that and thou shalt die.’ Only thus is civilization to be accounted for. And thus the stage is set daily for the ‘vessels of mercy’ and for the ‘vessels of wrath,’ each to react significantly in his own way, in faith or in disobedience, toward his own ultimate destiny.”

1955.D3

“Corruption.”

In *The Twentieth Century Encyclopedia of Religious Knowledge*, edited by Lefferts A. Loetscher, 1:301. Grand Rapids: Baker, 1955.
[cf. 1962.C]

1955.D4

“Covenant Theology.”

In *The Twentieth Century Encyclopedia of Religious Knowledge*, edited by Lefferts A. Loetscher, 1:306. Grand Rapids: Baker, 1955.
[cf. 1945.A]

Van Til distinguishes between the covenant of common grace, the covenant of works, and the covenant of grace.

1955.D5

“Augustine.”

In *The Twentieth Century Encyclopedia of Religious Knowledge*, edited by Lefferts A. Loetscher, 1:98. Grand Rapids: Baker, 1955.

1955.E1

“The Sympathetic Christ (On Preaching Christ).”

Presbyterian Guardian 24/10 (15 Oct 1955): 135–36.
[1962.K5]

An opening address at WTS, 1955.

1955.F

“The Christ of the Scriptures.”

Presbyterian Guardian 24/7 (15 July 1955): 101–2, 107–8.
Commencement address at WTS, 1955.

1955.G

THE DEFENSE OF THE FAITH.

Philadelphia: Presbyterian and Reformed, 1955. 436 pp.
[2d ed.-1963.B; 3d ed.-1967.A]

The first edition of this work presents a summary of Van Til’s basic system of apologetics. In it he contrasts the historic Reformed Faith and its method of defense with Roman Catholicism, Arminianism, and dialectical theology. Its secondary purpose was to serve as a response to the attacks of his position made in *The Calvin Forum*, 1953–1954 [See “Calvin Forum Attacks Westminster Professor.” *Presbyterian Guardian* 22/10 (15 Oct 1953): 193]. Van Til’s defense was made by compiling sections from a number of syllabi and integrating them into a new whole. The introduction to the book provides a brief survey of the criticisms that were made by William Masselink, Cecil and Jesse De Boer, Orlebeke, Van Halsema, and James Daane. Part one is a systematic presentation of Van Til’s system. Part two provides Van Til’s answer to the objections surveyed in the introduction.

Preface

Part One—The Structure of My Thought

Introduction [Apologetics Syllabus, 1947.G, 1953.K]

1. Christian Theology

2. The Christian Philosophy of Reality
3. The Christian Philosophy of Knowledge
4. The Christian Philosophy of Behaviour
5. Christian Apologetics (Point of Contact)
6. Christian Apologetics (The Problem of Method)
7. Christian Apologetics (Authority and Reason)
8. Common Grace and Scholasticism [1954.K8]

Part Two—Objections Considered

9. Theological Problems (James Daane)
 10. Christian Metaphysics (Buswell) [cf. 1949.C]
 11. Christian Epistemology (A. Kuyper)
 12. Christian Apologetics (Carnell) [cf. 1951.H]
 13. Amsterdam and Old Princeton [1954.K9]
 14. Common Grace and Existentialism
- Appendix I—The Three Points of Common Grace
 Appendix II—A List of Dr. Van Til's Writings
 Index

“The present writer has from time to time prepared syllabi for his classes in Christian Apologetics. A number of 'outsiders' have taken an interest in these syllabi. Some have used them for classroom teaching; others have subjected them to critical analysis. The present volume seeks to be of service to both types of readers. In the first place it seeks to set forth in positive fashion what seems to the writer to be the biblical method of defending the Christian Faith. This necessitates making a comparison between the Romanist-Evangelical and the Reformed points of view concerning apologetics. In the second place this work deals with contemporary objections which have been made against the writer's views of apologetics. While therefore this book is, in a sense, an answer to critics, that is not its primary purpose. Its primary purpose is to set forth, in broad outline, a method of defending Christianity which is consistent with the nature of Christianity.” -from the Preface

1955.H

An Introduction to Systematic Theology.

Philadelphia: Westminster Theological Seminary, 1955.
 Syllabus, 272 pp.
 [=> 1966.G]

This enlarged edition includes an added appendix on Masselink's views concerning common grace, the absolute ethical antithesis, and the image of God in man [cf. 1953.G].

1955.I

CHRISTIANITY AND IDEALISM.

Philadelphia: Presbyterian and Reformed, 1955. 139 pp.

Having been accused by the *Calvin Forum* writers of being under the influence of idealism [see note in 1955.G], this collection of book reviews on modern idealistic philosophy (1930–1942) was published in order to clarify his opposition to it [cf. 1964.B2].

1. God and the Absolute [1930.A]
2. Recent American Philosophy [1937.C]
3. The Theism of A. E. Taylor [1939.B]
4. *Philosophical Foundations*, John Thomas [1941.B]
5. *Studies in the Philosophy of Religion*, A. A. Bowman [1939.A]
6. *A Sacramental Universe*, A. A. Bowman [1940.A]
7. *The Nature and Destiny of Man*, Reinhold Niebuhr [1941.C]
8. *The Logic of Belief*, D. Elton Trueblood [1942.B]
9. *The Doctrine of God*, Albert Knudsen [1930.D]
10. Kant or Christ? [1942.C]

“From time to time I have written on the relation of idealist philosophy to Christianity. It is obvious that such philosophies as materialism and pragmatism are foes of Christianity. It is less obvious but no less true that Idealism and Christianity are mutually exclusive. Christianity teaches man to worship and serve God the Creator. Idealism, no less than materialism or pragmatism, teaches man to serve and worship the creature. Idealism has a language which resembles that of Christianity but its thought content leads inevitably toward pragmatism. That is the idea expressed in the articles that are herewith reproduced. The relation between Idealism and Christianity has recently become a controversial issue among Reformed Christians. This accounts for the republishing of these articles.”-from the Preface

1955.J

CHRISTIANITY IN MODERN THEOLOGY.

Phillipsburg, NJ: Lewis J. Grotenhuis, 1955. 89 pp.

A collection of some of Van Til's more significant book reviews of both liberal and evangelical authors, originally published in the *Westminster Theological Journal*.

1. Emil Brunner, *Der Mensch im Widerspruch* [1938.A]
2. Paul A. Schilpp (ed), *The Philosophy of Alfred North Whitehead* [1942.A]
3. Reinhold Niebuhr, *The Nature and Destiny of Man: II -Human Destiny* [1943.A]
4. C. E. M. Joad, *God and Evil* [1943.C]
5. Dagobert Runes (ed), *Twentieth Century Philosophy* [1943.B]
6. Ralph Flewelling, *The Survival of Western Culture* [1944.A]
7. Wilbur M. Smith, *Therefore, Stand* [1946.A]
8. G. C. Berkouwer, *Geloof en Rechtvaardiging* [1949.A1]
G. C. Berkouwer, *Geloof en Heiliging* [1949.A2]
9. Edward Myers (ed), *Christianity and Reason* [1951.F]
10. Alan Richardson, *Christian Apologetics* [1948.A1]
Edward J. Carnell, *An Introduction to Christian Apologetics* [1948.A2]
11. Vergilius Ferm (ed), *A History of Philosophical Systems* [1951.A]

12. S. J. Ridderbos, *De Theologische Cultuurbeschouwing van Abraham Kuyper*, [1948.C1]
I. A. Diepenhorst, *Algemeene Genade en Antithese* [1948.C2]
13. J. J. Louet Feisser, *De Strijd Tegen de Analogia entis in de Theologie van Karl Barth*
[1950.A]
14. K. Schilder, *Christus in zijn Lijden* [1951.C]
15. D. H. Th. Vollenhoven, *Geschiedenis de Wijsbegeerte* [1951.D]
16. L. W. Grensted, *The Psychology of Religion* [1953.A]
17. David Cairns, *The Image of God in Man* [1953.B]

1955.K

PARTICULARISM AND COMMON GRACE.

A reprint [1951.I, 1952.A, 1972.E4]

1955.L

A LETTER ON COMMON GRACE.

A reprint [1953.G, 1972.E6]

1955.M

“The Theology of Emil Brunner.”

MS, 46 pp.

Three lectures delivered at Berkeley, California, in 1955.

1956.A

Review of *Foundations of Christian Knowledge*, by Georgia Harkness.

Westminster Theological Journal 18/2 (May 1956): 176–79.

1956.B

Review of *Reinhold Niebuhr: His Religious, Social, and Political Thought*, edited by Charles W. Kegley and Robert Bretall.

Westminster Theological Journal 19/1 (Nov 1956): 57–62.

1956.C

CHRISTIAN PHILOSOPHY.

Phillipsburg, NJ: Lewis J. Grotenhuis, 1956.

Pamphlet, 7 pp.

A short tract on the importance of developing a self-consciously Christian philosophy.

“If a philosophy is really to be a Christian philosophy it must interpret its own starting-point and its own criterion in terms of the infallible authority of Scripture. And it is only Reformed thinkers who have the courage to do this. Romanists and Arminians do not even accept the unlimited authority of Scripture in the formation of their systems of theology. How then can we expect them to formulate a Christian system of philosophy? If a philosophy is to be Christian it must be Calvinist. But is it then philosophy? Our answer is that a life and world view that is all-comprehensive and thoroughly self-conscious may fairly be called a philosophy. Non-christian thinkers have for centuries usurped the term philosophy. They claimed to be the only ones that followed the facts and operated by principles of reason. As a matter of fact, on any but the Christian, and more specifically the Calvinist view, facts are meaningless and reason operates in a vacuum. Only on the presupposition that the self-contained God of Scripture controls all things, can man know himself or anything else. Thus a truly Christian philosophy is the only possible philosophy. Other philosophies are or should be called such by courtesy. Those who crucify reason while worshipping it; those who kill the facts as they gather them, ought not really to be called philosophers.”

1956.D

THE DILEMMA OF EDUCATION.

Philadelphia: Presbyterian and Reformed, 1956.

Pamphlet, 44 pp.

[1954.G, 1971.E3-*Essays on Christian Education*]

Typographical errors were corrected for this second edition.

1956.E

"Boston Personalism."

MS, 57 pp.

[1963.E3, 1978.G16; cf. 1930.D]

A lecture to the faculty of Boston University School of Theology, March 6, 1956.

1956.F

"The Person of Christ."

MS, 5 pp.

[1964.F4-Miscellaneous Addresses and Book Reviews]

A lecture presented at the Inter-faculty Conference of Lutheran Theological Seminary, Philadelphia, April 27, 1956.

“Conscious of the impossibility of finding either the ‘Jesus of History’ or the ‘Christ of faith’ others seek anew for some refined combination of the two. And in this effort there confronts us anew and in concentrated form the inescapable necessity of choosing with the historic church to bow before the self-attesting and self-explaining Christ of the Scriptures or to construct a Christ-ideal from the materials of a self-existing and self-explanatory man. For the Christ that results from the effort at interpreting him from the historical documents not regarded from the start as the self-attesting Word of Christ, is yet no more than a projection of a man that does not need this Christ in any case. Why teach men to herald, witness to, and set forth the meaning of a Christ that cannot be found or, if he can be found, has no help to offer man?”

1956.G

“The Great Question Mark (Non-ecumenical Christians).”

Presbyterian Guardian 25/9 (15 Oct 1956): 134, 141–42.

[1962.K6-Opening Addresses]

Opening address at WTS, 1956.

1956.H

“Christ the Light of the World.”

[1962.L4-Commencement Addresses]

Commencement address at WTS, 1956.

“History is lit up by him who is Lord of history. There is no eternal darkness that envelops God as well as men. God is light and in him is no darkness at all. And Christ is God. In his light men may see light. He has gone to prepare a place for those who believe in him in the realms of light. In the midst of a world that revels in its darkness, boasting proudly of light even while claiming that the God with them is in darkness; proclaim, teach all men of the light through which men may have eternal life and joy and peace. Fear not those who love darkness rather than light. God may give even them the light. Paul the persecutor was turned by that great light of him who is the light of the world into an apostle of that light. He can, he will, according to his promise, till the end of time, thus translate men from darkness into light.”

1956.I

“God Gave Us Luther.”

MS, 34 pp.

A Reformation Day address at Calvary Orthodox Presbyterian Church (Glenside, PA), on October 31, 1956.

1956.J

"The Authority of Scripture . . ."

In "Life After Death-How Religion Views Survival: A Protestant View."

Tomorrow 5/1 (Autumn 1956): 67–71.

Reprinted in *Does Man Survive Death? A Symposium*, edited by Eileen J. Garrett, 125–29. New York: Helix Press, 1957.

1956.K

Apologetics.

Philadelphia: Westminster Theological Seminary, 1956.

Syllabus, 99 pp.

[=> 1959.N]

1956.L

[Letter of Reply to James Daane on the Free Offer and Common Grace.]

The Reformed Journal 6/11 (Dec 1956): 20–21.

A reply to an article by Daane in *The Reformed Journal* 6/8 (Sept 1956): 6–9, "The Free Offer of the Gospel," in which Daane had critiqued a booklet by Van Til's colleagues Ned Stonehouse and John Murray.

1956.M

COMMON GRACE AND WITNESS-BEARING.

Phillipsburg, NJ: Lewis J. Grotenhuis, n. d.

Pamphlet, 29 pp.

[1954.E, 1972.E5]

The article which appeared in *Torch and Trumpet* was published in pamphlet form. Its purpose was to promote a balanced view of common grace.

"There lies before us the highway of the Christian faith. May we ever drive upon it, without veering either to the left or to the right. . . . Either going off to the right by denying common grace or going off to the left by affirming a theory of common grace patterned after the natural theology of Rome is to fail, to this extent, to challenge the wisdom of the world. In neither case is the call of God to man made truly universal. In denying common grace we say, in effect, that God does not really call some men to repentance at all. In affirming a natural theology type of common grace, we fail to show that God calls all men everywhere and in all dimensions of life. In neither case do we show man the full glory of the gospel and of the Christ, the Savior of the world."

1957.A

Review of *The Pattern of Authority*, by Bernard Ramm.

Presbyterian Guardian 26/5 (15 May 1957): 77–78.

[cf. 1964.F5-Miscellaneous Addresses and Book Reviews; cf. 1967.B6-*Protestant Doctrine of Scripture*]

“Why should those who, like Ramm, hold to the view of the testimony of the Holy Spirit similar to that of Calvin, seek to avoid the charge of obscurantism from the followers of Schleiermacher, for whom the Holy Spirit and His work result from the power of development which resides in human nature itself?”

1957.B

Review of *The Communication of the Christian Faith*, by Hendrik Kraemer.

Westminster Theological Journal 19/2 (May 1957): 208–212.

1957.C

Review of *Systematic Theology. Vol. 2, Existence and the Christ*, by Paul Tillich.

Westminster Theological Journal 20/1 (Nov 1957): 93–99.

1957.D

A Christian Theory of Knowledge.

Philadelphia: Westminster Theological Seminary, 1957.

Syllabus, second printing.

[1954.K]

1957.F

“Mt. Olympus (The New Evangelicalism).”

Presbyterian Guardian 26/9 (15 Oct 1957): 131–32.

[1962.K7]

Opening address at WTS, 1957.

1957.G

“Comfort Ye My People.”

[1962.L5]

Commencement address at WTS, 1957.

1958.A

Review of *Church Dogmatics-The Doctrine of God (2:2)*, by Karl Barth.
Westminster Theological Journal 21/1 (Nov 1958): 75–78.

Van Til identifies Barth's universalism as the antithesis of Calvinistic theology.

“It appears then that Barth's 'radical departure' from Calvin on the doctrine of election is but the central expression of his radical departure from Calvin and the Reformed Faith on the whole theological front. It is a 'Christianity' so reconstructed as not to allow for any grace, let alone the sovereign grace of the Reformed Confessions, that Barth advocates.”

1958.B

Review of *Faith and Ethics: The Theology of H. Richard Niebuhr*, edited by Paul Ramsey.
Westminster Theological Journal 21/1 (Nov 1958): 107–114.

“Niebuhr has sought to combine the best of the insights of various modern theologians and to avoid their extremes. His theology is a theology of the center even among theologies of the center. As such it is typical of modern theology at its best. The superficial optimism of Ritschl is left far behind. With Barth, Niebuhr wants to interpret reason in terms of revelation. Yet this revelation is to give him such definite ideas about 'divine unity' as to require the rejection of all ideas of unity not inclusive of all men.”

1958.C

"Evangelical Responsibility."

Torch and Trumpet 8/3 (July-Aug 1958): 19–20.
[cf. 1960.K]

A review of Carl Henry's *Evangelical Responsibility in Contemporary Theology*.

“We cannot go to the dictionary and ascertain the meaning of the words 'transcendence' and 'immanence' in order then to say that pantheism overstates immanence and deism overstates transcendence while theism keeps the two in balance. The classic modernism does not merely exaggerate God's immanence. *It has a wrong view of immanence*. Its immanence virtually amounts to identity. And neo-orthodoxy does not merely over-emphasize God's transcendence. *It has a wrong view of transcendence*. Its idea of transcendence is virtually that of separation. Evangelicalism is not a nicely balanced mixture of identity and separation. Evangelicalism is not the middle point between non-Christian systems of philosophy as they swing back and forth between extreme rationalism and extreme irrationalism. There is nothing that evangelicals need to warn men against more than to be caught by the pendulum swing of human speculation. If the evangelical rejoices in the movement of the pendulum as it today turns away from rationalism, he should realize that this pull away from rationalism is accomplished by the power of its correlative, namely, irrationalism. Again, if the evangelical rejoices in the movement of the pendulum as it turns away from irrationalism, he should realize that the pull away from irrationalism is accomplished by the power of its correlative, namely, rationalism.”

1958.D

The Triumph of Grace: The Heidelberg Catechism. vol. 1, Introduction.

Philadelphia: Westminster Theological Seminary, 1958.

Syllabus, 159 pp.

Only one volume of this syllabus ever appeared. It contains a history of the major figures of modern apostate theology. It is possible that it was written in response to Berkouwer's *The Triumph of Grace in the Theology of Karl Barth* [cf. 1955.B]; it follows the example of Klaas Schilder in his detailed exposition, the *Heidelbergsche Catechismus* (4 vols., Goes, 1947–1952), in which he provides a penetrating criticism of many modern theologians, especially Barth [see 1962.H, p. 139ff.]

1. The Spirit of the Catechism
2. The Church Confesses
3. Friedrich Schleiermacher
4. Albrecht Ritschl
5. Karl Barth
6. Berkouwer on Barth
7. Barth on Eschatology
8. Barth on the Atonement
9. Barth on Providence

"... The influences of unbelief are very subtle. If they are permitted to enter into the church, by way of the avenues of science, philosophy, and theology, the effect will be detrimental even for the simple believer. And the most sophisticated scholar, whether scientist, philosopher, or theologian, is and always remains first of all a simple believer. His confession of faith, as a religious act in the narrower sense, will be crippled to the extent that he has not learned to make his thought captive to the obedience of Christ, when engaged as a scientist, a philosopher, or a theologian. And when the simplicity of faith is marred in the case of the sophisticated members of the church, this will act detrimentally upon the nonsophisticated members of the church. The corporate witness of the church of Christ will be grievously weakened by those of its members who seek to be truly religious in their worship but who are not also basically religious, as covenant-keepers when engaged as scientists, as philosophers, and as theologians. If the Heidelberg Catechism is to be the whole-souled and unified expression of the corporate testimony of the universal, and therefore the Protestant and Reformed Church of Christ, there must be a complete submission to Scripture on the part of all of its members in all of their thought and activity."

1958.E

"Existenz Philosophy and Christianity."

MS, 24 pp.

An address given at Brandeis University, April 28, 1958. In this critique of the program of existentialist philosophy Van Til treats the "Christian existentialists" Gabriel Marcel, Tillich, and Barth.

"Thus the picture of existentialism, as it is in itself and as it finds expression in various modern Christologies, remains one of unrelieved darkness. Life cannot be lit up to man in terms of man, himself making his choices in the void, or rather, unable to make them because he has no coherence within himself. Christians are therefore bound to plead with men to

forsake the wisdom of the world, which is foolishness with God, and turn to the foolishness of preaching, through which it pleases God to save those who believe.”

1958.F

“The New Christ.”

[1962.K8]

Opening address given at WTS, 1958.

1958.G

“Christ Prays For His Servants (That the World May Believe).”

Presbyterian Guardian 27/6 (15 June 1958): 84–85.

[1962.L6]

Commencement address at WTS, 1958.

1958.H

[Letter on the visit of Dr. Dooyeweerd.]

MS, 6 pp.

Mimeographed copies of this letter to Fred Klooster and Henry Van Til apparently were circulated. He deals with Dooyeweerd’s presentation of the gospel and his views on biblical authority and Genesis [cf. 1961.B].

1958.I

Christian Theistic Ethics.

Philadelphia: Westminster Theological Seminary, 1958.

Syllabus, 135 pp.

[=> 1964.D]

1959.A

Review of *Die Kirchliche Dogmatik*, (4:3.1), by Karl Barth.

Westminster Theological Journal 22/1 (Nov 1959): 64–69.

“It then appears that Barth teaches a sort of Platonic universalism. All men have from all eternity been participant in Christ. Barth’s rejection of doubt, though couched in biblical terms is, basically, no more than a firm trust in the notion that all things must be interpreted in terms of the *a priori* assumption of man’s participation in deity. By means of this virtual Platonism Barth secularizes the biblical teaching of the promises of God as being yea and amen in Christ.”

1959.B

"Calvin as a Controversialist."

Torch and Trumpet 9/3 (July-Aug 1959): 5–9.
[cf. 1959.C; 1976.B-in *Soli Deo Gloria*]

1959.C

"Calvin and Modern Subjectivism."

Torch and Trumpet 9/4 (Sept 1959): 14–16.
[cf. 1959.B]

1959.D

"What About Karl Barth?"

Eternity 10/9 (Sept 1959): 19–21.
[cf. 1938.E, 1958.D6, 1959.J]

A reply to Donald G. Barnhouse's article, "What about Paul Tillich?" *Eternity* 10/6 (June 1959): 15–18, 46–48. Subsequent replies to Van Til's article in *Eternity* include Walter R. Martin, "More about Karl Barth." 10/11 (Nov 1959): 21–23, 38–39; and James Daane, "The Man Who Understands Karl Barth." [i.e., Berkouwer] 11/6 (June 1960): 25–26, 46. [cf. 1959.J]

1959.E

"What of the New Barth?"

Christianity Today 3/18 (8 June 1959): 5–7.
[Later published in 1974.Da2-*Christianity and Barthianism*]

1959.F

"Umdeutung."

Presbyterian Guardian 28/4 (25 Feb 1959): 51–52.
[cf. 1932.C, 1974.B1]

Discusses Bultmann's, Tillich's, and Barth's reinterpretation (*umdeutung*) of Christianity.

1959.G

"John J. de Waard Dies Suddenly."

Presbyterian Guardian 28 (25 Aug 1959): 214–15, 222.

Van Til's sermon at the funeral of Orthodox Presbyterian pastor de Waard, a close friend of Van Til's since early Grand Rapids days.

1959.H

"The Christian Scholar."

Westminster Theological Journal 21/2 (May 1959): 147–78.
Philadelphia: Westminster Theological Journal, 1959. 32 pp. (pamphlet offprint)
[1971.E4-Essays on Christian Education]

A review article of *The Christian Scholar*, a journal published by the National Council of Churches. Answering the question, "What is a Christian scholar?" Van Til examines particularly the opinions of George H. Williams and William H. Poteat, especially in regard to Christology and the doctrine of reconciliation. He concludes that the only Christ who can save man and his culture is the Christ who is the Christ of the Reformers.

1959.I

"Modern Theology and Missions."

[1961.C; 1964.F6-Miscellaneous Addresses and Book Reviews]

This homecoming address at WTS, Spring 1959, discusses the views of Hendrik Kraemer. It was later revised somewhat and presented at a missions conference in Tapei, Formosa, in March 1960 [cf. 1960.C].

1959.J

THE THEOLOGY OF JAMES DAANE.

Philadelphia: Presbyterian and Reformed, 1959. 126 pp.

Van Til replies to James Daane's *The Theology of Grace: An Inquiry into and Evaluation of Dr. C. Van Til's Doctrine of Common Grace* (Grand Rapids: Eerdmans, 1954). It provides insight into Van Til's understanding of some key Reformed doctrines. Daane's compromise with neo-orthodoxy apparently began at Princeton Theological Seminary, where he wrote his dissertation entitled "The Concept of Moment in the Thought of Soren Kierkegaard" (1947). Daane became a professor at Fuller Theological Seminary and followed Berkouwer's compromise with Barth.

Preface

1. Static and Dynamic Theology
2. Understanding Daane
3. The Ontological Trinity
4. The Decrees of God-Providence
5. The Decrees of God-Equal Ultimacy
6. The Decrees of God-Supra and Infralapsarianism
7. Barth on Election

"There were those in the Reformed Community in general who disagreed with me on the nature of Barth's theology. This was true in particular of Dr. G. C. Berkouwer. In an early book on Barth, Berkouwer said that Barth was more nominalist than Occam. But in *The Triumph of Grace in the Theology of Karl Barth* (1954), Berkouwer said that Barth should be placed in the line of Reformation theologians. Being of the same conviction, Dr. James Daane sought to convince the Christian Reformed Church of the truth of this position. Daane warned the Church against the evil influence of my 'static' type of theology. My theology, he said, was too much like that of Hoeksema. My criticism of Hoeksema in the interest of holding to common grace must now be forgotten. Let us have a progressive Reformed theology, like that of neo-orthodoxy. It was therefore out of concern for the church, particularly for the Christian Reformed Church, that I wrote on Daane. My purpose in doing so was not so much to answer Daane as to point out to the Christian Reformed Church that to flirt with neo-orthodoxy is to play with fire."-from *Toward a Reformed Apologetic*

1959.K

“Christ the Way, the Truth, and the Life.”

Presbyterian Guardian 28/16 (25 Sept 1959): 252–54.

[1962.K9]

Opening address at WTS, 1959.

1959.L

“A Ministry without Anxiety.”

Presbyterian Guardian 28/13 (25 July 1959): 204–205.

[1962.L7; cf. 1953.E, 1962.F]

Commencement address at WTS, 1959.

1959.M

“Theology Today: *The Christian Scholar*, Mackay, and Princeton.”

Presbyterian Guardian 28/3 (10 Feb 1959): 44–45.

1959.N

Apologetics.

Philadelphia: Westminster Theological Seminary, 1959.

Syllabus, 99 pp.

[=> 1966.H]

1959.O

“Immanuel Kant and Protestantism.”

MS, 26 pp.

[cf. 1942.C, 1963.E1, 1978.G12-*God of Hope*]

An address given at Calvin Theological Seminary, March 25, 1959.

“The whole idea so prevalent in modern thought that all the knowledge of nature or science is of a purely impersonal nature and is independent of the knowledge of God, is a logistic exclusion of God and his revelation based on the assumption that man in his freedom can wield the logician’s postulate and determine what is possible and what is impossible.”

1959.P

Review of *Faith and Its Difficulties*, by J. H. Bavinck.

MS, 2 pp.

This review was submitted to *Eternity* but not published. A copy is in the Van Til Papers, as well as a 7-page review of Bavinck’s books. Johann H. Bavinck was a nephew of Herman Bavinck.

1959.Q

WHY I BELIEVE IN GOD.

Hong Kong: The Reformation Translation Fellowship, 1959.

Pamphlet, 18 pp.

[1948.F]

Chinese translation by Charles H. Chao.

1959.R

HAS KARL BARTH BECOME ORTHODOX?

Seoul: The Korean Society for Reformed Faith and Action, 1959.

Pamphlet, 79 pp.

[1954.B]

Korean translation by Sang-Keun Lee.

1960s

1960.A

Review of *Relativism, Knowledge and Faith*, by Gordon D. Kaufman.

Westminster Theological Journal 23/1 (Nov 1960): 71–74.

Van Til identifies Kaufman's 'perspectivalist' theory of truth as "serving two masters."

1960.B

"Karl Barth on Chalcedon."

Westminster Theological Journal 22/2 (May 1960): 147–66.

Philadelphia: Presbyterian and Reformed, 1960. 19 pp. (pamphlet offprint)

[1972.Ga3-*The New Modernism*]

Barth's position is contrasted with the orthodoxy of Chalcedon. Barth's Christ-event, which he supposes to be the proper biblical substitute for what he calls the static view of Chalcedon, is actually composed of pure nominalism and pure realism. Barth then "reinterprets" Chalcedon, employing the idea of Christ as *Geschichte*, and thus "actualizing" the doctrine of the incarnation.

"It is by thus actualizing the incarnation both backward and forward that Barth seeks to overcome the great calm that he finds at the heart of the Chalcedonian creed. It is with the idea of Jesus Christ as *Geschichte*, and therewith as the common actualization of the divine and the human nature, that Barth seeks to build upon and then go beyond the Creed of Chalcedon. . . .

"A theology derived by simple exegesis of the Scriptures as the direct revelation of God is, Barth himself being witness, a wholly different sort of theology from a theology derived from speculation apart from Scripture. To be sure Barth also exegetes Scripture. And no one need deny that Scripture has had its influence on him. But he interprets Scripture in terms of a Christ derived from pure speculation. His Christ is not the Christ of the Scriptures; it is the

projection of the moral and spiritual ideals of modern man as he casts them up for himself into the void.”

1960.C

"Dr. Cornelius Van Til's Experiences in the Orient."

Torch and Trumpet 10/7 (Dec 1960): 19–20.

Cf. E. W. Andrews on Van Til's visit to Formosa in *Torch and Trumpet* 10/5 (Oct 1960): 14.

1960.D1

"Calvinism."

In *Baker's Dictionary of Theology*, edited by Everett Harrison, 109. Grand Rapids: Baker, 1960. [cf. 1955.D1]

1960.D2

"Common Grace."

In *Baker's Dictionary of Theology*, edited by Everett Harrison, 131. Grand Rapids: Baker, 1960. [cf. 1955.D2, 1956.M]

1960.D3

"Christianity."

MS, 2 pp.

This article was not accepted for publication.

1960.E

"True Uniqueness and True Universalism."

Presbyterian Guardian 29/9 (Sept 1960): 131–32.
[1962.K10-Opening Addresses; cf. 1961.D]

Opening address at WTS, 1960.

1960.F

"Practical Atheism."

MS, 16 pp.

[VT122A2, audio tape]

Commencement address based on Jeremiah 5:12, given at WTS, 1960.

1960.G

"The Day of Atonement."

MS, 13 pp.

A sermon delivered at Calvary Orthodox Presbyterian Church (Glenside PA), October 15, 1960.

1960.H

“My God is Jehovah.”

MS, 17 pp.

A sermon given at the Christian Reformed Church in Munster, Indiana, Van Til’s home church, August 1960.

1960.I

“Rev. Robert S. Marsden.”

MS, 11 pp.

A message given at Marsden’s funeral service, October 26, 1960.

1960.J

“Dr. C. Van Til Replies to Dr. Wm. Masselink.”

The Banner 95/32 (5 Aug 1960): 22–23.

[cf. 1961.O]

Van Til replies to Masselink’s article “The WTS and the Orthodox Presbyterian Church.” *The Banner* (10 June 1960): 18–19, and defends his own views on election and Christology. Note the replies in *The Banner* by R. B. Kuiper (17 June 1960): 18; Jelle Tuininga, and Claus Bushouse (22 July 1960): 22–23.

Note the relation of these issues to the controversy over the idea of a union of the Christian Reformed Church and the Orthodox Presbyterian Church discussed by B. H. Vos and William De Venney Jr., *The Banner* (16 Sept 1960): 19; Nicholas Monsma and R. B. Kuiper (7 Oct 1960): 22–23; Edward Elliott, Lewis Roberts (21 Oct 1960): 22–23.

1960.K

The New Evangelicalism.

Philadelphia: Westminster Theological Seminary, 1960.

Syllabus, 76 pp.

[cf. 1958.C, 1960.L, and 1967.G]

A survey of the neo-evangelical program of E. J. Carnell, Carl Henry, and Bernard Ramm. There is a copy of this document at Wheaton College Library.

1. Theology and Apologetics (E. J. Carnell, Bernard Ramm)
2. Cooperative Evangelism (Billy Graham)
3. Cooperative Journalism (Carl Henry)
4. The Rationale of the Gospel (Carl Henry, cf. 1967.G)

Bibliography

1960.L

New Evangelicalism.

MS, 9 pp.

[cf. 1960.K, 1967.G]

In the Van Til Papers, this MS gives an overview of neo-evangelicalism, and was probably written prior to 1960.K

1961.A

Review of *The Christian Doctrine of History*, by John McIntyre.

Torch and Trumpet 10/10 (Mar 1961): 20–22.

“Did not Kuyper say that, having experienced regeneration, Christians read history in a way quite different from non-Christians? But McIntyre means nothing remotely similar to what Kuyper means. The God of Abraham Kuyper was in complete control of history. The god of McIntyre is confronted with a principle of necessity that limits him in what he can do in history (pp.20 ff.) The two men have, therefore, mutually exclusive views of creation, and of the ‘orders of creation.’ In the case of Kuyper, the ‘orders of creation’ are subject to God. In the case of McIntyre the ‘orders of creation’ are impersonal laws. The two men also have mutually exclusive views of providence. The God of Kuyper has unlimited power over history. The god of McIntyre finds himself faced with a limit ‘within which Providence must work.’ ”

1961.B

"Bavinck the Theologian."

Westminster Theological Journal 24/1 (Nov 1961): 48–64.

Philadelphia: Westminster Theological Journal, 1961. 17 pp. (pamphlet offprint)

[cf. 1929.A, 1966.E]

In this review article of R. H. Bremmer's *Herman Bavinck als Dogmaticus* (Kampen: J. H. Kok, 1961) Van Til also discusses Dooyeweerd's and Lever's compromise with evolutionism.

“At every point Bremmer has given us valuable surveys of Bavinck's ideas and of the development of his theology in relation to modern culture. . . . The two volumes together will, no doubt, prove to be of great help not only for the understanding of Bavinck but also for an appreciation of the double-headed fact that (a) we must be true followers of Bavinck in order, then, to go beyond him, and (b) to avoid Bavinck's tendency toward Scholasticism we must be alert to the deadly danger of modern activism. Modern activism is, if anything, a more deadly foe of Christianity than was medieval Scholasticism.”

“Our conclusion is that Lever's book on *Creation and Evolution* has made no material advance over Bavinck in overcoming Scholasticism. Lever has not made clear the central and therefore all-comprehensive significance of Scripture. He does, to be sure, speak of the religious significance of Scripture. He also says that the Christian must take his Christian faith with him in his scientific investigation. For all that, he virtually has two opposing dimensions, one of religious teaching and the other of scientific effort. And in the dimension

of science he seeks for a sort of cooperation with unbelief that is scarcely distinguishable from that of Scholasticism.

“Lever seeks support for his general approach in the philosophy of Dooyeweerd. He also seeks support in the exegesis of Genesis as given by N. H. Ridderbos. . . . all three of these men seem, in their attempt to escape Scholasticism on the question of the relation of Scripture to science, to find help in one form or another of the 'framework' interpretation of the Genesis account.”

1961.C

“Modern Theology and Missions.”

The Bible Times 11/1 (1961); 11/2 (1961): 2–8.

[cf. 1959.I; 1960.C, 1964.F6]

An address at a missions conference in Formosa, 1960.

1961.D

“Biblical Ecumenicism.”

[1963.E5, 1964.F7, 1971.B6-*Reformed Pastor and Modern Thought*; cf. 1960.E]

An address at Drew University, April 1961.

“Biblical ecumenism is based on salvation through grace. And if a church is truly a church that preaches salvation by grace alone then it will of necessity not receive those who believe in salvation by works. This does not mean that a truly ecumenical-minded church will judge the hearts of men. It will go only by the open confession of men. But when men deny that they expect a place in the great company of the redeemed at last only and alone because they trust in Christ who bore their sins for them upon the accursed tree, then they exclude themselves and must be taken at their word. On the other hand, non-biblical ecumenism is based upon the idea of salvation through human merit. And a church that is based upon the idea of salvation by human merit will of necessity exclude those who profess salvation by grace alone. . . . No doubt those who believe in salvation by grace would be tolerated in a church controlled by the non-biblical principle of ecumenism if only such people would keep silent. But those who believe in salvation by grace cannot keep silent. If they did keep silent they would sin against their own deepest convictions. Paul the apostle was not silent in relation to the Judaizers. How then could those who trusted in circumcision, i.e., in salvation by works, tolerate one . . . who, in effect, told them that they have in the nature of the case denied Christ in the basic intent of his work of salvation for men?”

1961.E

“Toynbee on Christianity.”

Philadelphia: Westminster Theological Seminary, 1961.

MS, 34 pp.

[1963.E2]

1961.F

The Search For Meaning in Modern Thought.

Philadelphia: Westminster Theological Seminary, 1961.

Syllabus, 116 pp.

[cf. 1964.E, 1964.F8; see also unpublished manuscript-Post-Kantian Thought]

This syllabus was a response to a course syllabus issued by Colgate University (Hamilton, NY, 1956) entitled "Basic Beliefs of Modern Culture."

Preface and Introduction

The Colgate Experiment

1. The Present Intellectual and Spiritual Situation
2. The Historical Roots of Contemporary Thought
3. Religion and Its Critics and Apologists
4. The Existence of God
5. Biblical Religion and Contemporary Man (discusses Tillich, pp. 87–116)

1961.G

"New Delhi (Preparing to Preach Today)."

Presbyterian Guardian 30/10 (Oct 1961): 171–73.

[1962.K11]

Opening address given at WTS, 1961.

1961.H

"Paul Gives Thanks and Takes Courage."

[1978.G7, audio tape: VT 109A2]

This commencement address given at WTS, 1961, was later entitled, "Paul Triumphs in Christ."

1961.I

"Questions on Barth's Theology."

Christianity Today 5 (1960–61): 848; 6 (1961–62): 318, 320–21.

Questions about Barth were answered by Fred Klooster, G. Bromiley, Gordon Clark, and Van Til.

1961.J

Christian Theistic Evidences.

Philadelphia: Westminster Theological Seminary, 1961.

Syllabus, 138 pp.

[=> 1976.G]

1961.K

Equal Ultimacy.

MS, 19 pp.

[1963.E4]

This letter originally dated March 28, 1961, was mimeographed for distribution. The focus is on the issue of the equal ultimacy of election and reprobation, which was questioned by Berkouwer. Van Til also discusses Berkouwer's views in relation to Bavinck and the development of Reformed apologetics.

1961.L

Review of *On the Eternal in Man*, by Max Scheler.

Christianity Today (27 Oct 1961): 98–99.

1961.M

"The Atonement and the Modern Mind."

MS, 54 pp.

An address given at Calvin Theological Seminary, December 8, 1961, in which was discussed the goal of man, the sin of man, and the triumph of grace.

1961.N

"I Have Fought the Good Fight."

MS, 24 pp.

A sermon preached at Calvary Orthodox Presbyterian Church (Glenside, PA), December 31, 1961.

1961.O

"Westminster Professor Replies to Criticism of His Theological Views."

The Banner 96/2 (13 Jan 1961): 18.

[cf. 1960.J]

Van Til continues an exchange with Masselink. Masselink's response to Van Til (16 Sept 1960): 22–23, shows that in evaluating Barth he sided with Berkouwer against Van Til. Masselink and Berkouwer both studied under Valentine Hepp.

1961.P

"Original Sin, Imputation, and Inability."

Christianity Today 5 (11 Sept 1961): 22–23

[1962.C]

1961.Q

"An Introduction to Systematic Theology."

Reformed Faith and Life (Hong Kong)

Chinese translations by Paul Szto from *Introduction to Systematic Theology* [continued from 1951.L]

“An Introduction to Systematic Theology.” 1–3 (Jan-Mar 1961): 15–29.
“An Introduction to Systematic Theology.” 4–6 (Apr-June 1961): 6–20.
“General Revelation about Nature.” 7–9 (July-Sept 1961): 8–15.
“An Introduction to Systematic Theology.” 10–12 (1961): 13–21.

1962.A

Review of *A Kierkegaard Critique*, edited by Howard Johnson and Niels Thulstrup.
Westminster Theological Journal 25/1 (Nov 1962): 84–93.

“We conclude that if the circle of immanence in which the natural man has entwined himself is really to be broken, it must be done by presupposing that God has in Christ spoken to man and that we have this speech of God available to us by the divine inspiration of the apostles and by our regeneration from death to life by the Holy Spirit. Only on this basis is the human subject, its freedom, its dread, its being unto death, set in the light of the redeeming grace of God in Christ. Only on this basis are we set free from the notions of a projected God, a projected Christ, and a human subject operating in a vacuum.”

1962.B

Review of *Scheppingsopenbaring en Wijsbegeerte*, by J. P. A. Mekkes.
Westminster Theological Journal 24/2 (May 1962): 223–27.

Mekkes, whose book is entitled *Creation-Revelation and Philosophy*, was part of the cosmonomic school of Reformed philosophy in the Netherlands. Note the article by Mekkes in *Jerusalem and Athens* and Van Til’s reply [1971.O15].

“The book is small, but its significance is out of all proportion to its size. Looking back on twenty-five years of work carried on by those who have sought to develop a truly Christian philosophy, Mekkes enjoins upon us the need of humility. If we believe in Christ as the way, the truth and the life of philosophy and science as well as of theology, we have been given our belief by Christ through his Spirit. If as Christian philosophers we are compelled to reject the views of such modern thinkers as Heidegger and Sartre, we must first follow them through all the labyrinth of their thought. Unless we have done this our criticism is superficial and premature. Again true modesty requires us to admit that many of our theological constructions are not really and intelligently related to Christ and his redeeming work.

“But though modesty be the first requirement for Christian thinkers, they must not hesitate to point out to Heidegger and others that there is no meaning and coherence in their views. Their views center in man as ultimate and therefore self-explanatory. But it is man who himself needs to be first interpreted in terms of Christ before he can find meaning in his world. Therefore, with Paul, the Christian thinker must say that while the wisdom of this world is, even today, called foolishness with God, it pleases God to save, even philosophy, through the foolishness of preaching.”

1962.C

“Original Sin, Imputation, and Inability.”

In *Basic Christian Doctrines*, edited by Carl F. Henry, 110–116. New York: Holt, Rhinehart & Winston, 1962. Reprint, Grand Rapids: Baker, 1971 (Twin Brooks Series).
[1961.P; cf. 1955.D3]

“Over against this Roman Catholic view, the Protestant Reformation recovered and developed the scriptural view of grace, and with it the scriptural view of sin. Instead of viewing sin as, even in part, due to any limitation of being, the Reformers thought of Adam as created without any defect and of his sin as a willful transgression of the known will of God. The deep sense of guilt expressed in the Protestant confessions rests upon this truly ethical concept of the relation of man to God.”

1962.D

BARTH’S CHRISTOLOGY.

An International Library of Philosophy and Theology: Biblical and Theological Studies. Edited by J. Marcellus Kik. Philadelphia: Presbyterian and Reformed, 1962.
Pamphlet, 29 pp.

[1964.B1-*The Encyclopedia of Christianity*, 1977.G; cf. 1962.H]

J. M. Kik states in his introduction to this booklet: “The present brochure gives the student a compendious treatment of the rather weighty substance of Barth’s theology. Though brief, it is comprehensive. With this concise summary of Barth’s position, Dr. Van Til discloses its deviation from biblical theology.”

1962.E

“The New Protestantism.”

[1962.K12-Opening Addresses]

Opening address at WTS, 1962.

1962.F

“The Joy of the Ministry.”

United Evangelical (11 Sept 1962): 2–9.

[1962.L10-Commencement Addresses; cf. 1953.E, 1959.L]

Commencement address at WTS, 1962.

1962.G

“Some of Barth’s Critics.”

MS, 34 pp.

A lecture presented to the Evangelical Theological Society (Essex Fells, NJ), December 27–28, 1962.

1962.H

CHRISTIANITY AND BARTHIANISM.

Philadelphia: Presbyterian and Reformed, 1962; Grand Rapids: Baker, 1962. 450 pp.

[1965.A]

This is the first edition of this work. In documenting his allegation that Barth had clearly departed from the faith of historic Christianity, Van Til quotes from the writings of Schilder, Berkouwer, Idema, Zuidema, Polman, and Dooyeweerd. By analyzing the writings of Hans Urs von Balthasar and Hans Küng, he clearly shows how Barthianism provides a basis for ecumenical thought. Note the parallel title to J. Gresham Machen's *Christianity and Liberalism* (1923).

A Korean abridgement (translated by Yoon Sun Park and Yong Suk Joe and published under the auspices of The Korean Society for Reformed Faith and Action) was entitled *Christianity versus Barthianism*.

Preface

Orientation

Section One—Barth's Main Doctrines

1. Barth's View of Jesus Christ
2. Barth's View of Grace in Christ
3. Beyond Romanism
4. Beyond the Reformers
5. Against Orthodoxy
6. Eternity and Time

Section Two—Reformed Thinkers Respond

7. Reformed Theologians Speak (General Criticism)
8. Reformed Theologians Speak (Special Doctrines)
9. Christian Philosophers Speak

Section Three—Dialecticism

10. Medieval Dialecticism
11. Modern Dialecticism
12. Recent Dialecticism

Section Four—The New Consciousness-Theology

13. Hans Urs von Balthasar
14. Hans Küng
15. The New Protestantism
16. The Higher Humanism

Index

"Some years ago the prediction was made that Karl Barth's theology would soon disappear from the scene. It was said to be nothing more than an expression of post-war pessimism. But, as Barth's recent visit to America has emphasized, he is now regarded as the great prophet of the twentieth century. In particular it is Barth's Christology that has, it is said, spoken the liberating word for our day. In it, we are told, God's sovereignty above man and his gracious presence with man, are kept in proper balance. Moreover, it is through his view of the Christ that Barth has become the great ecumenical theologian of our day. By his return to and by his development of a true Reformation theology, he has, it is said, paved the way for a union of all true Protestants. Surely all Protestants gladly accept the Christ as the electing God and the elected man. In this Christ heaven and earth are being reconciled. Thus, Barth's theology is rapidly becoming the rallying point for modern ecumenism. Roman Catholic and New Protestant theologians alike rejoice as Barth replaces the Christ of Luther and of Calvin with a Christ patterned after modern activist thought."

“Those who, with the Reformers, believe that through the death and resurrection of Christ in history sinners are saved from the wrath of God to come, have the responsibility of upholding Biblical Christianity against this new and concerted attack. The present writer is of the opinion that, for all its verbal similarity to historic Protestantism, Barth’s theology is, in effect, a denial of it. There is, he believes, in Barth’s view no ’transition from wrath to grace’ in history. This was the writer’s opinion in 1946 when he published *The New Modernism*. A careful consideration of Barth’s more recent writings has only established him more firmly in this conviction.”—from the Preface

1962.I

Christianity in Conflict.

Philadelphia: Westminster Theological Seminary, 1962–64.

Syllabi.

[cf. Audio Tape Series: VT102–VT104]

These three volumes, used for a course on the history of apologetics, present Van Til’s understanding of the history of philosophy and the general principles of historical interpretation as a conflict between two antithetical worldviews. It also contains an early critique of the philosophy of Herman Dooyeweerd. This treatment should be compared to *A Christian Theory of Knowledge* [1969.G] and *Survey of Christian Epistemology* [1969.F].

Volume 1—The Church Fathers and Greek Philosophy (169 pp.)

Preface

1. Jesus Christ
2. The First Skirmishes between Christians and Greeks (The Apostolic Fathers)
3. In Defense of the Faith (The Apologists, Justin Martyr)
4. The Anti-Gnostic Fathers (Irenaeus, Tertullian)
5. The Alexandrians (Clement)
6. Origen
7. Augustine

Volume 2—The Medieval Synthesis (52 pp.)

1. The Spirit of Apostacy
The Greek Paideia
Gnosticism and Plotinus
2. The Scale of Being
The Principle of Plenitude
Necessity and Contingency (Erigena)
Degrees of Knowledge (Aquinas)
Degrees of Love
Modern Dimensionalism
3. Biblical Dimensionalism (Herman Dooyeweerd)
The Antithesis
Communication
4. Recent Roman Catholic Apologetics (44 pp.)
The Faith of Millions
Subjectivism in Modern Philosophy

Act and Potency

Volume 3—Renaissance and Reformation (44 pp.)

1. Jesus Christ and Modern Humanism
2. The Renaissance Paideia (Bacon)
3. The Reformation Paideia

1962.J

Science Articles.

Philadelphia: Westminster Theological Seminary, 1962.

Bound collection, 38 pp.

Articles reprinted from *The Banner*, 1931–1940, most of which point out the need to develop a distinctly Christian view of science.

1. A Christian Theistic Theory of Knowledge [1931.E]
2. A Christian Theistic Theory of Reality [1931.F]
3. Our Attitude toward Evolution [1931.G]
4. Brunner Comes to Princeton [1938.C]
5. The Resurrection as a Part of Christian Truth [1939.C]
6. A Calvin University [1939.D]
7. Facts [1940.D1]
8. [Brute Facts, by J. G. Vanden Bosch]
9. Reply to Professor J. Vanden Bosch [1940.D2]

1962.K

Opening Addresses, 1951–1962.

Philadelphia: Westminster Theological Seminary, 1962.

Bound collection, 63 pp. Reprinted in 1964

A collection of addresses given at WTS.

Part I

1. Reading, Hearing and Keeping the Word of God [1950.F]
2. The Old Man and the Sea [1952.B]
3. Noah the Man of God [1953.I]
4. Christ the Hope of the World [1954.I]
5. The Sympathetic Christ [1955.E]
6. The Great Question Mark [1956.G]
7. Mount Olympus [1957.F]
8. The New Christ [1958.F]
9. Christ the Way, the Truth and the Life [1959.K]
10. True Uniqueness and True Universalism [1960.E]
11. New Delhi [1961.G]
12. The New Protestantism [1962.E]

1962.L

Commencement Addresses and Baccalaureate Sermon, 1953–1962.

Philadelphia: Westminster Theological Seminary, 1962.

Bound collection, 37, 16

Both 1962.K and 1962.L were intended to be part of one collection.

Part II

1. Ye Are My Witnesses [1953.J]
2. Men Who Walked to Emmaus [1954.J]
3. [Address not at hand] [see 1955.F]
4. Christ the Light of the World 1956.H]
5. Comfort Ye My People [1957.G]
6. Christ Prays for His Servants [1958.G]
7. A Ministry Without Anxiety [1959.L]
8. [Address by Paul Woolley]
9. [Address by Ned Stonehouse]
10. The Joy of the Ministry [1962.F]

Part III

11. Baccalaureate Sermon [1961.H, 1978.G7](Paul Triumphs in Christ)

1962.M1

“The Bible and Education.”

MS, 4 pp.

The text of a television address for the program *Witness*, on station WPCA, Philadelphia (April 13, 1962). The schedule says Van Til also spoke on the topic “Science and the Scriptures” on March 9, 1962. This project was mentioned in *Bulletin of WTS* 1/3 (May 1962), “Television for the Glory of God.”

1962.M2

“Science and the Scriptures.”

See 1962.M1

1962.N

“Barth on the Atonement.”

MS, 56 pp.

Written for *Westminster Theological Journal* but never published.

1963.A

Review of *Divine Perfection: Possible Ideas of God*, by Frederick Sontag.
Westminster Theological Journal 25/2 (May 1963): 223–31.

1963.B

THE DEFENSE OF THE FAITH (2d ed.)

Philadelphia: Presbyterian and Reformed, 1963. 299 pp.

[cf. 1955.G, 1967.A]

This second edition was revised and abridged by R. J. Rushdoony and R. G. DeMoss. Chapters 10–12 and 14 were deleted; chapter 9 was condensed.

Publisher's note: "This edition is less comprehensive in scope than the original. However, the omission in this printing of material dealing with men who are little known outside of Christian Reformed circles, will actually increase the value of this work for textbook use in seminaries, Bible schools, and university philosophical departments. Actually the main argument of the author is more readily available."

Preface and Introduction

1. Christian Theology
2. The Christian Philosophy of Reality
3. The Christian Philosophy of Knowledge
4. The Christian Philosophy of Behavior
5. Christian Apologetics (Point of Contact)
6. Christian Apologetics (The Problem of Method)
7. Christian Apologetics (Authority and Reason)
8. Common Grace and Scholasticism
9. Argument by Presupposition
10. The Defense of Christianity
11. Amsterdam and Old Princeton

1963.C

"The Reformation Today."

[1978.G10-*God of Hope*]

An address at Baltimore, Maryland, November 1963.

1963.D

Modern Ethical Theories.

Philadelphia: Westminster Theological Seminary, n.d.

Syllabus, 1–32, 1–17, 1–30 pp.

[1974.I14–18-*Christian Theistic Ethics*; cf. 1929.F]

Presents a history of non-Christian ethical theories. It was incorporated as Part II of *Christian Theistic Ethics* (p. 154–251). A section on Plato is the same as 1939.F.

1963.E

Kant and Other Studies in Theology.

Philadelphia: Westminster Theological Seminary, n.d.

A collection of earlier mimeographed items made by the WTS library. This collection is also found at Calvin College and Seminary Library, Grand Rapids, Michigan.

1. Immanuel Kant and Protestantism. [1959.O, 1978.G12]
2. Toynbee on Christianity. [1961.E]
3. Boston Personalism. [1956.E, 1978.G16]
4. Equal Ultimacy. [1961.K]
5. Biblical Ecumenicism. [1961.D]

1963.F

THE CASE FOR CALVINISM.

Philadelphia: Presbyterian and Reformed, 1963. 154 pp.
[reprinted 1968, 1979]

Van Til's response to three volumes published by Westminster Press in 1959: *The Case for a New Reformation Theology*, by William Hordern; *The Case for Theology in Liberal Perspective*, by L. Harold DeWolf; and *The Case for Orthodox Theology*, by Edward John Carnell.

Preface, Publisher's Note, Introduction

1. The New Reformation Theology (Hordern)
2. The Case for Theology in Liberal Perspective (DeWolf)
3. The Case for Orthodox Theology (Carnell)
4. Calvinism

Index

"The present little volume is written with the twofold purpose of showing: (a) that the first two positions, those of Hordern and DeWolf, really represent the same view, which we may call the non-biblical view, (b) that the third position, that of Carnell, while seeking earnestly to present the biblical point of view, does not do it at all adequately. The result is that the current theological issue is not made clear. Those for whom the three above-mentioned volumes were written may see the issue in theology more clearly if it is demonstrated that there are really only two, not three, points of view between which they must choose. The 'Big Ditch' dividing them is now seen to be deeper and wider than is suggested by Carnell. Only in a more consistent biblical presentation than is given by Carnell can they find a methodology sufficient to answer the basic problems of life."-from the Preface

1963.G

"The Great Physician."

Presbyterian Guardian 32/7 (July-Aug 1963): 102-103.

Commencement address given at WTS, 1963.

1963.H

Review of *The Coming of the Kingdom*, by Herman Ridderbos.

Interpretation (Union Theological Seminary, Virginia) 17/3 (July 1963): 372-73.

1963.I

"Our Victory in Christ."

[1978.G11-*God of Hope*]

An address at Oak Lawn Christian Reformed Church, Illinois, May 7, 1963.

1964.A

"The Later Heidegger and Theology."

Westminster Theological Journal 26/2 (May 1964): 121–61.

Pamphlet offprint, 41 pp. Philadelphia: Westminster Theological Journal, 1964.

This article reviews *New Frontiers in Theology: The Later Heidegger and Theology* (Edited by James M. Robinson and John B. Cobb, Jr.). It examines Heinrich Ott's views concerning the later Heidegger and his relation to Bultmann and Barth. Ott is deceived to think that the message of the gospel is heard in any view of *Geschichte* that is agreeable with Heidegger's later thought [cf. further 1974.A].

"The total significance of Ott's effort may, accordingly, be said to consist in the fact that he has established that a theology like that of Barth fits in well with a philosophy like that of the later Heidegger. He might have added that a theology like that of Barth adds nothing of importance to the philosophy of the later Heidegger. Ott is right, too, in saying that Bultmann is as anxious as is Barth to bring the gospel of the New Testament to modern man. He might have added that the gospel as Barth understands it and the gospel as Bultmann understands it is essentially the same as the gospel as Heidegger understands it. The gospel as Heidegger understands it has no grace in it in the biblical sense of the word. It does not challenge the apostate man to confess and forsake his sin as he seeks redemption through the atoning death of Christ. It leaves man with his false notions of guilt, of care and of death without even asking him to consider whether the wisdom of the world has not been made foolishness with God."

1964.B1

"Barth, Karl."

In *The Encyclopedia of Christianity*, edited by Jay Green, 1:573–87.

Wilmington, DE: The National Foundation for Christian Education, 1964.

[1962.D]

Originally appeared as *Barth's Christology*.

1964.B2

"Absolute Idealism."

In *The Encyclopedia of Christianity*, edited by Jay Green, 1:33–34.

Wilmington, DE: The National Foundation for Christian Education, 1964.

[cf. 1955.I]

Describes the German Idealism of Hegel, Fichte, and Schelling.

1964.B3

"Analogia entis."

In *The Encyclopedia of Christianity*, edited by Jay Green, 1:200–201.
Wilmington, DE: The National Foundation for Christian Education, 1964.
[cf. 1965.G]

Defines the 'analogy of being' concept as taught in Roman Catholic thought. The answer to this view is found in the *analogia fidei* (analogy of faith) approach of the Reformers, i.e., that we are to reason according to Scripture, which must be interpreted in its own light. For further treatment of Van Til's view of analogy, see Gilbert B. Weaver, "Man: Analogue of God" [1971.O16, p. 321–27].

1964.B4

"Apologetics, Christian."

MS, 7 pp.

Submitted to *The Encyclopedia of Christianity*, but an article by Gordon Clark was used.

1964.C

KARL BARTH AND EVANGELICALISM.

Nutley, NJ and Philadelphia: Presbyterian and Reformed, 1964.

Pamphlet, 38 pp.

[1972.Ga4-*The New Modernism*]

1. The Break with Modernism
2. The 'Good News' (Historie and Geschichte)
3. The New Evangelicalism
4. The New Evangelicalism as the New Modernism
5. The Irrepressible Conflict

Appendix-Berkouwer on Barth [cf. 1958.D6, 1959.D, 1972.Ga5]

1964.D

Christian Theistic Ethics.

Philadelphia: Westminster Theological Seminary, 1964

Syllabus, 126 pp.

[=> 1974.I]

1. Methods of Ethics
2. The Kingdom of God as Man's *Summum Bonum*
3. The Revealed Will of God as Man's Ethical Standard

1964.E

"The Search for Meaning in Modern Thought."

MS, 13 pp.

[1964.F8; cf. 1961.F]

An address given at Gettysburg College, February 11, 1964.

1964.F

Miscellaneous Addresses and Book Reviews.

Philadelphia: Westminster Theological Seminary, 1964.

A collection of some of Van Til's major articles.

1. Epistemology in Relation to Science [1946.E]
2. Revelation and Scientific Effort [1953.F]
3. General and Special Revelation [1954.H]
4. The Person of Christ [1956.F]
5. The Pattern of Authority (Ramm)[1957.A]
6. Modern Theology and Missions [1959.I]
7. Biblical Ecumenicism [1961.D]
8. The Search for Meaning in Modern Thought [1964.E]

1964.H

"The One True Faith (Be Not Terrified of Your Adversaries)."

MS, 14 pp.

Opening address at WTS, 1964.

1965.A

CHRISTIANITY AND BARTHIANISM.

Philadelphia and Nutley, NJ: Presbyterian and Reformed, 1965. 450 pp.

A reprint of the first edition [1962.H].

1965.B

"Pro Rege."

MS, 13 pp.

[cf. 1933.K; cf. audio tape: VT109A1]

An address for The Reformed Fellowship (Grand Rapids, MI), October 15, 1965. It was also given at a Reformation rally (Philadelphia) October 30, 1965. Van Til looks at the state of Calvinism and encourages Calvinists to look to Christ.

"More important than open defection is a taking up with what Kuyper called *de geest der eeuw*, the spirit of the time. There is the defection with respect to the future. There are 'Calvinists' who toy with the idea that all men are naturally in Christ and will be saved. There is defection with respect to the past. There are 'Calvinists' who toy with the idea of cosmic evolution. And these two defections spring from the basic defection to the effect that God has not spoken in final form in history. Since this is true, how few and far between become the little grafts of any sort of Calvinism in the ecclesiastical world today. But most of all, how small then must be the percentage of the total human population that proclaim Christ as king at all. Shall we be discouraged now? Not if we take a fresh look *each day* at Christ our King. He is not failing now, neither is he discouraged. Elijah, the fiery prophet, may be

discouraged but not Christ his Lord. He has his 7,000 that own his sovereignty and that witness to it everywhere.”

1965.C

“The New Covenant in My Blood.”

MS, 20 pp.

[1978.G4-*God of Hope*; audio tape: VT111A2]

A Good Friday sermon at Calvary Orthodox Presbyterian Church (Glenside, PA), April 16, 1965.

1965.D

“Keep Yourselves From Idols.”

Presbyterian Guardian 34/6 (July-Aug 1965): 97–99.

Commencement address at WTS, 1965.

1965.E

“Glory in Christ.”

MS, 7 pp.

Opening address at WTS, 1965.

1965.F

Notes on Roman Catholicism.

Philadelphia: Westminster Theological Seminary, 1965.

Syllabus.

[cf. 1962.I2, 1966.B, 1966.D, 1966.K]

1. Hans Urs von Balthasar [1962.H13]
2. Hans Küng [1962.H14]
3. Neo Scholasticism (Gilson)
4. True Humanism (Maritain)
5. Nature and Grace (Aquinas)

1965.G

“Romanism and Dialecticism.”

MS, 53 pp. typed

[cf. section 4 of *Christianity and Barthianism*; 1964.B3]

An address given at Calvin Theological Seminary that explores the debate between Barth and Erich Przywara over the concept of *analogia entis*.

1965.H

“The New Creed.”

MS, 19 pp.
[cf. 1967.C]

This address at the alumni meeting of WTS, February 9, 1965, concerns the new “creed” of the neo-Protestant movement.

1965.I

Christ and the Jews.

Philadelphia: Westminster Theological Seminary, 1965.
Syllabus, 74 pp.
[1968.G]

This syllabus on Jewish apologetics was published as a book in 1968.

1965.K

“Christ and Culture.”

MS, 18 pp. [also has date of 1969]
[1971.E1-*Essays on Christian Education*]

Address given at a meeting of Christian school teachers (Paterson, NJ) September 7, 1965. A handwritten MS also exists with the title “The Difference between Reformed and Non-Reformed Views of Education: The Eastern Christian High School, Its Philosophy of Education,” which was apparently given at Eastern Christian HS in North Haledon, NJ.

1966.A

Review of *De Leer van God bij Augustinus*, by A. D. R. Polman.
Westminster Theological Journal 29/1 (Nov 1966): 94–102.

Considers Polman’s analysis of Augustine’s doctrine of God contrasted to Windelband’s view that Augustine’s main contribution was “inwardness.” [cf. 1962.I:1:7]

“The difference between Windelband and Polman . . . is one between two mutually exclusive totality points of view. The difference is one of *Lebens-und Weltanschauung*. On Windelband’s view Augustine’s chief glory lies in the fact that he helped to set man free by his declaration of independence from God and his Christ. On Polman’s view Augustine’s glory lies in the fact that he helped to set man free by his declaration of total dependence on the grace of God in Christ. On Polman’s view Augustine is great because he, more deeply and more comprehensively than any other of the church fathers, made his thought captive to the obedience of Christ as he speaks in the Scriptures.”

1966.B

“Pierre Teilhard de Chardin.”

Westminster Theological Journal 28/2 (May 1966): 109–144.

Pamphlet offprint, *Pierre Teilhard De Chardin-Christ or Evolution?* Nutley, NJ: Presbyterian and Reformed, 1966. 44 pp.

A critical analysis of Teilhard, a French Roman Catholic Jesuit who sought to develop a synthesis between the evolutionary worldview and Christianity, in line with the activistic dimensionalism of neo-orthodoxy [cf. 1965.F].

“The final issue then is that between historic Protestantism on the one side and neo-orthodox Protestant-Romanist dimensionalism on the other side. The former holds, and the latter does not hold, that God through Christ has identified himself discernibly in history in Palestine as the creator and the redeemer of men. Of course neo-orthodox Protestantism and Romanism alike claim to submit their thinking to the norm that is found in Scripture. But both cancel out the significance of such submission by developing independently a philosophy of history in which such a norm cannot operate. Of course neo-orthodox Protestantism and Romanism alike claim to submit themselves to the authority of Christ. They even claim to do so in a way that the traditional orthodox position with its commitment to direct revelation cannot do. But the Christ of neo-orthodox and Romanist theology alike is the sort of Christ that is constructed by a moral man who already has the norm of right and wrong with himself.”

1966.C

IS GOD DEAD?

Philadelphia: Presbyterian and Reformed, 1966.

Pamphlet, 43 pp.

[cf. VT123A1, audio tape]

A critique of the anti-theology of Cox, Altizer, Hamilton, and Van Buren, which was rooted in Barthianism.

1. What Do They Mean?
2. *In Defense of God*
3. The Great Debate

“Here then we have a ‘Christian’ theology in which Karl Barth’s idea of a God who is wholly identical with a Christ, who is wholly identical with his work of saving all mankind, no longer needs to concern itself with Judas Iscariot as representing the ‘open situation in preaching.’ All men simply must now be men in Christ. If faithful to its purely activist principle the modern ecumenical church will, ere long, together with Altizer and his colleagues, identify Christ with the idea of a cosmic process. More and more this ecumenical church will, with the God-is-dead theologians, negate the remnants of any idea of God or of the Son of God as in any discernible way prior to man.”

1966.D

“Orthodox Protestantism.”

[1971.B5-Reformed Pastor and Modern Thought; 1978.G15-God of Hope; cf. 1965.F]

This address given at La Salle College (Philadelphia), January 5, 1966, contrasts orthodox Protestantism with the neo-Romanism of Vatican II, Maritain, and Gilson.

“Dionysius the Areopagite and Scotus Erigena were both anxious to maintain the primacy of Christ and of his revelation in Scripture. Yet when they sought to harmonize this teaching of Scripture with the Plotinian scheme, the result was fatal for their Christianity. They presently reduced the teachings with respect to creation, fall, and redemption to allegory. They did in those early days what the theologians of our day do when they explain Christian teaching by Kantian categories. As all is *mythus*, *symbol*, or *saga* now, so all was allegory then.”

1966.E

“As I Think of Bavinck.”

International Reformed Bulletin 9/27 (Oct 1966): 19–26.

[cf. 1929.A, 1961.B]

Review of R. H. Bremmer’s, *Herman Bavinck en zijn Tijdgenoten* (*Herman Bavinck and His Contemporaries*. Kampen: J. H. Kok, 1966). This article shows Van Til’s high esteem for Bavinck, reflects on the latter’s relationship to Old Princeton, and contrasts his thought with the new theological developments following Barth.

“What lover of the gospel can help but be thankful to God for the life and labor of Herman Bavinck? He, perhaps more than others, has inspired them to enter fully and sympathetically into the problematics of modern thinking in every sphere of human interest. *Nihil humani mihi alienum est*. This motto was his. He knew he was saved by grace alone. He knew this all his life. He knew this especially on his death-bed. It is the Christ for whom Bavinck labored so prodigiously and in whom he died so peaceably, in whose name alone we may and must say: “Where are the wise, where are the scribes, where are the disputers of this age? Hath not God made foolish the wisdom of this world? For after that the world by its wisdom knew not God, it pleased God by the foolishness of preaching to save those that believed” (1 Cor 1:19–20).

1966.F

“Christ and Scripture.”

[1978.G1-*God of Hope*; audio tape: VT113A1]

This sermon, preached at Calvary Orthodox Presbyterian Church (Glenside, PA), on March 13, 1966, presents the correlation between the Person of Christ and the attributes of Scripture.

1966.G

An Introduction to Systematic Theology.

Philadelphia: Westminster Theological Seminary, 1966.

Syllabus, 262 pp.

This edition adds an appendix on William Masselink. It answers Masselink’s charge that Van Til’s thinking is based on the idea of the absolute ethical antithesis between the Christian and the non-Christian. However, Van Til affirms that common or restraining grace preserves man from being as evil as he could be, and that sin has not destroyed the objective laws of logic. Yet man has lost his proper ethical orientation as image bearer, and sin has extensively corrupted his reasoning [cf. 1924.A]. For a systematic presentation of the idea of the antithesis, see R. B. Kuiper, “Antithesis.” In *The Encyclopedia*

of Christianity, edited by Jay Green, 1:286–91. Wilmington, DE: The National Foundation for Christian Education, 1964.

1966.H

Apologetics.

Philadelphia: Westminster Theological Seminary, 1966.

Syllabus, 99 pp.

[=> 1971.D]

Reprinted with no changes.

1966.I

“The Old Religion.”

Address at Smith College, 1966.

1966.J

“The Victorious Christ.”

MS, 9 pp.

[cf. VT111A1, audio tape]

Commencement address given at WTS, 1966.

1966.K

Review of *The Second Vatican Council and the New Catholicism*, by G. C. Berkouwer. *Interpretation* (Virginia) 20/4 (Oct 1966): 493–94.

[cf. 1967.B-*Protestant Doctrine of Scripture*]

Van Til exposes Berkouwer’s change of attitude toward Roman Catholicism.

1966.L

"How Do We Reach Our Modern World? Paul at Corinth."

Moody Monthly 66 (Apr 1966): 38–40.

[cf. 1954.F-*Paul at Athens*]

1967.A

THE DEFENSE OF THE FAITH (3d ed.)

Nutley, NJ and Philadelphia: Presbyterian and Reformed, 1967. 299 pp.

The English third edition includes this note: “Except for minor corrections and additions, primarily in the form of footnotes, this third edition is the same as the second. I am indebted to Mr. Edward Robert Geehan for editorial work in connection with the revision of this volume.”-from the Preface

Translated into Korean [1985.A].

“Only when Protestant theology thus sees its apologetics to be an aspect of its theology of free grace can the glad tidings of the gospel ring out clearly and fully to men. Only thus can those who are in the schismatic ‘mother church’ be challenged to come into the church universal in which Christ is really supreme and really saves men from sin.

“But if Protestants are thus to fulfill their task they should do so while they confess their failures. Their own apologetics has constantly come far behind their theology. The traditional or Roman Catholic method of apologetics was often brought into the Protestant fold. This is notably true of those who followed the lead of Arminian theologians. The methodology of Bishop Butler’s *Analogy* is essentially the same as that of the *Contra Gentiles* of Thomas Aquinas.

“But the greater burden lies upon those who have followed the lead of Reformed theologians. . . . Those who follow the lead of Reformed theologians cannot expect Arminian theology to furnish a truly biblical apologetic with which to challenge the natural man and an apologetic that will challenge Roman Catholics to forsake the paralyzing naturalism in their view. . . . Reformed theologians must put their hands in their own bosom to see whether it too is not white with the leprosy of naturalism.

“Such a critical self-examination of the apologetic position of Reformed theologians is desperately needed in the present day. Modern theology is in a crisis. The neo-orthodox position of Karl Barth and his followers carries the flag but not the content of the Reformed faith. Neo-orthodoxy and Roman Catholicism are drawing ever closer together.

“Both oppose ‘modernism’ but both are afflicted with its naturalist assumptions. None of them have a Christ who can help sinners in need. Nothing short of the Christ of the Scriptures, as presented in historic Reformed theology, can challenge men to forsake their sin and establish them in truth and life.

“ . . . The gospel must be heard without compromise. The whole world lies in darkness. Modern philosophers follow one another about in circles within the hollow of a sphere that they have built about themselves. They will never question their common assumption of human autonomy. Therefore those who know that they were themselves in that state but have been taken out of it by grace must proclaim that grace to those who are in darkness still. It is this one ideal that has controlled the writing of this book. . . . the main goal throughout is the discovery of the most biblical and therefore the most effective way of bringing Christ to men.”

1967.B

THE PROTESTANT DOCTRINE OF SCRIPTURE.

Vol. 1 of *In Defense of the Faith/Biblical Christianity*.

Nutley, NJ: Presbyterian and Reformed, 1967. 156 pp.

The first in a series of six volumes published under the auspices of the den Dulk Christian Foundation (Ripon, CA). In this volume the Reformed defense of Scripture is compared to evangelical approaches. Van Til stresses that the doctrine of the inspiration and authority of Scripture must be understood in relation to and in unity with its doctrinal content.

Preface

1. The Reformed Doctrine of Scripture [cf. 1946.C]

2. The Roman Catholic View of Analogy
3. The Reformed Doctrine of Inspiration (Warfield, Bavinck)
4. The Roman Catholic View of Scripture (Aquinas, Trent)
5. Neo-Orthodoxy and Christ Mysticism
6. Modern Attacks on Scripture (Francis L. Patton, Bernard Ramm)
7. Evangelical Approaches to the Defense of Scripture
(Warfield, Gordon Clark, Dewey M. Beegle, Stuart C. Hackett)

Appendix I-General and Special Revelation [1954.H, 1964.F3]

Appendix II-Berkouwer's Recent View of Scripture [cf. 1975.B2]

"The present paper deals with only one phase of this doctrine, namely, that the Protestant doctrine of Scripture is involved in the Protestant view of the content of Scripture. More particularly, it takes notice of the unbiblical character of the views of such Protestants as fail to see this basic point. There can be no proper statement of defense of the Protestant view of Scripture unless it be made in terms of the proper statement and defense of Protestantism as a whole. . . . We must, therefore, look anew into the works of such men as Herman Bavinck and Benjamin B. Warfield, to discover what the historic Protestant view of Scripture is and how we may, by holding to it, be of service to the Church of our day.

"The doctrine of Scripture is intricately interwoven with all the main teaching of Scripture. This doctrine is interwoven with the idea of the world's creation and its all comprehensive providential control by God the Father. We may say that the doctrine of creation and of providence form the foundation of the idea of Scripture. But on the other hand we should know nothing about the truth of creation and providence if it were not the Scripture as God's Word that tells us of them. Then, secondly, the doctrine of inspiration is interwoven with that of the historic redemption of the world through Christ as the Son of God. The work of redemption through Christ is also the foundation of the idea of Scripture . . . Finally, the work of the Father and the work of the Son and the work of the Spirit constitute the one work of the triune God."

1967.C

THE CONFESSION OF 1967: ITS THEOLOGICAL BACKGROUND AND ECUMENICAL SIGNIFICANCE.

Philadelphia: Presbyterian and Reformed, 1967. 128 pp.

Introduction

1. The Broadening Church (Lefferts Loetscher)
2. The New Dimensionalism (George Hendry, John A. Mackay, cf. 1954.C)
3. What is Man? (James I. McCord)
4. Grace and Personality (John Oman)
5. The Christ-Event (Edward A. Dowey)
6. A Book of Confessions
7. On to 1997

Appendix I, II Members of the Revision Committees

"When J. Ross Stevenson, president of Princeton Seminary, got the General Assembly of 1929 of the Presbyterian Church U.S.A. to reorganize his institution in the interest of having one great center of theological learning that should train men for the ministry of what has well been called the broadening church, he paved the way for the unchecked growth of neo-orthodoxy in the denomination. By 1967 the liberal neo-orthodox leaders in this church

succeeded in convincing the General Assembly that a new confession was the need of the hour.

“Should the Confession of 1967 be adopted by that church, an entirely new phase in its life will be ushered in. This is true because this proposed Confession gives expression to and is based upon a new theology. Our concern in this booklet, therefore, is with the nature of this new theology which will be given creedal status if this proposed Confession is adopted by the United Presbyterian Church in the United States of America. . . . it is an essentially humanistic theology which disguises itself as an up-to-date Christian theology. Of course, we are told that the new Confession is contemporary in its view of truth. We are also told that the Westminster Standards are outdated, being written in an age of absolutism. By contrast, today’s theological thinkers know that truth is relative to man and the human situation.

“Though the twentieth-century church has been informed by the new theology that it can have no objective or conceptual knowledge of God and of Christ, this same theology still continues to speak about God and Christ in eloquent terms. But these terms have new definitions. The God and the Christ of this contemporary theology have very little in common with the God and the Christ of historical Christianity. There is good reason to believe that the new theology has virtually manufactured a new Christ, a person who is essentially different from the Saviour of the Scriptures. . . .

“In what follows we hope to show that this new ‘dimensional’ theology which controls the new confession is, at bottom, a new heresy—that its use of traditional language is misleading and that, for all its praise of ‘Christ the Word,’ its message is foreign to the teachings of the historic Christian faith. The new Confession presents an essentially man-centered instead of a God-centered theology.”—from the Introduction

1967.D

“New Pulpit Dedicated to the Memory of Ned B. Stonehouse.”

Presbyterian Guardian 37/1 (Jan 1968): 8–9.

An address given at Calvary Orthodox Presbyterian Church (Glenside, PA), December 17, 1967. Van Til reflects on his colleague, Ned B. Stonehouse, the successor of Machen as professor of New Testament at WTS, who was also from a Christian Reformed background.

1967.E

“Our Triumph in Christ (Manifesting Christ).”

MS, 6/17 pp.

[cf. VT109A2, audio tape]

Opening address at WTS, 1967.

1967.F

“Proclaiming Christ and the Resurrection.”

MS, 11 pp.

A sermon on 1 Cor 15: 58, preached at Calvary Orthodox Presbyterian Church (Glenside, PA), and at the Christian Reformed Church (Highland, IL). An audio recording was made in 1974.

1967.G

The New Evangelicalism.

[cf. VT102G13, audio tape]

An expansion of *The New Evangelicalism* [1960.K]. It was never published possibly due to Carnell's death during the preparation of the manuscript.

1. [The New Evangelicalism; taken from 1960.K]
2. [Billy Graham; taken from 1960.K]
3. The Philosophy of Gordon Clark
4. Carnell and Edgar Brightman [Pp. 1–88; Boston Personalism, cf. 1956.E, 1963.E]
5. Carnell and Reinhold Niebuhr [Pp. 129–174, 1–15, additional material on Carnell and Niebuhr]
6. Carnell and Søren Kierkegaard [Pp. 174–220]
7. Cooperative Evangelism [Pp. 1–51, Billy Graham, cf. 1960.K2]
“My hope is, second, to publish a work on the new-evangelical movement in America. This movement has taken over much of the leadership of orthodox Christianity. The leaders of this movement are, too often, I humbly submit, speculative first and biblical afterwards. Those who are obviously speculative first and biblical afterwards in the Protestant churches, i.e. the World Council-ecumenical movement, are now seeking alliance with the Roman Catholic church. The new-evangelical leaders appear to be ill-equipped to offer more than guerrilla opposition to the Aristotle-Christ and the Kant-Christ alliance that threatens to engulf the historic Christian church. I would plead with my new-evangelical brethren to be truly biblical first.”-from *Toward a Reformed Apologetic*

1968.A

Review of *Reformed Dogmatics*, by Herman Hoeksema.
Westminster Theological Journal 31/1 (Nov 1968): 83–94.
[1972.E8-*Common Grace and the Gospel*; cf. 1941.E3]

Reflects on the positive and negative aspects of Herman Hoeksema's mature theological position.

“There is, indeed, much very valuable material in his work. We have, however, used our space to deal with what was most important to him. With all our great admiration for Hoeksema as a preacher and as a teacher of theology we must, nonetheless, maintain that however true he was to the idea of the sovereignty of the grace of God, he did not advance its proper form of expression in his works on theology.”

1968.B

Review of *Science and Faith*, by Eric Rust.
Calvin Theological Journal 3/1 (Apr 1968): 86–91.

“Meanwhile Rust and all modern ecumenists are unaware of the fact that they are playing their orchestra on a sinking ship. They do not realize that modern man, as a theologian, as a philosopher, and as a scientist thinks of himself as 'thrown' into the world of an infinitely extended and bottomless sea of pure contingency. Man is thought of as the whitecap on the

wave of an infinitely extended ocean. And all the facts of this man's environment are thought of as sprung from pure contingency."

1968.C

"The Holy Human Empire (Uppsala)."

Presbyterian Guardian 37/9 (Oct 1968): 99–101.

This opening address at WTS, 1968, analyzes the goal of modern theology at the Fourth Assembly of the World Council of Churches which met in Uppsala, Sweden.

1968.D

"Bridgewater Treatises."

In *The Encyclopedia of Christianity*, edited by Jay Green and Gary G. Cohen, Vol. 2: 178–79. Marshallton, DE: National Foundation for Christian Education, 1968.

Van Til calls attention to Thomas Chalmers's approach to natural theology as being similar to that of Butler.

1968.E

"Butler, Joseph."

In *The Encyclopedia of Christianity*, edited by Jay Green and Gary G. Cohen, Vol 2: 238–39. [cf. 1968.D]

A brief description of Joseph Butler's probability apologetics.

"The 'analogia entis' idea of Thomas Aquinas and the 'analogy' idea of Butler are, therefore, basically similar in their assumptions and implications. Thomas represents the Romanist point of view in theology; and Butler the Arminian one. Both ascribe a measure of autonomy to man's reason. Neither fully grasps the biblical view of the fall of man into sin. Both therefore attribute to the natural man the ability and the desire to interpret 'nature' aright. After that, both reduce the notion of grace so as to make it conform to the false principle of nature already adopted. The result of this scheme for apologetics is that the natural man is not challenged to forsake the error of his way."

1968.F

"The Significance of Dort for Today."

In *Crisis in the Reformed Churches: Essays in Commemoration of the Synod of Dort, 1618–1619*, edited by Peter Y. DeJong, 181–96. Grand Rapids: The Reformed Fellowship, 1968. [1969.E-*The Sovereignty of Grace* expands this]

Compares the Remonstrant (Arminian) synthesis with 'classical' humanism to the synthesis of neo-Protestantism with 'modern' humanism.

"Here then, in the last analysis, lies the significance of Dort for today. The followers of Dort, together with their brethren, the followers of Westminster, alone have the wherewithal with

which to proclaim the gospel of the sovereign grace of God at all. Today the battle of Armageddon is on. It is up to those who prize their heritage as children of the Reformation and, more specifically, of the Reformed Reformation to lead all the true followers of the self-identifying Christ of Scripture against unbelief without and against unbelief within the church.”

1968.G

CHRIST AND THE JEWS.

An International Library of Philosophy and Theology: Biblical and Theological Studies. Edited by Robert L. Reymond.

Philadelphia: Presbyterian and Reformed, 1968. 99 pp.
[1965.I]

This first appeared in syllabus form in 1965.

Preface, Introduction

1. Philo Judaeus
2. Two Types of Faith (Martin Buber)
3. The Torah
4. The Lord of History

“Our main purpose in this brief monograph on Jewish apologetics is, in turn, to understand and to evaluate the position of the modern Jew in order to win him to Christ. The historical mission of the Jews was to bring forth Jesus as Christ in order that through him the world, Jew and Gentile alike, might be saved. When Buber speaks of Jesus as his ‘great brother’ without speaking of him as his divine Savior, this is still to reject Christ. And with the rejection of Christ by the Jew his mission in history dissipates as the waters of a river in a desert. But Christ will not allow the Jew thus to defeat himself in rejecting him. Through his Spirit, Christ can and will create a new heart within him and give him true repentance toward him. Then, together with all Gentiles who truly repent, all Israel shall be saved.”-from the Introduction

1968.H

“Some Recent Scientists.”

[1976.Ga-*Christian Theistic Evidences*; cf. also 1974.A-*The New Hermeneutic*]

This lecture, given at Calvin Theological Seminary in October 1968, discusses English empiricism and the logical positivism of Russell, Moore, Ayer, and Wittgenstein.

“The Vienna Circle has now accomplished the exclusion of all metaphysics and has shown us the foundation on which it stands when it accomplishes this exclusion. If the theologian wants to continue to make statements about a world beyond the world of science, he may be permitted to do so on condition that he regards his statements as emotive rather than informational. . . . But in excluding the self-identifying Christ of Scripture from their enterprise they encumbered themselves with a problematics that is inherently artificial and insoluble. Separating man from God they also separated man from man and man from “nature.” They made for themselves a false ideal of knowledge. Man must know all reality

exhaustively or he knows nothing at all. Then if man would know everything, he would know everything about nothing. All diversity would be reduced to blank identity.

". . . There is, therefore, one false problematic that underlies all these schools, as there is one basic ethical hostility that comes to expression in them. Men are victimized intellectually by their ethical opposition to the self-identifying Christ of Scripture. . . . If Christian believers would evaluate various schools of modern science or philosophy, they would be well advised if they took note of this basic similarity between them. Taking note of this similarity may keep them from thinking that one school of man-centered science or philosophy is less sympathetic to Christianity than another.

"The great service that such movements as logical atomism and logical positivism may render is to show that the more consistently the principle of human autonomy works itself out, the more clearly it appears that once man leaves the father's home, he cannot stop till he is at the swinetrough. The verification principle of modern positivism can verify nothing. It has separated absolutely between a formal rationality that is like a turnpike in the sky and a bottomless swamp of factual ooze on which the turnpike must somehow rest.

"We take Ludwig Wittgenstein as a final witness to the fact that the most brilliant of scientists are unable to offer a foundation for human speech so long as they reject Christianity. . . . we have in Wittgenstein a well nigh perfect exhibition of the nature of the impasse of recent scientific thought discussed earlier. For Wittgenstein, the scientific ideal is that of exhaustive logical analysis of reality by man. Then, if this exhaustive analysis were successful, if the perfectly logical language were available, all newness would be lost. If the perfect language were available we would be unable to relate it to ordinary language. But the perfect language is not available. We must, therefore, get along with ordinary language. And, we started looking for a perfect language because of the ambiguities of ordinary language.

"Modern science has imposed silence upon God but in doing so, it was compelled to impose silence on itself. Modern science boldly asks for a criterion of meaning when one speaks to him of Christ. He assumes that he himself has a criterion, a principle of verification and of falsification, by which he can establish for himself a self-supporting island floating on a shoreless sea. But when he is asked to show his criterion as it functions in experience, every fact is indeterminate, lost in darkness; no one can identify a single fact, and all logic is like a sun that is always behind the clouds."

1968.I

"The Christian Philosophy of Life."

MS, 41 pp.

[1979.B2]

In this address to the mid-Atlantic chapter of the AACS, Philadelphia, March 29, 1968, Van Til describes the antithesis between Christian and pagan thought in history from Noah to Abraham Kuyper.

"It is thus that Kuyper's vision expanded and clarified by Vollenhoven and Dooyeweerd may help us in our task in undertaking the cultural mandate for ourselves today. Would that more of those who have seen something of Kuyper's vision, as he set it forth in the chapel at Princeton Seminary, might be willing to follow through with Vollenhoven and Dooyeweerd. If they did, they would say, without hesitation, that it is only on the presupposition of the truth of what is taught in Scripture about man and his world, that it is possible for science to

understand itself, for philosophy to attain a totality vision that is not a mirage, and for theology to challenge the new Protestant synthesis between Christianity and existentialism.”

1968.J

“Christ Witnesses the Good Confession.”

[1978.G5-*God of Hope*; audio tape: VT113A2/]

A sermon preached at Calvary Orthodox Presbyterian Church (Glenside, PA), April 12, 1968.

1968.K

“Joshua’s Appeal for Covenant-Consciousness.”

[1978.G3-*God of Hope*; audio tape: VT112A2]

A sermon preached before the General Assembly of the Orthodox Presbyterian Church, May 13, 1968.

1968.L

“In Memoriam: Dr. Edward J. Young, Ph.D. (1907–1968).”

MS, 5 pp.

Sermon at the funeral of Van Til’s colleague and professor of Old Testament at WTS.

1968.M

“Thy Sins be Forgiven Thee.”

MS, 7 pp.

Commencement address at WTS, 1968.

1968.N

“The Development of My Thinking.”

MS, 7 pp.

Letter to John Vander Stelt, December 13, 1968, gives an overview of his writings. [cf. 1972.C]

1969.A

Review of *How Can a Jew Speak of His Faith Today?* by Eugene B. Borowitz.

Westminster Theological Journal 32/1 (Nov 1969): 116–19.

[cf. 1968.G]

1969.B

“Karl Barth-His Message to Us.”

The Banner 104/27 (Jul 4, 1969): 4–5; *Themelios* 6/3–4 (Winter 1969): 12–14.

[1974.Da3-*Christianity and Barthianism*]

A short treatment of Barth's 'theology,' and its ultimate message-universalism.

1969.C

“The Christian School Today.”

[1971.E2-*Essays on Christian Education*; cf. audio tape: VT101]

An address to National Union of Christian Schools, August 12, 1969. Van Til's plea for Christian education is seen to be part of his broader philosophy of culture, in which he sees the antithesis between the kingdom of Christ and the kingdom of Satan as basic.

“There are two, and only two, mutually exclusive philosophies of education. These are involved in two mutually exclusive philosophies of man and his goal for human civilization and culture. Roman Catholics have, sad to say, never seen this point. They hold to the idea that by reason, apart from revelation, man may work up a truly theistic philosophy of life and therefore a truly theistic philosophy of education. All that Christians need to do is to *add* to a philosophy of culture established by believers and non-believers in a common effort—a Christian 'superstory.' Non-Christians and Christians are supposed to agree on what nature is; on this point their philosophies of education do not differ. All that Christians do is to *add* the supernatural—in particular, *miracle*—to the natural, and that is their justification for having parochial schools.

“What a pity it is that they do not see that man's life is a unity! What he thinks of nature determines what he thinks of the supernatural, and what he thinks of the supernatural determines what he thinks of the natural. If the world of nature is not created by God and directed by his providence, then miracle itself becomes a purely disjointed and meaningless thing. A Christian philosophy of education based upon anything short of a wholly unified outlook on human life in terms of the teaching of Christ in Scripture alone, is not able to challenge men to forsake the way of death and walk in the way of life.”

1969.D

“Training the Lord's Cadets.”

Christian Home and School 47/3 (Nov 1969): 16–17, 23–25.

1969.E

THE SOVEREIGNTY OF GRACE: An Appraisal of G. C. Berkouwer's View of Dordt.

Nutley, NJ: Presbyterian and Reformed, 1969. 110 pp.

[cf. 1968.F, 1975.B, 1976.C]

1. The Meaning of Dordt [1968.F]
2. Opposition to Dordt
3. Reformed Criticism of Dordt (Berkouwer)

Appendix—Historie and Geschichte (Barth's View of Time and Eternity)

“In recent years Dr. G. C. Berkouwer has been seeking to lead the Reformed community toward a new synthesis, a synthesis between historic Reformed theology and neo-orthodoxy. By doing so, Dr. Berkouwer places the Reformed community before a basic choice in theology, and, of necessity, also in apologetics. In theology the choice is between making every thought captive to obedience to the self-attesting Christ of Scripture or making every

thought captive to obedience to Christ and Kant. Obviously, to say that this is, ultimately, the choice before which we are put is to indicate disagreement with Berkouwer.

“Berkouwer is asking the Reformed community to seek for a ‘live and let live’ relation with a modern, man-centered I-Thou/I-it dimensional view of life. To follow Berkouwer in his radical change would be no longer to follow Christ’s manner of dealing with the Pharisees or Paul’s manner of dealing with the Greeks. To follow Berkouwer in his ‘umkehr’ would be a tragic mistake for Reformed theology and apologetics. I have given my reasons for coming to this conclusion with heaviness of heart. I think very highly of Dr. Berkouwer’s many accomplishments; I would fain be his follower still, but can no longer do so.”-from *Toward a Reformed Apologetics*

1969.F

A SURVEY OF CHRISTIAN EPISTEMOLOGY.

Vol. 2 of *In Defense of the Faith/ Biblical Christianity*.

Nutley, NJ: Presbyterian and Reformed, 1969. 228 pp.

[1925.A, 1932.G, 1933.G, 1951.J]

This second volume in the series, published under the auspices of the den Dulk Christian Foundation (Ripon, CA), is a published edition of Van Til’s systematic and historical treatment of epistemology, previously entitled “Metaphysics of Apologetics.” This is the final version of what was originally his master’s thesis at Princeton Theological Seminary [“Reformed Epistemology” 1925.A]. It surveys Greek, medieval, and modern epistemologies, and sets forth the principles of a Reformed Christian epistemology along with its implications for apologetics.

Introduction

1. Epistemological Terminology

Historical Survey

2. Greek Epistemology—Its Starting Point

3. Greek Epistemology—Its Climax (Plato)

4. Mediaeval Epistemology—Its Starting Point (Augustine)

5. Mediaeval Epistemology—Its Climax (Scholasticism)

6. Modern Epistemology—Lutheranism (Schneckenburger, Karl Francke)

7. Modern Epistemology—Arminianism (Watson, Miley, Curtis)

8. Modern Epistemology—Calvinism

9. Modern Epistemology—Antitheistic (Descartes, Kant, Pragmatism)

The Starting Point of Christian Epistemology

10. The Object of Knowledge

11. The Subject of Knowledge—Extreme Antitheism

12. The Subject of Knowledge—Milder Antitheism

13. The Subject of Knowledge—Idealism and Christianity

14. The Subject-Subject Relationship

15. The Method of Christian Epistemology

16. A Sample of Christian Argument

Appendix-(J. Oliver Buswell, Jr.’s Objections)

“The first edition of this syllabus was written in 1932. The title then used was *The Metaphysics of Apologetics*. How ancient and out-of-date such a title seems to be now. Was I, perhaps, at that ‘pre-historic’ time unaware of the fact that Hegel had slain the ‘alte

metaphysik?’ Did I not see the drift toward the positivism of the new day? The answer is that then, as now, I was convinced that only if one begins with the self-identifying Christ of Reformation theology, can one bring the ‘facts’ of the space-time world into intelligible relation to the ‘laws’ of this world. Science, philosophy, and theology find their intelligible contact only on the presupposition of the self-revelation of God in Christ-through Scripture understood properly by the regeneration of the Holy Spirit.

“Then, as now, I was convinced that the old Aquinas-Butler type of apologetics had always been unbiblical and therefore inadequate. What needed to be done was to point out that man himself, the subject of knowledge, must interpret himself as the creature of God, as a sinner in the sight of God, and as forgiven through the work of Christ and his Spirit. All men know God, but all men as sinners seek to suppress their knowledge of God. They do this particularly by means of their various philosophical systems. This fact must be pointed out. Hath not God made foolish the wisdom of this world? It was not till later years that I received much help in my understanding of philosophy from D. H. Th. Vollenhoven and Herman Dooyeweerd. The syllabus is offered in this second edition for the consideration of those who are interested in the spread of the ‘whole counsel of God.’-from the Preface

1969.G

A CHRISTIAN THEORY OF KNOWLEDGE.

Nutley, NJ: Presbyterian and Reformed, 1969; Grand Rapids: Baker, 1969. 390 pp.

[1954.K]

Originally a syllabus with the same title, it provides an historical analysis of Christian views on philosophy and apologetics and is similar to *Christianity in Conflict* [1962.I].

Preface, Introduction

1. Preliminary Survey
2. The Holy Scriptures (Facts and Logic)
3. The Autonomous Man (Attributes of Scripture)
4. The Church Fathers (Philo, Church Fathers, Apostolic Fathers, Apologists, Tertullian, Augustine)
5. From Sovereign Grace to Synergism (Plotinus, The Aereopagite, Erigena, natural theology, mystical theology)
6. Autonomy Plus Authority (Roman Catholicism, Earlier Official Writings (Vatican I), The Attributes of Scripture, The Thomistic Paideia, Vatican II)
7. Evangelicalism and Scripture (Lutheranism, Arminianism)
8. Natural Theology and Scripture (Kuyper and Warfield on Apologetics)
9. Hamilton’s Basis of Christian Faith
10. Buswell’s Systematic Theology
11. The Dilemma of Western Thought
12. The Dilemma of Western Theology

Index

“This work is to a large extent an expansion of and supplement to my *The Defense of the Faith*. In particular it picks up some of the major themes touched on in “The Christian Philosophy of Knowledge,” a chapter of that work. In the present volume I attempt to work out in greater detail the nature and implications of our commitment to Scriptural authority in

relation to our activity as Christian theologians and philosophers today. In addition, several men discussed in *The Defense of the Faith* are given a deeper analysis. Among these are Warfield, Kuyper, Buswell, and Hamilton. I have added footnotes to indicate the location of further discussions of some areas not fully taken up in the present work.”-from the Preface

1969.H

"The First Forty Years: A Tribute to My Colleagues."

Presbyterian Guardian 38/5 (May 1969): 65–70.

[cf. 1970.C]

An address given at an alumni meeting of WTS (Spring 1969), condensed for print. The original address, in the Van Til Papers, contains humorous anecdotal remarks about the history of WTS.

1969.I

"The Future of Mankind."

MS, 9 pp.

Opening address at WTS, 1969.

1969.J

"He That Is Not with Me Is against Me."

MS, 5 pp.

Commencement address at WTS, 1969.

1969.K

"Emil Brunner."

Reformed Faith and Life (Hong Kong) 20/4 (Oct-Dec 1969): 29–31.

Chinese translation.

1970s

1970.A

Review of *The Scientific Enterprise and Christian Faith*, by Malcolm A. Jeeves.
Westminster Theological Journal 32/2 (May 1970): 236–40.

1970.B

THE GREAT DEBATE TODAY.

Nutley, NJ: Presbyterian and Reformed, 1970. 239 pp.

[cf. 1975.A]

Shows how modern humanistic philosophical and theological thought are basically one.

1. Christ and Adam (Kant, Cullmann, Bonhoeffer, de Chardin)
2. Christ and Noah (Schleiermacher, H. Richard Niebuhr)
3. Christ and Abraham (Kierkegaard, Richardson)
4. Christ and Moses (Brunner)
5. Christ and Paul (Jaspers, Pannenberg, Moltmann, Ferré, Küng, Congar)

Index

“Unless we understand our task as ministers of the glorious gospel of Jesus Christ, in the midst of the great debate around us today, we cannot effectively make the Christ of God to be *seen* to be different from the false Christs of modern theology. The Christ of Scripture, the Christ Paul preached, was an *offense* to the Greeks-this Christ condemned them as sinners and demanded their repentance. *Our* Christ-the Christ of Paul, if he is proclaimed *truly*-will similarly be an *offense* to modern, sophisticated, twentieth century man; but thanks be to God-to some he will be a savor of life unto life, the very power of God unto salvation to those who by grace believe.”

1970.C

"Why Westminster Today?"

MS, 25 pp.

[cf. 1969.H]

This item in the Van Til Papers, written c. 1970, deals with the history and significance of WTS and reflects on the heritage of the old Free University and Princeton Seminary in the early twentieth century.

“I started this talk by speaking of Kuyper and Bavinck, of Warfield and Vos. I said that it was their aim to deepen and broaden the Reformation principle. This must in our day be done anew. The enemy has broadened and deepened its attack. The enemy now controls, or seems to control, every area of human interest, of art, of science, of philosophy and of theology. We must as believers in Christ challenge Satan’s right to anything, least of all to the fealty of the hearts of men.”

1970.D

“Christless Christianity.”

MS, 9 pp.

Opening address at WTS, 1970.

1970.E

“The Gospel of the Kingdom.”

MS, 10 pp.

Commencement address at WTS, 1970.

1970F

Review of *George Whitefield*, Vol. I, by Arnold Dallimore.
Presbyterian Guardian 39/5 (Oct 1970): 68–69.

1971.A

PSYCHOLOGY OF RELIGION.

Vol. 4 of *In Defense of the Faith/ Biblical Christianity*.
Nutley, NJ: Presbyterian and Reformed, 1971. 166 pp.
[1935.D, 1939.J, 1941.D]

This older syllabus, the fourth in the series published under the auspices of the den Dulk Christian Foundation (Ripon, CA), discusses issues raised by the psychology of religion movement, and its relationship to the Christian faith.

1. Introduction: The Religious Consciousness
 2. Method (Baillie, Ames, Pratt)
 3. Method (Bouquet, Foster)
 4. Method (Heinemann, Troeltsch, Pilthey)
 5. General Psychology and the Psychology of Religion
 6. The Nature of Religion: Objections to the Traditional View
 7. Religion as the Joyful Submission to the Inevitable
 8. Religion and Objective Redemption-Miracle
 9. Religion and Redemption-Revelation
 10. Religion and Subjective Redemption-Regeneration and Conversion
- “The reason for reproducing this syllabus on *Psychology of Religion* at the present time needs a word of explanation. It is in a sense out of date. But it never was up to date. It never did, even in its earliest edition, try to discuss the many modern writers on the psychology of religion. What it did try to do was to deal with the basic presuppositions of these various writers and to evaluate them from the orthodox biblical and, more specifically, from the traditional Reformed point of view.”-from the Preface

1971.B

THE REFORMED PASTOR AND MODERN THOUGHT.

Nutley, NJ: Presbyterian and Reformed, 1971. 242 pp.

Borrowing from the title by Richard Baxter, this book brings together a number of essays published earlier by Van Til that deal with a range of issues in modern theology, philosophy, and apologetics. The first chapter is a good introduction to Van Til's apologetic (a section is taken from *Defense of the Faith* 1955.G12) and was later printed in booklet form for that purpose [1972.A].

1. The Reformed Pastor and the Defense of Christianity [1972.A1]
2. The Reformed Pastor and Traditional Roman Catholicism
3. The Reformed Pastor and Modern Protestantism [cf. 1959.O]
The Philosophy and Religion of Kant [cf. 1961.F, 97–116]
4. The Reformed Pastor and Modern Protestantism
5. The Reformed Pastor and Modern Roman Catholicism [1966.D, 1978.G15]
6. The Reformed Pastor and Ecumenism [1961.D]

“This little volume is designed to aid the Reformed pastor in his work of helping high school and college students face the challenge to their faith presented in their classes on science, philosophy, and religion. To be able to help his young people, the Reformed pastor must himself have some acquaintance with modern science, modern philosophy, and modern religion. But more than that, he must see clearly for himself that unless science, philosophy, and religion frankly build upon the authority of Christ, speaking his Word in Scripture, they can offer no coherent interpretation of life. Modern thought has repeatedly, in attempting to explain reality, shown its own incoherence. The argument of the book is that only the Reformed faith can truly present the gospel as a challenge to modern unbelief.”-from the Preface

1971.C

An Introduction to Systematic Theology.

Philadelphia: Westminster Theological Seminary, 1971.

Syllabus, 262 pp.

[=> 1974.E]

1971.D

Apologetics.

Philadelphia: Westminster Theological Seminary, 1971.

Syllabus, 99 pp.

[=> 1975.D]

1971.E

ESSAYS ON CHRISTIAN EDUCATION.

Nutley, NJ: Presbyterian and Reformed, 1971. 207 pp.

[cf. 1990.A]

A collection of previously published articles on education, which together constitute Van Til's philosophy of Christian education.

Preface

1. Christ and Culture
2. The Christian School Today [1969.C]
3. The Dilemma of Education [1956.D]
4. The Christian Scholar [1959.H]

Appendices

- a1. The Education of Man-A Divinely Ordained Need [1953.H1]
- a2. Faith and Our Program
- a3. The Full-Orbed Life [1953.H3]
- a4. Antitheses in Education [1953.H4]

“The first two parts of this book deal with problems facing the teachers in Christian day schools on an elementary level. They deal with the goal, the standard, and the motivation of the entire project of Christian education. The second part points out that various non-

Christian philosophies of education face the dilemma that every non-Christian philosophy of life faces and that only a Christian, more specifically a Reformed philosophy of education, escapes facing this dilemma. The third part discusses the recent neo-liberal and neo-orthodox reconstructions of the principles of Christian education. These neo-liberal and neo-orthodox reconstructions face the same dilemma that historic non-Christian philosophies of education face. The conclusion is that the final debate in the field of education is part and parcel with the final debate in the field of general philosophy. The task of Christian education is, accordingly, that of offering the self-attesting Christ of Scripture as the one in terms of whom alone learning by experience is possible.”-from the Preface

1971.G

"An Uncertain Sound: An Evaluation of the Philosophy of Hendrik Hart."

Philadelphia: Westminster Theological Seminary mimeo, 1971.

MS, 17 pp.

A critique of one of the leaders of the Toronto Association for the Advancement of Christian Scholarship (AACS). Van Til sees Hart as being enamored with modern post-Kantian philosophy and failing to distinguish clearly between a Christian and non-Christian approach to science. In addition, Hart virtually identifies the inspiration of the Holy Spirit with the enlightenment of the believer.

In the Van Til Papers there is a 91-page manuscript entitled "The Toronto Movement" in which he discusses H. Evan Runner, Hendrik Hart, Arnold De Graaf, James Olthius, John Van Dyk, and others associated with the AACS, on such topics as the church, the kingdom of God, and Christian education. [cf. Van Til's critique of Dooyeweerd 1974.G]

1971.H

"How Should We Read the Bible? A. H. De Graaf's View of Scripture."

Philadelphia: Westminster Theological Seminary mimeo, 1971.

MS, 49 pp.

1971.I

"Come Unto Me."

MS, 8 pp.

Commencement address given at WTS, 1971.

1971.J

"Daniel and His Friends."

MS, 15 pp.

Commencement address given at Philmont Christian Academy, June 17, 1971.

1971.K

"Nicodemus Visits Jesus (John 3: 1-3)."

[1978.G2-*God of Hope*; audio tape: VT115A2]

Preached at the Orthodox Presbyterian Church (Westfield, NJ) on June 20, 1971.

1971.L

“Richard Kroner on Herman Dooyeweerd.”

In *Truth and Reality: Philosophical Perspectives on Reality*. Essays Dedicated to Professor Dr. H. G. Stoker, 251–61. Braamfontein, Transvaal (South Africa): DeJong’s Bookshop, 1971.

1971.N

“Letter to Pearl S. Buck.”

Presbyterian Guardian 40/1 (Dec 1970- Jan 1971): 2.

1971.O

“My Credo” and “Replies.”

in JERUSALEM AND ATHENS:

Critical Discussions on the Philosophy and Theology of Cornelius Van Til.

Edited by E. R. Geehan. Nutley, NJ: Presbyterian and Reformed, 1971. 498 pp.

A symposium dedicated to Van Til on his 75th birthday, and in his 40th year as professor of apologetics at WTS. In addition to “My Credo,” Van Til replies to a number of the articles.

“This symposium is composed of essays which deal, more or less directly, with the problems and issues raised and discussed in the apologetics of Cornelius Van Til. Nevertheless, it is precisely these issues—the authority of the Scriptures, the noetic effects of the Fall, the existence of ‘common ground’ between believer and unbeliever—which have been at the forefront of theological discussion in the twentieth century, especially in evangelical circles. The essays contained herein are, in this regard, significant continuations of these discussions and therefore become of interest to all concerned with such problems and not only to those who seek to honor Cornelius Van Til in this way.

“In order to increase the usefulness of this symposium within this wider context of interest, especially for those either new to the issues themselves or unfamiliar with the work of Prof. Van Til, three alterations have been introduced into this work which thereby distinguish it from its European counterpart, the *Festschrift*. First, Dr. Van Til was prevailed upon to write a basic, non-philosophical introduction to his own thought. This is found in the first essay, “My Credo.” Second, he was asked to respond to each essay which he felt necessitated, in some way, a reply.”—From the Introduction by E. R. Geehan

Part 1—Cornelius Van Til, “My Credo”

Includes section subtitled “The Total Picture” [1972.A2, 1979.B1])

Part 2—Letters from Three Continents

1. Hendrik G. Stoker, “Reconnoitering the Theory of Knowledge of Prof. Cornelius Van Til” (Reply).
2. Herman Dooyeweerd, “Cornelius Van Til and the Transcendental Critique of Theoretical Thought” (Reply).

Part 3—Essays in Theology and Theological Method

3. Philip Hughes, “Crucial Biblical Passages for Christian Apologetics.”
4. J. I. Packer, “Biblical Authority, Hermeneutics, and Inerrancy.”

5. Jack B. Rodgers, "Van Til and Warfield on Scripture in the Westminster Confession" **(Reply)**.
6. Cornelius Trimp, "The Witness of Scripture."
7. John A. Witmer, "What think Ye of Christ?"
8. G. C. Berkouwer, "The Authority of Scripture (A Responsible Confession)" **(Reply)**.
9. S. U. Zuidema, "Existence and the Content of Revelation in the Theological Hermeneutics of Rudolf Bultmann."
10. Paul K. Jewett, "Concerning Christ, Christians, and Jews" **(Reply)**.
11. Richard B. Gaffin, Jr, "Geerhardus Vos and the Interpretation of Paul" **(Reply)**.
12. Herman Ridderbos, "Tradition and Editorship in the Synoptic Gospels."
13. William L. Lane, "The Speeches of the Book of Acts."

Part 4—Essays in Philosophy and Apologetics

14. Robert D. Knudsen, "Progressive and Regressive Tendencies in Christian Apologetics" **(Reply)**.
15. J. P. A. Mekkes, "Knowing" **(Reply)**.
16. Gilbert B. Weaver, "Man: Analogue of God."
17. C. Gregg Singer, "A Philosophy of History."
18. Rousas J. Rushdoony, "The One and the Many-The Contribution of Van Til" **(Reply)**.
19. Gordon Lewis, "Van Til and Carnell (Part 1)" **(Reply)**.
20. Charles M. Horne, "Van Til and Carnell (Part 2)."
21. John W. Montgomery, "Once Upon an A Priori" **(Reply)**.
22. W. Stanford Reid, "Subjectivity or Objectivity in Historical Understanding."
23. Clark Pinnock, "The Philosophy of Christian Evidences" **(Reply)**.
24. Arthur F. Holmes, "Language, Logic, and Faith" **(Reply)**.
25. Frederic R. Howe, "Kerygma and Apologia" **(Reply)**.

Notes and References

List of Contributors

Writings of Cornelius Van Til (compiled by Arthur Kuschke and staff of WTS library)

1971.P

HAS KARL BARTH BECOME ORTHODOX?

Seoul: The Korean Society for Reformed Faith and Action, 1959.

Pamphlet, 79 pp.

[1954.B, 1959.R]

Reprint of Korean translation.

Note: At the end of the seminary academic year Van Til retired as professor of apologetics at WTS, although, as professor emeritus, he continued to serve as a part-time lecturer. An audio tape was made of his last class lecture [see audio listings for Westminster Media].

1972.A

THE DEFENSE OF CHRISTIANITY AND MY CREDO.

Nutley, NJ: Presbyterian and Reformed, n.d. 93 pp.

[combines 1971.B1 and 1971.O]

These two relatively brief and popular selections have proven invaluable as an introduction to the thinking of Van Til. They were translated by Kazuo Matsuda into Japanese [1978.H].

1. The Reformed Pastor and the Defense of Christianity
2. My Credo (The Total Picture)

1972.B

Review of *Betwist Schriftgezag: Een bundel opstellen over de autoriteit van de Bijbel*, by Cornelius Trimp.

Westminster Theological Journal 35/1 (Fall 1972): 91–98.

[cf. 1971.O6, 1978.B]

Trimp, in the line of Schilder, wrote a number of articles on the authority of Scripture which here receives Van Til's high commendation. Remarking on the character of Abraham Kuyper's apologetics, Van Til writes:

“Kuyper quite properly militated against the apologetics of Doedes and van Oosterzee. The apologetics of these men resembled that of Thomas Aquinas and Bishop Butler. . . . What Kuyper apparently did not see was that his negative criticism of a man-centered apologetic itself presupposed a God-centered apologetic. When, after all, Kuyper did undertake to show the deficiency of a man-centered apologetic, he sometimes resorted to the method of the very apologetics he was out to destroy. On the other hand, Kuyper supplied some of the main building blocks for a truly God-centered apologetic. The same may be said for Trimp.”

1972.C

TOWARD A REFORMED APOLOGETICS.

Philadelphia: privately printed, 1972.

Pamphlet, 28 pp.

Van Til provides a survey of his major publications.

“In this small pamphlet I am indicating briefly the chief purpose I have had in writing the following pamphlets, books, and syllabi. Throughout, my aim has been to show that it is the historic Reformed Faith alone that can in any adequate way present the claims of Christ to men for their salvation.”

1972.D

Review of *Dietrich Bonhoeffer*, by Eberhard Bethage.

Westminster Theological Journal 34/2 (May 1972): 152–73.

[cf. 1978.A]

Bonhoeffer's theological orientation is exposed by Van Til as neo-orthodox.

“However much evangelical and notably, Reformed Christians may wish to incorporate Bonhoeffer in the list of their heroes of the faith, together with Calvin, Kuyper, Bavinck, Hodge, Warfield, and Vos, they have no right to do so. Bonhoeffer must be placed in the line

of Kant, of Schleiermacher, of Ritschl, and of Barth. It is the theological descendants of such men as these who rightfully claim Bonhoeffer as their own.”

“An analysis of Bethage’s *Dietrich Bonhoeffer* reveals that Bonhoeffer’s theology is not orthodox but neo-orthodox. The Christ of Bonhoeffer is not the Christ of the Scriptures, nor of the Reformers. The Christ of Bonhoeffer is constructed in terms of post-Kantian philosophy and theology, implying a re-interpretation of every word of the vocabulary of biblical and confessional teaching. His Christ existing as community differs only in detail from the Christ-Event of Barth.”

1972.E

COMMON GRACE AND THE GOSPEL.

Nutley, NJ: Presbyterian and Reformed, 1972. 233 pp.

This is a fairly complete collection of Van Til’s writings on common grace and its relation to Christian apologetics.

Author’s Note and Preface

Part 1 [1941.E, 1945.D, 1946.F, 1947.C, 1954.D]

1. The Christian Philosophy of History
2. Abraham Kuyper’s Doctrine of Common Grace
3. Common Grace in Debate

Part 2

4. Particularism and Common Grace [1951.I, 1952.A]
5. Common Grace and Witness-Bearing [1954.E, 1956.M]
6. A Letter on Common Grace (Masselink) [1953.G, 1955.L]
7. A Reply to Criticism [1966.Ga]
8. Reformed Dogmatics of Herman Hoeksema [1968.A]
9. Terminal Considerations (New)

“The present writer has from time to time been engaged in a study of the subject of common grace. The various brief studies published on this subject over a period of years are now brought together in the present volume.

The subject of common grace was originally of interest to the present writer because it seemed to him to have basic significance for the subject of Christian apologetics. Anyone holding to the Reformed faith is constantly required to explain how he can do justice to the ‘universalism’ of the gospel as presented in Scripture. How can he hold to election, especially ‘double election,’ without doing violence to the ‘whosoever will’ aspect of biblical teaching? How can he hold to ‘total depravity’ and yet find a ‘point of contact’ for the gospel among men in general?

There is no way of discussing these problems adequately except by way of setting forth the entire ‘philosophy of history’ as the Reformed confessions teach it. When the Reformed view of the philosophy of history is set forth on a frankly biblical basis, it appears that the questions pertaining to ‘human responsibility’ and to ‘the point of contact’ find their ‘solution’ in the Reformed faith and nowhere else.-from the Preface

1972.F

The Knudsen-Dooyeweerd Criticism of My Apologetics.

Philadelphia: Westminster Theological Seminary, 1972.

Syllabus, 24 pp.

[1974.G parts 2–3]

This paper was written in reply to the essays by Dr. Robert D. Knudsen and Dr. Herman Dooyeweerd in *Jerusalem and Athens* [1971.O]. It later became Part 1 of “Herman Dooyeweerd and Reformed Apologetics” [1974.G1].

1972.G

THE NEW MODERNISM.

Nutley, NJ: Presbyterian and Reformed, 1972. 496 pp.

[1946.G, 1947.A]

The third edition adds five appendices dealing with Barth.

- a1. Election, Ethics, and Creation [1946.B]
- a2. Has Karl Barth Become Orthodox? [1954.B]
- a3. Karl Barth on Chalcedon [1960.B]
- a4. Karl Barth and Evangelicalism [1964.C]
- a5. Berkouwer on Barth

1972.H

“It Is Finished (John 19:29).”

[1978.G5-*God of Hope*; VT114A1]

Preached in Calvary Orthodox Presbyterian Church (Glenside, PA), on Good Friday, 1972.

1973.A

“Confessing Jesus Christ.”

In *Scripture and Confession*, edited by John H. Skilton, 217–46. Nutley, NJ: Presbyterian and Reformed, 1973.

Urges the need to confess Christ in the face of the opposition of apostate thought.

1973.B

“Bernard J. F. Lonergan, S.J.”

Philadelphia: Westminster Theological Seminary mimeo, 1973.

MS, 43 pp.

An evaluation of a modern Roman Catholic philosopher who employed a transcendental methodology.

1973.C

“The Certainty of Our Faith.”

Presbyterian Guardian 42/7 (Aug/Sept 1973): 102–106.

Commencement address at WTS, 1973.

1974.A

THE NEW HERMENEUTIC.

Nutley, NJ: Presbyterian and Reformed, 1974. 230 pp.

[reprinted 1977; cf. 1964.A]

Preface

1. Its Main Representatives

Ernst Fuchs

Gerhard Ebeling

2. Reaction of Some Modern Theologians

John Dillenberger

Fritz Buri

Schubert M. Ogden

3. Reaction of Some Orthodox Theologians

A. D. R. Polman

H. M. Kuitert

S. U. Zuidema

4. The New Hermeneutic of Holland

Herman Wiersinga, G. P. Hartvelt,

J. Z. Koole, F. J. Baarda, C. Augustijn

“The New Hermeneutic of such men as Ernst Fuchs and Gerhard Ebeling has done something similar in recent decades to what Barth did in the early twenties. These men seek to be both more modern and more Reformational than Barth was in his day. Theologians of various schools are taking their positions in relation to this New Hermeneutic as their forbears did in relation to Barth. The present volume is doing the same. In earlier publications the present writer pointed out that the synthesis between a theology based on that of the Reformers and a theology based on the philosophy of Kant is an intellectual and spiritual monstrosity. In it Kant, not Calvin, is the real victor. The result is the destruction of an intelligible basis for human predication. What is needed is a really Reformational philosophy and theology. Only if we have this can the depth of the contrast between the self-attesting Christ of Scripture and the Christ-Event of neo-orthodoxy be seen for what it is.”-
from the Preface

1974.B1

“The Umkehr at Amsterdam”

In *The Law and the Prophets*, edited by John H. Skilton, 35–53. Nutley, NJ: Presbyterian and Reformed, 1974.

[cf. 1975.B]

In this symposium for Dr. Oswald T. Allis, Van Til explains how Berkouwer and Kuitert changed the direction [umkehr] of the theology of the Reformed Churches of the Netherlands (GKN) in a manner similar to what took place at Princeton Theological Seminary from 1930 onward. This article summarizes Van Til’s basic critique of Berkouwer and the implications of his theology.

1974.B2

"Funeral Message for Dr. O. T. Allis."

In *The Law and the Prophets*, edited by John H. Skilton, 496–99. Nutley, NJ: Presbyterian and Reformed, 1974.

Preached January 15, 1973.

"When modern philosophy and science spoke of the Old Testament as being of necessity nothing more than the expression of the aspirations of men come into the world by the blind force of chance groping in a bottomless and shoreless sea of relativism, then Dr. Allis showed all the world that men of science and philosophy, as well as all other men, need the very self-attesting Christ of Scripture whom they reject if they are not to fall into utter confusion with eternal death their final destiny."

1974.C

"The Doctrine of Creation and Christian Apologetics."

Journal of Christian Reconstruction 1/1 (Summer 1974): 69–80.

1974.D

CHRISTIANITY AND BARTHIANISM.

Nutley, NJ: Presbyterian and Reformed, 1974. 494 pp.

[1959.E, 1962.H, 1969.B, 1946.B]

Four appendices added on Barth.

- a1. Barth on Reconciliation
- a2. What of 'The New Barth'? [1959.E]
- a3. Karl Barth-His Message to Us [1969.B]
- a4. Karl Barth: *Die Kirchliche Dogmatik* [1946.B]

1974.E

AN INTRODUCTION TO SYSTEMATIC THEOLOGY.

Vol. 5 of *In Defense of the Faith/ Biblical Christianity*.

Nutley, NJ: Presbyterian and Reformed, 1974. 262 pp.

Fifth volume in the series published under the auspices of the den Dulk Christian Foundation (Ripon, CA). This is the final edition of this syllabus.

Preface

1. The Idea and Value of Systematic Theology
2. The Method of Systematic Theology
3. Christian Epistemology
4. Christian Epistemology (Charles Hodge)
5. Christian Epistemology (Herman Bavinck, Valentine Hepp)
6. Christian Theistic Revelation

7. Present General Revelation about Nature
8. Present General Revelation about Man
9. Present General Revelation about God
10. Special Revelation
11. Scripture
12. The Inspiration of Scripture
13. The Incomprehensibility of God
14. The Apologetic Import of the Incomprehensibility of God
15. Innate and Acquired Knowledge of God
16. The Names and Incommunicable Attributes of God
17. The Triunity of God
18. The Communicable Attributes of God

Appendix-William Masselink and the Absolute Ethical Antithesis

“The first ‘edition’ of this syllabus appeared some thirty-five years ago. Since then much has happened in theology. Yet the old syllabus is now made available again in practically unaltered form. The author has dealt with the main developments of recent theology in other writings.

While neo-orthodoxy was developing in Europe, a movement called New Evangelicalism was developing in America. New Evangelicalism sought to replace Fundamentalism in its statement and defense of the historic Protestant faith. The author dealt with new-evangelicalism as set forth by one of its chief exponents, Edward J. Carnell, in *The Case for Calvinism*. It is the author’s conviction that only the Reformed Faith gives an adequate statement of biblical revelation, and that therefore it alone, and not a general Protestant theology, is equipped to deal with neo-orthodoxy as the outstanding heresy of the day. Meanwhile Professor Herman Hoeksema was preparing his work on *Reformed Dogmatics* (1966). Much good exegesis underlies Hoeksema’s work. However, the author cannot agree with his denial of common grace. The doctrine of common grace is, the author believes, based on sound biblical exegesis and forms an important element in a truly biblical theology and apologetic. In *Common Grace* these convictions are set forth.

During the same thirty years a dogmatic work of many volumes, based on much exegesis and extensive historical knowledge appeared. It is Dr. G. C. Berkouwer’s *Theological Studies*. Dr. Berkouwer’s work is also contemporaneous in that he has, during this period, written extensively on the development both of Roman Catholic and of Barthian theology. During this period Berkouwer underwent a change of attitude toward both of them. This change was in the direction of a toning down of opposition to both movements. Back of this change in relation to Roman Catholic and neo-orthodox theology is a change in his view of Scripture, in the interest of doing greater justice than former reformed theologians have done to the ‘human’ element, and, with it, the general historical character of scriptural revelation. The author has not been able to do adequate justice to Berkouwer’s work; he has, however, taken note of it in various places and has devoted one small book to the subject. Its title is *The Sovereignty of Grace*.

In trying to develop a Christian totality view, the writer has had much help from the Philosophy of the Cosmomic Idea as set forth by professor D. H. Th. Vollenhoven and Herman Dooyeweerd of Amsterdam, and by professor H. G. Stoker of Potchefstroom. It was, in particular, Dr. Dooyeweerd’s detailed analysis of the history of philosophy that was of much help. However, Dr. Dooyeweerd finds it impossible to agree with the present writer in

making the full biblical position the transcendental presupposition of the possibility of predication. Dooyeweerd says that I am bringing in the religious problem prematurely. I, on the other hand, am convinced that unless one offers at the outset the totality interpretation of all reality as given in Scripture as the presupposition of the possibility of asking an intelligent question, one has not really offered the Christian position for what it really is. My first criticisms of Dooyeweerd's views appeared in the syllabus *Christianity in Conflict*, and Dooyeweerd's criticism of my views and my reply to his criticism appears in *Jerusalem and Athens*.

A perusal of these materials may help the interested reader to see why the present syllabus reappears with little change from its earlier form. My indebtedness to such former Reformed theologians as Louis Berkhof and, back of him, Herman Bavinck and Abraham Kuyper, is apparent throughout.”-from the Preface

1974.F

“Christ’s Final Victory Celebration.”

[1978.G9-*God of Hope*; cf. 1929.B11–21; VT106A2]

Preached at Calvary Orthodox Presbyterian Church (Glenside, PA) May 19, 1974. Based on Revelation 4:1–11, Van Til presents Christ’s victory over Satan, sin, and death. There is an audio tape of this sermon.

1974.G

Herman Dooyeweerd and Reformed Apologetics.

Philadelphia: Westminster Theological Seminary mimeo, 1974.

Syllabus, 140 pp.

[cf. 1972.F, 1974.J; MS on Toronto Movement]

Part 1 The Knudsen-Dooyeweerd Criticism of My Apologetics [1972.F]

Knudsen’s Article in *Jerusalem and Athens*

Dooyeweerd’s Article in *Jerusalem and Athens*

My Supposed ‘Rationalist-Scholastic Tendency’

Old Princeton and Amsterdam Apologetics

Review of Former Syllabi

Part 2 Herman Dooyeweerd and Synthesis Thinking

The Earlier Dooyeweerd and Calvinistic Philosophy

The Later Dooyeweerd and Ecumenical Christian Philosophy

Dooyeweerd’s Second Way

Kuyper’s Philosophy of Life

Kuyper’s Stone Lectures on Calvinism

Kuyper and Sphere Sovereignty

Dooyeweerd on Kuyper

Dooyeweerd’s Effort to Escape Scholasticism

Kuyper’s ‘Wetenschapleer’ (Philosophy of Science)

Dooyeweerd’s Latest Views

Jerusalem and Athens Revisited

Who are Scholastics Now?

Part 3 Synthesis Thinking

Historical Background

Kuyper's Scholasticism

What is Scholasticism?

Dooyeweerd's New Synthesis Thinking

Final Critique

"Dooyeweerd's new form of synthesis thinking, his seeking for *religious* instead of intellectual unity is regressive and compromising at best. The apologetics implied in Dooyeweerd's philosophy seem to be no better than the apologetics of the Aquinas-Butler type, while the theology implied in his philosophy is worse than that of the theology of the old-Princeton or old-Amsterdam men. Dooyeweerd has gone 'beyond' Kuyper but his 'transcendental method' based on his religious supra-temporal sphere of occurrence leads toward the theological directionalism of Berkouwer and Kuitert."

1974.H

"The Baptism of Infants."

Philadelphia: Westminster Theological Seminary, 1974.

MS, 24 pp.

A reply to a Reformed Baptist, David Kingdon.

1974.I

CHRISTIAN THEISTIC ETHICS.

Vol. 3 of *In Defense of the Faith/ Biblical Christianity*.

Nutley, NJ: Presbyterian and Reformed, 1971. 251 pp.

[1940.I, 1952.C, 1964.D, 1963.D]

This third volume in the series published under the auspices of the den Dulk Christian Foundation (Ripon, CA) sets forth Van Til's system of Christian ethics. Part 2 originally appeared as *Modern Ethical Theories* [1963.D].

Preface

Part 1—Christian Ethical Principles

1. The Material of Christian Ethics
2. The Scope of Christian Ethics
3. The Epistemological Presuppositions of Christian Ethics
4. The Metaphysical Presuppositions of Christian Ethics
5. The *Summum Bonum* Ideally Considered—The Individual
6. The *Summum Bonum* Ideally Considered—Society
7. The Non-Christian *Summum Bonum*
8. The Biblical *Summum Bonum* in General [1978.C]
9. The Old Testament *Summum Bonum*
10. The New Testament *Summum Bonum*
11. The Standard of Man in Paradise
12. The Redemptive Standard—OT and NT
13. Faith as the Motivation Power in Christian Ethics

Part 2—Non-Christian Ethical Theories [1963.D]

14. Greek Ethical Theory—Socrates
15. Werner Jaeger's Concept of Greek Culture
16. Modern Ethical Theory—Plato [1939.F]
17. Modern Ethical Theory—Socrates to Kant
18. Modern Ethical Theory—Kant

"This syllabus claims with the historic Reformed creeds that the good is good because God in Christ through the Scriptures says it is good. Without the presupposition of the self-sufficient moral consciousness of the triune God revealed in Scripture, man's moral consciousness would operate in a vacuum.

"To bring out this point Part I deals with Christian Ethical Principles. It seeks to show that it is the triune God of Scripture who sets before man his moral goal, who in his revelation gives him his moral standard, and by the gift of faith enables him to work toward his proper goal by way of following the instruction of his revelation.

"To bring out this same point by way of contrast, Part II traces the development of apostate man's principle of 'inwardness' or moral self-sufficiency in order to show that it has led and cannot but lead to moral chaos. The argument of the two parts constitutes what amounts to a plea to men who, today more obviously than before, spurn the revelation of God in the Christ of Scripture, and trust in the autonomy of the moral consciousness of man, to see that in this case as well as in the whole field of knowledge, God has made foolish the wisdom of man, and has been pleased to save them that believe."-from the Preface

1974.J1

"Defends Dooyeweerd."

The Banner 109/33 (30 Aug 1974): 20.
[cf. 1974.G]

Two letters by Van Til in response to Lester De Koster's evaluation of Dooyeweerd.

1974.J2

"A Complaint."

The Banner 109/40 (18 Oct 1974): 20.

1974.K

Review of *I'm OK-You're OK*, by Thomas A. Harris.
Presbyterian Guardian 43/10 (Dec 1974): 160–61.

1975.A

WHO DO YOU SAY THAT I AM?

Nutley, NJ: Presbyterian and Reformed, 1975. 106 pp.
[cf. 1970.B; VT201–203, Westminster Audio]]

A concise overview of the history of philosophy in relationship to the claims of Christ. These lectures also exist in audio tape form.

1. Ancient Man Replies
2. Medieval Man Replies
3. Modern Man Replies

" 'But who do you say that I am?' asked Jesus. Ancient man replied, 'You are a mere man. ' Medieval man answered, 'You are a man-God. ' Modern man responds, 'You are Authentic Man.' There has never been a time when the question of the identity of Jesus of Nazareth was so important as it is today. For example, was He the self-attesting Christ of the historic Protestant confessions; or is He, rather, the 'Christ-Event' of post-Kantian philosophy and theology? The present booklet gives the writer's reasons for believing Him to be not the latter but the former. If one would reject the genuine, self-attesting Christ of Scripture, he must do so, unavoidably, in terms of the self-attesting man. But the very existence of the latter presupposes, unavoidably, the self-attesting Christ; thus, to deny the former's claim is self-stultifying."-from the Preface

1975.B

THE NEW SYNTHESIS THEOLOGY OF THE NETHERLANDS.

Nutley, NJ: Presbyterian and Reformed, 1975. 100 pp.

[cf. 1969.E, 1976.C]

An exposé of the background and development of Berkouwer's synthesis thinking and those who follow his line.

Part 1 The Nineteenth-Century Background

- A. The Reformed Confessions (Dort)
- B. Modern Synthesis Theology: Neo-Orthodoxy
- C. The Reformed/Neo-Orthodox Synthesis: Its Nature. (Kuitert, Collingwood, Sartre)
- D. The Reformed/Neo-Orthodox Synthesis: Its Development (Schleiermacher, Ritschl, Scholten)
- E. Abraham Kuyper and Herman Bavinck: Orthodox Reaction to the Christ-Kant Synthesis of 19th-Century Theology
- F. Bavinck and the Ethical Theologians

Part 2 Twentieth-Century Development [cf. 1967.Ba2]

- A. G. C. Berkouwer and Neo-Orthodoxy
 1. Berkouwer's Earlier Work on Scripture
 2. Berkouwer's Later View of Scripture
- B. The Cahiers Men

"In recent times there has been a major change of direction in Dutch theology. In speaking of this change, I have in mind primarily the Reformed Churches of the Netherlands (Gereformeerde Kerken van Nederland). The Synod of Assen (1926) of the Reformed churches symbolized the high-water mark of traditional Reformed theology. That of Amsterdam (1966), involving the same churches, symbolized the victory of neo-orthodoxy. This change of direction from Bavinck to Barth mirrors perfectly the *voltefact* in the theology of Dr. G. C. Berkouwer in the same period. During this time, Berkouwer underwent a radical change in his view of Roman Catholicism, neo-orthodoxy, the nature of the Church confessions, and the nature of Scripture. I have traced his development in my booklet entitled

The Sovereignty of Grace . . . In the present connection, I limit myself to the question of Scripture.”

1975.C

“Westminster Divine Notes Editorial Weaknesses.”

The Banner 110/43 (7 Nov 1975): 20.

[cf. 1976.C, 1977.F, 1978.A]

Van Til responds by letter to a guest editorial of Dr. I. John Hesselink’s entitled “Reformed but Ever Reforming” [*Banner* (1 Nov 1974): 4–5]. Van Til identifies Hesselink’s concept of ‘Reformed’ as part of the Barthian concept of activism (existentialism). Hesselink, a member of the Reformed Church in America and president of Western Theological Seminary (Holland, MI) replied to Van Til on p. 21.

1975.D

Apologetics

Philadelphia: Westminster Theological Seminary, 1975.

Syllabus, 99 pp.

[=> 1976.D]

1975.E

“Herman Wiersinga on the Atonement.”

The Outlook 25/2 (Feb 1975): 2–4.

Excerpt from *The New Hermeneutic*, pp. 208–212 [1974.A]. Provides a critique of the views of a disciple of Berkouwer and Kuitert, who came to deny the atonement as a satisfaction of divine wrath.

1975.F

“A Prayer of Praise and Petition.”

Presbyterian Guardian 44/2 (Feb 1975): 22–23.

[cf. VT HPC, Westminster Media]

A prayer given at the ground-breaking for a new classroom building at WTS, March 19, 1974.

1975.G

“Holy Spirit.”

In *Wycliffe Bible Encyclopedia*, edited by Charles Pfeiffer, I: 804–6. Chicago: Moody Press, 1975.

1976.A

“Scripture and Reformed Apologetics.”

In *The New Testament Student and Theology*, edited by John H. Skilton, 3:150–59. Nutley, NJ: Presbyterian and Reformed, 1976.

An overview of Reformed apologetics in the context of the history of thought.

1976.B

“Calvin the Controversialist.”

In *Soli Deo Gloria: Essays in Reformed Theology*, edited by R. C. Sproul, 1–10. Nutley, NJ: Presbyterian and Reformed, 1976.

[cf. 1959.B, 1971.B1]

Written for a symposium for John H. Gerstner, Van Til treats the apologetics of Calvin. It is based on an article that was first published in 1959.

1976.C

“The Nature and Extent of Biblical Authority: A Brief Analysis of Report 44 Adopted by the Christian Reformed Church, 1972.”

MS, 35 pp.

[cf. 1959.J, 1975.B]

Analyzes the destructive influence of neo-orthodoxy, mediated through Berkouwer and the new Princeton Theological Seminary, upon the Christian Reformed Church, and specifically its influence on Report 44, which failed to take a clear stand for biblical inerrancy.

Part 1 Description of Report 44

- A. Biblical Interpretation
- B. The Use of the Historical Method

Part 2 Evaluation of Report 44

- A. The Strength of Report 44
- B. The Weakness of Report 44

“The Committee could have been of greater service to orthodox Christianity if it had pointed out that the “new theology” of the Netherlands is not a matter of its accepting certain nuances of modern thinking but that it is rather a matter of its having capitulated in principle to the man-centered theology of neo-orthodoxy. . . . What I fear is that the committee’s report will not stay the development of a broadening church. I see no reason why the editor of the *The Banner* should not welcome this report as strengthening his policy of inclusiveness. A new confession like the Confession of 1967 may now come soon. And what about the World Council of Churches? Why not? The Committee does not distinguish adequately between the idea of the “human factor” in Scripture as thought of in the Orthodox Reformed framework and as it is thought of in the Neo-orthodox Reformed framework of thought.

“The whole of the Kuyper-Bavinck revival of the Reformed Faith appears to be collapsing. . . . The whole of what is taking place in the new theology of the Netherlands has its parallel in the recent history of Reformed thinking in the United States, especially in that of Princeton Theological Seminary. . . . Those who, with Dr. J. Gresham Machen, were hoping that at least at Amsterdam, if not at Princeton, a phalanx of men would be trained to lead the Reformed community and all orthodox believers in pleading with apostate man to follow the Christ of the Scriptures instead of the Christ-Event of neo-orthodoxy, are sad today. Yet they know that the wisdom of the world has been and will always be made foolishness with God. The Christ of Scripture will always conquer.”

“The Christian Reformed Church, and through it, others in the English-speaking world, have profited greatly from the revival and development of the Reformed Faith in the Netherlands. All those who love the Christ of Scripture must labor and pray that the same Christian Reformed Church may yet, in our day, continue to hold and develop that Faith over against the inroads of Neo-orthodoxy as Kuyper and Bavinck did in the Netherlands and as Machen in America defended it against Liberalism in his day.”

1976.D

APOLOGETICS.

Nutley, NJ: Presbyterian and Reformed, 1976. 99 pp.

This is apparently the first edition published by Presbyterian and Reformed.

1976.E

"Foreword."

To *For a Time Such as This: An Introduction to the Reformed Apologetics of Cornelius Van Til*, by Jim S. Halsey. Nutley, NJ: Presbyterian and Reformed, 1976.

This book includes a glossary of terms used by Van Til. Halsey engaged at this time in a debate with John Frame over the issues of analogy and paradox. See his "Preliminary Critique of Van Til the Theologian." *Westminster Theological Journal* 39 (Fall 1976): 120–36. Note in this connection 1934.D.

1976.F

WHY I BELIEVE IN GOD.

Chestnut Hill, PA: Westminster Theological Seminary, n.d.

Pamphlet, 16 pp.

[1948.F]

Edited and revised version; some parts of the original are deleted.

1976.G

CHRISTIAN THEISTIC EVIDENCES.

Vol. 6 of *In Defense of the Faith/ Biblical Christianity*.

Nutley, NJ: Presbyterian and Reformed, 1975/1976. 148 pp.

Sixth and last volume in the series published under the auspices of the den Dulk Christian Foundation (Ripon, CA).

Preface, Introduction

1. The History of Evidences (Bishop Butler, William Paley)
2. Hume's Scepticism (David Hume)
3. Idealistic Reconstruction (Kant, James Orr)
4. Christianity and Its Factual Defense
5. Theological Evidences-God
6. Creation and Providence

7. Teleology
 8. Anthropological Evidences-General Psychology
 9. Anthropological Evidences-The Psychology of Religion
- Appendix-Some Recent Scientists [1968.H]

1976.H

“More Catechism Needed.”

Presbyterian Guardian 45/10 (Nov 1976): 2.

A letter on the importance of catechetical instruction.

1976.I

“J. Oliver Buswell, Jr.-Valiant for Truth.”

Presbyterian: Covenant Seminary Review 2/1–2 (Spring-Fall 1976): 135–37.

This issue is dedicated to Buswell and his thought. Although Van Til was critical of Buswell’s writings, he honored him as a brother in Christ.

1977.A

“At the Beginning God: An Interview with Cornelius Van Til.”

Christianity Today 22/6 (30 Dec 1977): 18–22.

An interview by David Kucharsky with the cover entitled, “Cornelius Van Til: The Legacy of a Down-to-Earth Scholar.” Includes a cover photo of Van Til.

1977.B

“Herman Dooyeweerd: A Personal Tribute.”

Westminster Theological Journal 39/2 (Spring 1977): 319–27.

[cf. 1974.J, 1971.H, 1951.E]

Although earlier an enthusiastic supporter and later a strong critic of Dooyeweerd, Van Til honors him in this tribute.

1977.C

“It Is Finished.”

Presbyterian Guardian 46/3 (Mar 1977): 4–8.

[1972.H, 1978.G5, 1982.A]

1977.D

The Apologetic Methodology of Francis A. Schaeffer.

Philadelphia: Westminster Theological Seminary mimeo, n.d.

Syllabus, 54 pp.

Compiled from letters and reviews of Schaeffer's works, 1967–1969. This analysis was written during a time of debate at WTS about the relationship of Schaeffer's views to Van Til's apologetics. Compare Schaeffer's early response to Van Til noted in 1949. C. Schaeffer attempted to combine Van Til's presuppositionalism with classical probability apologetics.

1. The Wheaton Lectures and the Practice of Truth
2. *The God Who Is There*
3. *Death in the City and Escape from Reason*
4. *Pollution and the Death of Man, The Church at the End of the 20th Century*
5. *True Spirituality*
6. *He Is There and He Is Not Silent*

"I have written this paper on Dr. Francis Schaeffer's apologetics at the request of a number of WTS students. There has been a difference between these students on the question of Dr. Schaeffer's apologetic procedure. Some have asked me, Is not his view essentially the same as yours? Does not he, as well as you, speak of the biblical position as the presupposition of the possibility of predication? Is not the difference between you two merely that Schaeffer mingles directly with non-Christian intellectuals, while you develop your 'system' over against 'systems' found only in books?

Others say: No, there is a difference between you two. Schaeffer uses the word presupposition but he does not mean by it what you mean by it. He does not agree with you when you say that the natural man's basic starting-point is that of pure autonomy, correlative to pure contingent factuality, correlative to pure abstract or formal rationality; and that therefore the natural man cannot identify himself or anything beside himself and therefore cannot account for human predication. For all of Schaeffer's claim to use a presuppositional or biblical approach, his method is still basically similar to that of the traditional Aquinas-Butler approach.

Now I agree with the opinion of the second group. From time to time I have verbally expressed the difference between Dr. Schaeffer's position and my own. At one time I wrote Dr. Schaeffer a long memorandum about my difficulty with his approach. He could find no time to reply. In more recent times I have written notices on some of his books, and letters in answer to inquiries about his views. Dr. Schaeffer has by this time expressed his views on many modern problems in a number of publications. With great earnestness he urges the Christian view of men and things upon the college-age young people of our day. Is his method of doing so the fully biblical one? Or is it, perhaps, an attempt to combine the biblical and the traditional method?

This syllabus deals with these questions. It contains several items written independently of one another at different times. Their unity is found in that they follow Dr. Schaeffer as he has sought to help Christian young people express their Christian belief in a proper way to their non-Christian friends."-from the Preface

1977.E

"Bill Bright is Not Right."

The Banner 112/22 (3 Jun 1977): 24.

A letter in "Voices."

1977.F

“Professor Marks Editorials.”

The Banner 112/16 (22 Apr 1977): 2, 24.

[cf. 1978.A]

A letter printed in “Voices” in which Van Til takes exception to Lester De Koster’s editorials.

1977.G

BARTH’S CHRISTOLOGY.

Nutley, NJ: Presbyterian and Reformed, 1977.

[reprint of 1962.D]

1978.A

“Quo Vadis LDK? Whither the Reformed Community?”

MS, 68 pp.

[cf. 1972.D, 1976.C, 1977.F]

Evaluation of positions taken by Lester De Koster, editor of *The Banner* of the Christian Reformed Church. Van Til shows how De Koster compromises with neo-orthodoxy and exposes the latter’s attempt to reconstruct the history of Reformed theology so as to make it culminate not in the theology of Kuyper, Bavinck, Vos, and Warfield, but in that of Barth and Bonhoeffer. Note the earlier warning by Van Til’s colleague, R. B. Kuiper, in his *To Be or Not To Be Reformed: Whither the Christian Reformed Church*. Grand Rapids: Zondervan, 1959.

1978.B

“An Interview with Professor C. Van Til by Dr. Jakob Van Bruggen.”

Originally appeared in the *Nederlands Dagblad*. Translated by W. F. Harrman for *The Clarion*, the Canadian Reformed Magazine, 27/6 (25 Mar 1978): 122–26; reprinted in *The Outlook* 28 (14 July 1978): 14–17.

The article provides biographical insights into Van Til’s life and thought, particularly his analysis of the struggles of the Reformed Churches of the Netherlands. Van Til identifies himself with the Afscheiding-Liberated line in the Netherlands more than with the Doleantie-Synodical line, affirming his close affinity with the thought of Klaas Schilder. [cf. 1934.D2, 1935.G, 1951.B-C]

1978.C

“The Bible: Summum Bonum of Christian Ethics.”

In *The Book of Books*, edited by John White, 111–23. Phillipsburg: Presbyterian and Reformed, 1978.

[1974.I10 revised and edited]

Written for a symposium in honor of Johannes G. Vos, son of Geerhardus Vos, a professor at Geneva College who had studied under Van Til.

1978.D

Review of *The Korean Pentecost and the Sufferings which Followed*, by Bruce Hunt and William Blair.

Presbyterian Guardian 47/2 (Feb 1970): 6.

1978.G

THE GOD OF HOPE: SERMONS AND ADDRESSES.

Phillipsburg, NJ: Presbyterian and Reformed, 1978. 334 pp.

Selected earlier addresses and sermons. All the sermons are available in audio tape.

Part 1 Sermons

1. Christ and Scripture. [1966.F, VT113A1]
2. Nicodemus Visits Jesus. [1971.K, VT115A2]
3. Joshua's Appeal for Covenant Consciousness. [1968.K, VT112A2]
4. The New Covenant in My Blood. [1965.C, VT111A2]
5. Christ Witnesses the Good Confession. [1968.J, VT113A2]
6. It Is Finished. [1972.H, VT114A1]
7. Paul Triumphs in Christ. [1961.H, VT109A2]
8. Paul's Plea for Spiritual Discernment. [VT112A1]
9. Christ's Final Victory Celebration. [1974.F, VT106A2, VT111A1]

Part 2 Addresses

10. The Reformation Today. [1963.C]
11. Our Victory in Christ. [Kuyper] [1965.B]
12. Immanuel Kant and Protestantism. [1963.E1, 1959.O]
13. Christianity and Scientific Effort. [1953.F, 1964.F2]
14. The Methodology of Science. [1946.E, 1964.F1]
15. Orthodox Protestantism. [1966.D, 1970.B5]
16. Boston Personalism. [1956.E, 1963.E3]

"The writer of these lines has, for some years, attempted to bring the message of the saving grace of God through Jesus Christ to both the unlearned and the learned, both to the 'simple' and to the 'sophisticated' believer. He has done so by means of sermons and addresses as well as by means of books and pamphlets. The present volume is composed of a number of those sermons and addresses. The first part contains a few sermons. They center about the idea of the finished work of the redemption of Christ on the cross. The second part of this volume contains a few addresses given by the present writer on various occasions during the last number of years. All of them deal with the question as to how to bring the Reformation Faith to modern man as the only available help as they face the issues of life and death. "- from the Introduction

1978.H

THE DEFENSE OF CHRISTIANITY AND MY CREDO.

176 pp.

[1972.A]

Japanese translation by Kazuo Matsuda.

1978.I

COMMON GRACE.

[1947.C, cf. 1972.A]

Japanese translation by Kazuo Matsuda.

1979.A

"The Purpose of a Christian School is . . . That Mankind Might Do Everything to God's Glory."

In *The Purpose of a Christian School*, edited by David B. Cummings, 115–30. Phillipsburg, NJ: Presbyterian and Reformed, 1979.

[cf. 1931.I]

1979.B1

"Outline of the Van Til Apologetic" (The Total Picture).

In *Van Til: Defender of the Faith*, by William White, Jr., 195–200. Nashville: Thomas Nelson, 1979.

[The same as 1971.O]

1979.B2

"The Christian Philosophy of Life."

In *Van Til: Defender of the Faith*, by William White, Jr., 201–233. Nashville: Thomas Nelson, 1979.

[1968.I]

White says that this address was given in March 1969.

1980s

1982.A

"It Is Finished."

Council of Chalcedon 3/11 (Jan 1982): 9–14.

[1972.H, 1977.C, 1978.G6]

This issue is dedicated to Van Til.

1982.B

"What I Believe Today."

Journal of Christian Reconstruction 8/2 (Winter 1982): 108–113.

This was Van Til's last published article at the age of 87. It evidences the fact that he never swerved from his fundamental commitment to the self-attesting Christ of Scripture.

"I believe today what Paul, the Apostle of Jesus Christ, says he believes in his day. The Westminster Shorter Catechism expresses this belief very well. It tells us first who God is, who man is, and what is the nature of the relation between the two. At the beginning of his *Institutes of the Christian Religion*, John Calvin points out that man cannot know himself for what he is unless he accepts what God in Christ through Scripture says he is. It appears then that there are only two kinds of people in the world, non-Christians and Christians; covenant breakers and covenant keepers; these two kinds of people have mutually exclusive beliefs about everything. Now if I am worth my salt as a Christian, I want my non-Christian neighbors and friends to rejoice with me 'through our Lord Jesus.' But how can I reach other men with the good news of redemption from sin through the atoning death of Christ for men? As for them, may the triune God keep me from thinking, even for a fraction of a second, that I have accepted my belief because I am wiser or better than my friend. I am, of myself, like all other human beings, one of the children of disobedience. I am of myself one of those who persecute Christ. But He who is the Prince of Life has sought me in my blood, He has called me forth from the tomb, and behold I live; I was blind but now I see."

1985.A

THE DEFENSE OF THE FAITH.

Seoul: Christian Literature Crusade, 1985. 352 pp.

Translated into Korean by Kuk-Won Shin.

Van Til's Death, 1987

Cornelius Van Til died April 17, 1987, at the age of 91, near Philadelphia, Pennsylvania.

"Cornelius Van Til." *Christianity Today* (12 June 1987): 50. Obituary. See also *Christianity Today* 31 (11 Dec 1987): 40.

"Cornelius Van Til: A Legacy of True Reasoning." *Point of Contact*, Alumni Publication of Westminster Seminary, Philadelphia. (Number 2, 1987). Commemoration service held at Westminster Seminary on May 27, 1987. An audio tape recording made of the service [VTM01, Westminster Media]

1987.A

"Why I Believe in God."

Fundamentalist Journal 6/40-42 (Sept 1987).

See also the obituary/biography by Robert Knudsen and John Frame, "Cornelius Van Til: Single-mindedly and Single-heartedly Christ's." *Fundamentalist Journal* 6/40-42 (Sept. 1987): 36-37. Obituary and biography.

1987.B

SCRIPTURE AND REFORMED APOLOGETICS.

Philadelphia: A Sower's and Skilton House Ministries Publication, 1987. 10 pp.
[1976.A]

1990.A

FOUNDATIONS OF CHRISTIAN EDUCATION: ADDRESSES TO CHRISTIAN TEACHERS.

Edited by Dennis E. Johnson. Phillipsburg, NJ: Presbyterian and Reformed, 1990.
[1953.H, 1971.E]

Includes essays by Louis Berkhof and Cornelius Van Til.¹

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