ORAL INTERVIEW
REV. DONALD C. GRAHAM
INTERVIEWED BY REV. HOWARD GRIFFITH
SEPTEMBER 1, 1992

HG: This is an interview with Donald Carson Graham, Presbyterian minister for more than fifty years, and minister in the Presbyterian Church in America from its inception. This interview is being conducted at Mr. Graham's home in Chester, Virginia, on September 1st, 1992, by Howard Griffith, for the PCA Historical Center.

There we go, alright. Mr. Graham, you were born in 1910, and would you describe your early days and something about your family?

DG: Well, my mother was of German descent; she came from...her mother and father came directly from Germany. Her mother was very much opposed to the crushing militarism of Germany, and wanted to come to America for the freedom of it, and came before the Civil War, and then went back and William Badenhop wanted to marry her. And the only way that he was able to get--he didn't want to leave Germany; he was very German, and he had been a graduate of the Berlin Conservatory in Berlin--and about the only way that he was going to get Louisa Katerina Frederica Schmidt to be his wife was to come to America. So he came, and he couldn't get into the New York Symphony at the time--there was no opening--so he went into the leading band of America, the Bachman Band, and picked up an instrument to do that, became the assistant band master in a year. He--but anyway, because they played on Sunday, when he was converted--and that's a whole story in itself, a very wonderful conversion. They both had been reared in the Lutheran Church without any real salvation experience, but there was a German Evangelical Church in their community that was having special meetings. At first, my grandmother stopped by there one evening, and she was converted, and a week later-- And she wouldn't tell him because she was afraid he wouldn't approve, and a week later, he stopped by and he was converted.

HG: About when was that?

DG: This would be around 1860 or so.

HG: Ok.

DG: But anyway, to make a long story short--if I can do that; I've never done it before, but I'll try--they determined that he would not work on Sunday. So, then he opened a store and he became very prosperous, and built the first apartment house in Newark, New Jersey, and had a very large feed and grain business and was able to go back to Germany every summer and take members of the family with him, and bring over families from there, some of whom became

extremely prosperous. And my father came from the north of Ireland, and it looked like he might be inclined toward a lung problem, and at the time it was so bad for that, that they said he should come to America. And so, he came to America, and first went out to Kansas, came back to New York City where he had a fresh experience with the Lord, and became very evangelically-minded. He was a Scottish Covenanter in his background, but he became very evangelically-minded, and even had a little period with the Salvation Army. But he couldn't stand the clap-trap of it, and finally went back to the Third Presbyterian Church of Newark, with a great Calvinistic preacher, Robert Scott Inglis, one of the founders of Westminster Seminary. And so I was reared in the Presbyterian Church in East Orange, where he was an officer, and that's my memory.

Well, our church had a very conservative man; when I was about eight, he died, and the church called a George Gordon and thought he was very sound because he even sang a Gospel solo at an evening service, and they thought that was a good sign. But he turned out to be an Auburn Affirmationist--

HG: Oh my.

DG: --one of the worst of liberals.

HG: Is that so?

DG: And so the conservatives rolled out of that church, and went mainly into the First Church of Orange, where Harmon H. McQuilkin, one of the founders too, of Westminster Seminary, was pastor.

HG: And your family went--?

DG: We went there for a time, but then Father was not...Father became something of a Pietist as well as a dispensationalist, and he didn't like the smokers when the men's meetings were held, and so he ended up in the Alliance. So I was reared in the Christian Missionary Alliance, but my second brother went to Westminster Seminary on father's recommendation, because Father greatly admired J. Gresham Machen. My father founded the first inter-denominational Bible conference in America, which was the Inter-denominational Bible Conference in Orange, New Jersey. It met once a month, and every spring had a very considerable conference, and brought leading speakers, and Machen was one of them.

HG: I see.

DG: He was the exception; usually they were dispensationalists. But anyway, I was reared in the Alliance, had all of that sanctification stuff and healing and all that in the background, with questions. Because it raised more questions than it answered in my own experience, actually. And went to--believe

it or not, I was turned down-- The first time Wheaton turned down students was the year that I applied--

HG: Which was what year?

DG: --and I didn't apply early enough. 1929.

HG: Ok.

DG: And at the same time, a man, a millionaire Christian that I worked for on Wall Street, a Presbyterian elder from that First Church of Orange, Raymond G. Crane, offered to put me through any Christian college that I wanted to go to.

HG: Now, were you--had you come to faith at this point?

DG: Oh yes. I was a covenant child; I never knew what it was not to believe.

HG: Ok.

DG: And anyway, he offered to put me through any Christian college, and when I told him about just being turned down at Wheaton, couldn't get in until mid-winter, he very excitedly told me that he'd met and heard a wonderful man, Bob Jones. And if I'd go to Bob Jones College--this man had just started the college, was only going to be in it's third year when I'd enter--he said: "I'll give you another four years at Wheaton after you take a year there." And he said: "It will be good for you and good for them." So I went down to Bob Jones, and after dating one or two others, I settled in with Peggy; we went together seven years before we married.

HG: I see.

DG: And I was Bob Jones' pet. He took me with him; I was his soloist and pianist for starting broadcasts in Orlando and up in Montgomery. We traveled together and all of that, but I committed the mortal sin that had never been committed before then, in saying that I was going to Wheaton for my third and fourth years. And so that made me a bad guy, and a few other things too. I kissed my sweetheart on the campus, and that was against the rules. And this campus for a month for that, along with other preacher guys.

HG: Oh my.

DG: Long story, however, very interesting.

HG: That is interesting.

DG: As a matter of fact, I traveled with the Gospel Team for Wheaton, and they, the guys there on a hot summer afternoon, no air

condition in the car--we traveled all over the country in the summers--and they'd said: "Well Don, tell us another Bob Jones story." (a little laughter from both)

HG: So then you went to Wheaton in '31?

DG: I graduated in '33, so I went there in '31 in the fall.

HG: Who made an impression on you at Wheaton College?

DG: Well, J. Oliver Buswell was pastor at that time, and he was a very impressive person, a young, vigorous man. And I had him in Bible and so forth. I was on the debating team, and president of the men's glee club, enjoyed that sort of thing, and then, for the Gospel Team, the Wheaton Quintet, that traveled all over the country as I referred to it before.

HG: Were you becoming disaffected with dispensationalism already now, at this point?

DG: I wouldn't say that I was smart enough to really detect it; I really was not. It wasn't as though it was that big of a thing to me, but it was the climate of the Bible I had at Bob Jones, and even Bible [I had] at Wheaton--though I'd had most of my Bible, I guess, by the time I got to Wheaton. And then I'd heard leading preachers, respected preacher across America that came to Wheaton and to that conference in the Oranges, and it was natural to think it was all right. And on that Gospel Team was Robert Rayburn, and he left and went to a liberal seminary before he went to Dallas, and he used to mock my going to Westminster Seminary, you know, when he knew I was going there. But he ended up as Reformed as I was.

Then, my first year at Westminster, I was quite easily swung over to the Reformed--

HG: I see, I see. Now, how did you determine to go to Westminster?

DG: Well, I said my second brother went there on the recommendation of my father, because Father respected Machen. He was heading to Princeton; he was registered for Princeton in the fall of '29, and that was the summer that the big issues came to a head at Princeton Seminary. And Westminster Seminary was very quickly organized that summer. Oswald T. Allis turned over a house that he owned in the center of the city, and then the next door house was taken, and they made that for classrooms, and some dormitory, and the students stayed in hotels close by.

HG: And so, you began at Westminster straight away? Right out of Wheaton?

DG: Right, yeah. And I had good opportunities in ministry

right from the beginning. The first summer I preached for four months at the 700-member First Presbyterian Church of <inaudible>, New Jersey. And saw a real revival in that church--I mean in the sense that they were having 25 and 30 in the evening service, and we had 200, or 880, and the morning services grew. And they would have had me as pastor; the pastor left while I was there--his first sick leave, and then left. But I had too much seminary ahead of me to do that. But I did get a conservative man in there, and he led the large majority of that congregation out into the Orthodox Presbyterian Church. <It was> one of their strong churches.

HG: I see. You were at Westminster in its very earliest days, really.

DG: Right. I was there in the--what would it be, '29 and '33--fourth year. Yeah.

HG: And you had Professor Van Til--?

DG: I had all the greats of that beginning faculty, and took all of my New Testament work under Machen, Gospel History, Apostolic History, and I was in the midst of an exegesis course in II Corinthians when Machen died. It was during the Christmas holiday. It was an appalling experience; we came back, and here in hushed tones the word was given: "Machen died." And he'd just died that day before. And they had the funeral, and of course, there was no Presbyterian church of size that would have have his funeral unless it was on special concession, because he'd already been ostracized. And so it was held in a Baptist church that had a Westminster graduate, a large Baptist church. It was packed, and--

HG: In Philadelphia?

DG: Yes, in Philadelphia. And it was a notable occasion; the president of Princeton Seminary, and the name was...

HG: Stevenson?

DG: No, the man that succeeded Stevenson.

HG: Ok.

DG: Sorry, it doesn't come very quickly. That's going to be a problem for names, and so forth.

HG: Ok.

DG: Anyway, these distinguished men were all there, quite a group from Princeton Seminary. And leaders of the old denominations <inaudible--interview is interrupted by the telephone>

HG: Alright. Now, you were describing Dr. Machen's funeral. What about his classroom--your experience in the classroom with him? Was he an invigorating--?

DG: He was an awesome teacher.

HG: He was.

DG: In the first place, you realized without his making any impression, just a realization, that you were in the presence of a great scholar. You know, you knew that from his books and writings, and he was a great lecturer. He kept your interest, and of course, it has been often recited about his shenanigans. He would bump his head against the blackboard, and he could write the whole conjugation of "luo" backwards while he was lecturing, for example. (laughing) If you could imagine the genius that would allow that! And he kept your attention and suffisant. Now it might be of interest for me to say that I was there during the time that Machen was tried--

HG: I was going to ask you that.

DG: --by New Brunswick Presbytery. And of course, that was an awesome situation; leading ministers in that presbytery were well known in the denomination. Were on the platform of the historic First Presbyterian Church of Trenton, New Jersey, as the court, and actually would not allow any substantive evidence. That's how the trial finally closed, without permission to have this substantive evidence brought in. For whatever reason they would say it's not in order to present that. And he was condemned, of course, and then made his appeal to the General Assembly.

HG: Were you and the other students able to attend, actually to attend--?

DG: Yes. They just closed classes that day of the final, the main trial. And we all went up there.

HG: It must have been quite a solemn and somber experience.

DG: Yes, it was. It was. And of course, you were angry to see the way he was treated, just angry to see it.

HG: Um hum. How did he bear it; how did he take it?

DG: Well, he didn't speak. As I remember, if he spoke, it would have been very briefly, because he was represented by McAllister Griffith, who was the gifted editor of the Presbyterian Guardian, which Machen had started, founded, and was a main protest instrument. Of course, Griffith, you may or may not know, was a great disappointment. He became involved with a woman that really spoiled his ministry, and I'm not sure that he did not even turn

against Machen toward the end after his experience.

HG: What was the seminary climate like after the trial, immediately after? Was it all abuzz with...?

DG: Well, yes, yes. As I recall, there would have been a great deal of conversation about it, you know.

HG: Did the other professors get into it with the students in the classroom at all, or was it all kept secret?

DG: No, no definitely not. The classrooms were preserved for lectures and discussion of the material. You'd hardly know it was going on, as far as lectures were concerned. And of course, I was privileged to take all my theology under John Murray, which I think was... I will say, though, regarding Machen, I never had any teacher that inspired me to work as well. I got better grades than I would have expected to have gotten. And we had to translate all of Acts and all of Mark, and I diligently stayed with that task. You felt as though you had to give Machen your best. And...

HG: Were you present at those student gatherings that he would have, when he would have the students into his chambers there?

DG: Yes, yes. It was--he had started what they call the Checker Club in Princeton; it'd be at a time when they'd invite everyone into his quarters and the pretense would be to play checkers or chess, mostly chess, and then he would have apples and oranges and candy, and food of all sorts there in great abundance. He, of course you know, was a man of considerable wealth. What he left was maybe not over $350,000. But $350,000 then would be like a million-and-a-half today. But he had also by that time, he had poured hundreds of thousands into the whole conservative movement and the establishment of Westminster Seminary. And, of course, you know as a by-line that he was a great railroad buff, and it is said that--and I think it was true then--that vice presidents of the Pennsylvania Railroad would phone him and ask his advice regarding railroad matters.

HG: Oh, that's fascinating.

DG: And...he rode to Chicago and back just to have a ride in the train! (laughter from HG) And in spite of his books to read and all that, he would set aside his books just to look out the window. And my best friend here is of the same sort; he goes to watch the trains go by, just religiously.

HG: That's great. Were you hearing Machen preach, as well as teach?

DG: Yes. I heard Machen give a number of sermons, but probably the most notable came as they were in the crisis of separation.

Barnhouse, who had built a very large congregation, the Tenth Presbyterian Church only six blocks from the seminary, was not in agreement with Machen on separation, as you know. But, he graciously had Machen preach there. And of course, it just packed the church to standing room only. And he would, Machen would, at such a time, he would give a declarative sort of message that would set forth the issues that were in conflict with liberalism in the old denomination. And you may know that his great protagonist was the head of missions for the old denomination.

HG: Speer.

DG: Robert Speer.

HG: Um hum.

DG: And Robert E. Speer was supposed to be conservative. I would doubt that he was purely a Reformed conservative; I think he probably was at least tinged with a heavy dose of neo-orthodoxy because he did not insist on verbal inspiration. He didn't take the strong positions. But he sounded evangelical; I've heard him. And for example, he appeared at a church out from Philadelphia--the name just slips me now. It was not a large church, didn't seat over--properly, it wouldn't have seated over 300, but I imagine they had 450 in the church that night. And Machen came out that night, and was seated--he came in a little late, and he was seated on the balcony steps. And Speer saw him, and they sent an usher down to invite to come up to a front seat, but he wouldn't come forward. But that whole controversy on the liberalism that Machen saw in the World Board of Foreign Missions resulted in Machen's writing a hundred-page or more paper on the matter that was the basis of charges in presbytery, and then up to the general assembly, and was involved in, finally, his dismissal.

HG: Now when he would preach, and you heard him preach, was he passionate?

DG: Yes, he would be quite passionate. He would not have been what some might think as a smooth, polished orator, and yet, what he gave became oratory of the finest sort. And you wouldn't say that he had the finest voice for the pulpit, but it became the finest voice to you. You couldn't help but be arrested by it.

HG: He was a very spiritual man, wasn't he?

DG: Yes, he was a very committed person; Christ was real to him, the Word was real, and he felt the passion for the Word written and the Word living in Christ. A very, very remarkable man to have come close to. And I might say, incidentally, that one of the tragedies was that a number of men--because Westminster Seminary attracted very gifted students, took 50 right out of Princeton without very much preparation to make that move, and then

others that came. One of my closest friends in seminary was Harvey King McArthur, and he won a scholarship--he was president of the student body--he won the top scholarship for studying German, and became liberal. He studied under Barth and the other neo-orthodox men, first became neo-orthodox, and then moved into the crassest kind of liberalism, and spent a lifetime teaching it at Hartford Divinity School, which was very, very liberal, and one of the last seminaries in that seminary that was falling apart, you know, and was interim president of it. But I was very sad, and yet I hear from Harvey, just heard from him the other day. And we have a very good relationship; he's a dear, dear, wonderful friend.

And then, I could say on the other side, there were outstanding conservative Reformed men who stayed in the old denomination and went right up to the top. Cary Weisiger, for example, first went into the old United Presbyterian Church, and then when that united with the PCUSA, Cary was at that time, pastor of the Mount Lebanon Presbyterian Church, United Presbyterian Church in Pittsburgh, which was a huge church. I mean, they'd worship in their sanctuary 2,000 people, and Cary preached there. Then he went to a very prominent church in California for his last years. He never left, and, in fact, in my continuing correspondence with him even in the last couple of years, he would repudiate the Machen position of separation very completely. And it had to involved considerable concessions on his part to the liberal establishment, even though he would still love the Gospel, he'll say, and the Reformed faith. But that sort of thing is very sad because there were a number of those.

HG: Well, was Professor Murray more or less in Dr. Machen's shadow? He must have been in those early days.

DG: Yes, they were really all in his shadow. Of course, Van Til was a very respected apologist. I don't know whether you know the very interesting report of his doctoral examination at Princeton, but it is said that in his treatise that had been passed out, he knocked down every other school of philosophical thought, and then established the Christian position. And those various positions were represented in the school of philosophy at Princeton. And when it came to the oral examination, they were there and they each had their turn at him, and he tackled them one after the other, and there the house of Christianity remained. I...we...in the course of my father being chairman as founder of that Bible Conference of the Oranges, they had various men of outstanding reputation, and Charles A. Blanchard of Wheaton, one of the Blanchards that started Wheaton, were their presidency for a period of fifty years or more altogether for the father and son, he was in our home, and I had the privilege of seeing Blanchard and Van Til--came up from Princeton with a bunch of fellows; he was just an instructor at Princeton at that time--in our home.

HG: Was there any consciousness, in those days, of the real change that Van Til was making as over against Warfield and the old

Princeton apologetic?

DG: Yes, I think that it was not as--we were not as consciously aware of it, because we were pretty well blanketed with the Van Til position. But with the development of the Clark controversy--and, of course, that was a little surprising because Gordon Clark was one of the strong lay leaders as assistant professor at the University of Pennsylvania, a very respected philosopher, already a book author. But then, when he wanted to get ordained for the ministry of the Orthodox Presbyterian Church under the special clause because he'd never had a seminary, but he knew more theology than the average seminary graduate, of course--because he was just solid genius--that brought him into very open conflict, and resulted, for example, finally in the separation to the Carl McIntire break.

HG: What about John Murray? How was he as a professor and what was your experience with him?

DG: He was marvelous. You know, the story is that his artificial glass eye was his compassionate eye... But he would have his notes, and he would stick pretty well with his lecture notes. And you were busy writing, you know; you'd get as much of it down as you could so you weren't even looking at him most of the time. And sometimes he would turn aside and ask for a catechism definition, a Shorter Catechism definition of one or another than he was going to be introducing as a new subject, and there wouldn't be anybody in his class that might know it. They were the fundamentalist background that hadn't been disciplined in the catechism, you know, like real Presbyterians would be in later years, and he would say: "Auhhh," he said, "I knew that when I was a five-year-old child!" (laughter from both)

HG: That's great. The faculty was warm and there was a strong camaraderie between you?

DG: Oh, very, very much so. Yes. And of course, Stonehouse was known to be an avid fan of the sports, as Machen, you know. Machen gave out 25, 35 tickets for the football games at the University of Pennsylvania, and every Saturday through the sporting season, the football season.

HG: Alright now, let's see. You were at Wheaton, and then Westminster. And when were you married; were you out of seminary?

DG: I took really a--because of my preaching experience and all, see, I was called after that violent experience that fall, I had the opportunity, if I may say this very humbly, to take the finest student opportunity there was. Paul Woolley recommended me to be the student assistant at the Wayne Presbyterian Church, a church of 1,200 members out on the main line. Charles Schall, the pastor, was the vice president of the board of trustees, and one of

the men in the separation from Princeton. He'd been on the Princeton board, a very distinguished man, but now aging. He was now moving up towards 70, and he was aging, and I went there as assistant, and had a great many opportunities in preaching because he'd go away for weeks and weeks at a time. And they just let me preach. And I taught an adult class in Sunday school in the afternoon. I had a...they had a chapel, that had been spawned from the church back in the horse and carriage days, about four or five miles out of Wayne, beautiful old stone chapel, and we had 80 or 90 people out there for an afternoon meeting. And sort of Sunday school type for the adults that I'd teach.

And then, in my next-to-last summer--the break took place in '36, and with that, there was a group in Westfield, New Jersey that wanted to start an Orthodox Presbyterian Church. Well, I had known very well when I was sixteen and he was twenty-three as a schoolteacher, Willis Partington<?>, later to be known as a professor of education at Gordon [Divinity School], and a very wonderful fellow. And he had gotten me, as an elder of the largest Presbyterian church in the state now--it was then the second largest--a very large, historic church in Westfield, New Jersey, Presbyterian church. I preached in that pulpit as a seminary student, supposedly candidating. Ed Rian, later of Westminster Seminary, had been assistant there. But they weren't even thinking that they'd allow me in, but nonetheless, they did give me that Sunday. So I'd had an exposure in that community; because of that, they wanted me to come and be the organizing pastor of this new group. Well, Ed Rian with his big dreams, he promised me 200 members, and Richard Gray was going to start out with 300 or 400 over in the Oranges. And he started out with about 50, and I started out with ten, eleven including my wife and myself! We only had ten to organize. And we ended up meeting in the American Legion Hall, which was an ugly situation, then the YMCA. I got them on their way; after four years, they began to move. I got away, and a long involved story, doesn't really...

HG: Ok. So you were ordained in--

DG: But that church did have rather distinguished pastors, because Ed Clowney and Joe Robbins became pastors of that church.

HG: Oh, I see. And you were the organizing pastor. So then, just after Westminster, you were ordained in the Orthodox Presbyterian Church, is that right?

DG: Right.

HG: Anything interesting or striking about your coming before the presbytery in their examination of you? I suppose Van Til was there--

DG: Well, first I appeared to come under care of the old presbytery in Delaware. And then I did come on through the

Orthodox Presbyterian Church. I don't think anything particular to report.

HG: Ok. So, then, tell me where you went after your time there in Westfield?

DG: I had four years in Westfield, then I had...I had...I made a pastoral blunder and counseled--the leading elder was J. E. Faw<?>--and I counseled the Faws that I didn't think that their daughter should date a certain Wheaton man who went to Westminster and was considered an odd fellow by everybody that knew him. And it never panned out, but I became involved in advising and they stayed, and I made sort of an alien situation and I figured I'd better be on my way. Well, the church became vacant in Morristown; it was an independent Presbyterian church, and I went up there and had four years there. And from there I went to the chaplaincy.

HG: About what year was that, that you went into the chaplaincy?

DG: I was at Morristown from '40 to '44.

HG: Ok. So you were at...it was wartime when you were at chaplaincy?

DG: Right, yeah. And then I got in on the last, on the end of the Philippines campaign, seven in the Northern Philippines campaign stars, and combat troops. I was with the initial occupation of the Hiroshima area of Japan.

HG: Did you have...must be numerous opportunities to preach to those men in wartime.

DG: Oh, marvelous, marvelous chapel services. Wonderful experiences. And I don't know that I'd do it any differently today, but under the circumstances, I felt it was very important to try to contact men that would be making decisions. And I would invite those who would make a decision for Christ to come aside into the chaplain's tent, and join in the big tent where we had our services in the Philippines. And the same after we went into Japan, where we would use big dining halls. And incidentally, in Japan, we would be meeting there, and we would look out, and see the soldiers already streaming up to the geisha houses, prostitute houses. But I would invite them to come after the service, and we'd have between--regular, always have between fifteen and twenty-five men, and there were some remarkable conversions. I was able to follow up with some of them.

I traveled very widely after that for about fifteen - twenty years <to> churches. I went to Westfield back there, six weeks of vacation to allow me for travel time. I composed musical sermons which I would use, oratorio, sacred oratorio, and take the "Life of Christ" and other with a very modest title: "The Life of Man from

Creation to Eternity" (laughter from both) and sacred classics and gospel and even negro spiritual, all tied together with spoken continuity for an hour. And this got me into some of the largest churches in the country, Christian Reformed, the biggest in Grand Rapids, and wherever else, Calvary Baptist in New York City, like that.

HG: Now did you have contact with the wide Reformed community? Were you involved in or getting to know the ministers in some of these Christian Reformed churches, for instance, or Herman Hoeksema and all that controversy within and outside the Christian Reformed Church?

DG: I preached at Herman Hoeksema at one time, in the OPC church in Portland, Maine, but I wasn't involved. In the beginning of the early years of the PCA, various positions I'd had in representing PCA took me before the General Synod of the Christian Reformed Church.

HG: I see.

DG: And with that, I had very delightful evenings in the homes that would bring the president of <inaudible> and the president of Calvin Seminary and so forth, so I had very interesting contacts.

HG: Ok. So now the war is over and your chaplaincy is done. And then where did you go?

DG: I traveled in a ministry, evangelistic and conference and whatever, for about eight months. Then Clowney was leaving Westfield, and they reached out to me to come back. And I went back there and had another three years. In the meantime, I did not...I felt that the Orthodox Presbyterian Church was getting a little too rigid for what I wanted. And I favored Robert Strong and Gordon Clark not philosophically, not finally theologically, but simply to say that I felt that Gordon Clark was enough right to be accepted for ordination. And I would still say that today. I think that Gordon Clark's positions were really in the high stratosphere of philosophical apologetic thought, and of course, Van Til was an all-or-nothing man. You know, that was basically where he was in every respect, so that he couldn't allow it. And of course, Edward J. Young was very supportive of him.

But after three years there, I was ready to leave the OPC. And my McIlwain church happened to be on a schedule that I was having for musical sermons in the South, and at the same time their pastor was leaving and my wife's family in Panama City 100 miles away were told about this by folks: "Did you know that they are leaving? Why don't you get Don to candidate there?" And so they came over and told the pastor and some of the officers that I should be the next pastor of that church. (laughing) And so they arranged for me to preach as a candidate at the Sunday morning service when I, that evening, gave a musical sermon. And they'd

never had--they were having 85 and 90 people at church, and the parish<?> was good enough to say that if you want a man that you want to keep, why you come out to church. So they had 225 or so that morning, and at least that many that night.

HG: What did you preach?

DG: What did I preach?

HG: Um hum.

DG: Oh...what did I preach? I don't know; I can't tell you quickly. I had a number of old chestnuts that I used a lot, like the pre-eminent Christ, and all things, and then, it might have been Paul at Mars Hill--that's a favorite of mine over the years.

HG: Do you think that the Clark and Van Til controversy set the OPC in a particular sort of all-or-nothing direction at that particular time?

DG: I think that it contributed to it. I really want to say that I have never regretted my separation position, as far as separation is concerned. And I have not regretted leaving the OPC, because I did not leave in a controversial move. By that I mean, I kept on even after Strong had left and gone to the First Presbyterian Church of Augusta, and obviously left because he wanted to be through with the OPC. And I think I left in a happier relationship, like John Galbraith and I are currently in correspondence, and I think I have a good relationship with them. They might think: "Well, Graham's a little weak this way or that way, but anyway, I think that they generally like me."

HG: Was it or was it not their stance at that time in the Orthodox Presbyterian Church that the southern Presbyterian Church was apostate? Now I don't know; I just don't know a thing about that.

DG: I don't believe that it would have been said that way.

HG: Um hum.

DG: I don't believe that anybody--because they felt that issues had to be very climatic; they had to be very solidly doctrinal theological issues that had been tested in the courts. And they knew that that had not happened in the southern church, and so there would not have been a real frowning. They might frown because "you leave us now, and we're having a hard time," but they were not critical that way.

HG: Um hum. So you asked for a transfer, did you? So your credentials were transferred to the Presbyterian Church U.S.?

DG: Yes. And it was made a little easier because when I was a chaplain, I had a short time in Orlando in one of the largest churches there, with one of the best known pastors in the southern church, McCaslin, Robert McCaslin. Had me preach for them, and he wrote a glowing recommendation. And one or two other men that had--

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BEGINNING OF SIDE 2

HG: Ok. You were saying that McCaslin had written you a recommendation.

DG: Yeah. And even the moderates in the presbytery. A very fine, attractive sort of a man, for example. He was quite a leader, and he stood up in the presbytery and he said: "Well," he said, "if we have a recommendation from Bob McCaslin," he said, "I'm going to accept Don Graham, even though he's out of the Orthodox Presbyterian Church." Which was a bad thing to those moderate liberals. So then I was accepted, and became moderator of that presbytery.

HG: What year did you go to Pensacola?

DG: 1950.

HG: Ok.

DG: I was there eleven years with that ministry, a little over-- about eleven and a quarter years, and then went back in 1960 at the age of <inaudible>.

HG: Now what was your experience of the development of that ministry and the development of that--?

DG: Well, it was very exciting--the most exciting ministry I've ever had, because except for the <inaudible> short period, I think the Lord has blessed other ministries like that, but certainly McIlwain was very remarkable. My predecessor was a very dear, Godly, older man that you couldn't help but love and respect, Claude Partridge<?>. He was fairly well known, along with his brother, in the denomination, but he was dispensationalist. He had Scofield Bibles throughout the pews. And when I was examined by the pulpit committee, Bill Young, one of the elders, pushed a Scofield Bible across an empty seat between him and me and he said: "What do you think of the Scofield Bible?" So I gave a ten-minute discourse on dispensationalism and the Scofield Bible. And I don't think they knew what I was talking about. And it was Bill that took me to the door that night; he said: "You'll be back." He said: "We'll see this auditorium filled twice every Sunday

soon after I was back in Westfield, New Jersey, I had my call. And I saw that church develop that way, theologically. I tried to sooth them gently, graciously, giving them the Bible truth and the Gospel, but with in then came the Five Points and the predestinarian and Reformed doctrines, and we had, I think, a very solidly Reformed church before I left it. And when we started the Theological Institute, they knew it was going to be on a Calvinistic basis.

HG: What gave you the idea to set the Institute going? Was that in '56?

DG: Well, it's almost ridiculous to tell, but I will tell it. We had friends who told us that the best vacations they had was to take someone outside of the family with them. And it always toned up the conduct of the children, and everybody was more interesting when they had at least one from outside of the family. And I wanted to have--I had, as a matter of fact, this particular year before the Institute was started, I had Edward J. Young, and he gave an early lecture on archeology and the Bible that was better attended than his preaching in the sanctuary after that. It just packed the fellowship hall. And that gave me the idea that I'd like to get into this for the benefit of our people to get a theologically qualified--it wouldn't be as the quality of a seminary, but it would be better than the average Bible conference, see. So I called it a Theological Institute. And it would tone it up for my people if we had others come.

Well, I did not pursue that without first of all writing to the leaders, the conservative leaders, of the Presbyterian Church in the US, the conservative movement. And that included Nelson Bell. And Henry Dendy called on behalf of himself and Nelson and said that they were very enthusiastic; I should go ahead. Because I saw that it could be not just a one-time try, but it could be continued. And John R. Richardson and Robert Strong (and Dan Iverson from Miami was the only that said he didn't think it could work out in the boondocks of west Florida), but anyway, we went ahead and there were 35 from outside McIlwain the first year, and 65 the next and 90 the next, and 125, and it went shooting on up, of course, till we had 500 or 600.

HG: Who did you have speak to begin with?

DG: The first faculty was Robert Strong and Edward J. Young, and Gordon Clark. And Gordon Clark, who had been in sharp controversy with Edward J. Young, in those earlier years. We had then in our home as our guests, and their heads were against the same bedroom wall! They slept in different rooms, but their heads were against the same wall. (laughter from HG) And to see the

<inaudible>... They had a very affable relationship; it was just beautiful to see Edward J. Young and Gordon H. Clark and Robert Strong together, and of course, on the question hour platform together. There was a good deal of amusement about it by those that were acquainted.

HG: That's tremendous. This was a unique thing in the South at this time, was it not?

DG: Yes. I think we pioneered...and the Lord greatly used us. Morton Smith has stated publicly that the Pensacola Theological Institute, probably as much as any other, spearheaded the movement into separation. Not that we were driving in the point, but we made it possible for the conservatives to come together for a learning experience and fellowship that was extremely...very fine, very fine.

HG: Now who--tell me some other things about people who came and speakers who came. I know Dr. Lloyd-Jones...

DG: We had a great experience with Dr. Lloyd-Jones. He preached in the First Baptist Church, in a new beautiful sanctuary. We would have 900 to 1,000, but you had to realize that nobody there in the South knew Martyn Lloyd-Jones. There would have been some of the ministers who would have known about him, but the laity knew nothing. The name was nothing to them. But I think that it can be said that we did that. I got to the Institute those that I felt were needing to be heard, even though they were not known. And the Institute's name was respected enough that the people came to the Institute, and then accepted the fineness of the faculty.

HG: Tell me about some of the people that you invited, some of the men you invited to speak, and why you invited them, and then how it went. How did it go?

DG: Well, I hate to do that without a reference. Turn that off for just a second.

HG: Ok. <tape cuts off, then resumes> The Pensacola Institute is, I think, one of your great joys, and one of the great achievements of the ministry that God's given you. Tell me about some of those men who spoke, and some of the notable things about their ministry.

DG: Well, these names are given here in the front of an old program, in alphabetical order, so they're going to come in that order rather than the order of prominence, you know.

HG: Um hum.

DG: Harold O. J. Brown was a nationally-known name, widely read; Herbert Carson was an associate to Martyn Lloyd-Jones, and

then became well-known in his own right in England and in north of Ireland, and had a very fine ministry. Gordon Clark, I mentioned; Edward Clowney had been there five or six times I would guess; Harvie Conn; Jerome D. Young is an outstanding Reformed pastor who preached for us. And John Richard DeWitt, well known; now you know <inaudible>. One of the really great and attractive preachers and men, to me, was Peter Eldersveld. Peter Eldersveld was predecessor to the present Christian Reformed radio preacher, you know...

HG: Nederhood.

DG: Nederhood.

HG: Um hum.

DG: And he was an outstanding pulpit man. And I gave him opportunity to have a very good opening story in a sermon one time, because we took him out in our boat in Fort Lauderdale when he was down there visiting our church there. He had a twelve-year-old boy, and the boy was crazy to go out in the boat, and he got in the boat, and the motor wouldn't start. So we took all the picnic stuff and took it up on the patio, and we ate there at house. And I went back there as soon as I could, and I got the motor to start. Well, we got back in the boat then to take a ride, and the motor wouldn't start! (laughter from HG) By the time he adorned that story for the Institute, it was really very amusing.

Well, they let me preach one year; it was back in 1973 as reminded. Leonard Greenways was an outstanding Christian Reformed preacher. We had some fine musicians that came along for special music opportunities, too, like Halverson, well known at Wheaton. Laird Harris was a speaker one time; William Henderson, very interesting--you know, he had an awful pulpit voice.

HG: Oh my.

DG: You never knew this man?

HG: No, no.

DG: It was a broken falsetto; it was just really bad. But what he was saying was so worthwhile that he became pastor of some of the biggest Christian Reformed churches that they had. And just thoroughly delightful. And in fact, we were driving, Peggy and I were driving out of Grand Rapids one time, and he passed us, he and his wife in the car after they'd been with us at the Institute. And also his sister-in-law was a member of my church in Fort Lauderdale, so we had that connection, too. And so we stopped, and she drove with Peggy and I drove with him, and we had a visit on into Kalamazoo, wherever it was we were going. Anyway, Philip E. Hughes was with us two or three times; Donald Houston for music, cannot be better. Kenneth Kantzer was with us at least two times. D. James Kennedy has preached two or three times, and he attended

as a student early on.

HG: I see.

DG: Yeah. And George Knight; <inaudible>; George Ladd; Leon Morris, the exegete; Iain Murray; John Murray; Joel Nederhood; Roger Nichol from Gordon [Divinity School], and a delightful person. Roger's a very, very personable individual. Everybody loves Roger Nichol. And James R. Packer's been there probably five times. William Childs Robinson was a great stalwart of the old denomination, and was with us. Gregg Singer; Morton Smith; Robert Sproul at least three or four times; Robert Strong maybe eight times--he really encouraged me in the Institute. He would bring as many as 70 and 80 people from his church in Montgomery...and was a very warm personal friend to me. And Jeffrey Thomas was with us twice; and Van Grogingen; Cornelius Van Til; Edward J. Young; Richard Watson. Yeah, that gives you an idea.

HG: Now tell us--

DG: John White; he was very popular, the Christian psychologist. We invited him for another year, and in the meantime, he began to be quite taken up with <inaudible>, and charismatically maybe inclined, and I canceled the engagement.

HG: Right. Oh my.

DG: Yeah.

HG: Now what about Martyn Lloyd-Jones and his ministry there? Was it well received then?

DG: Oh yes. He was recognized at once as a great preacher.

HG: I see.

DG: And he was such a thoroughly delightful man. You know, in his second volume of his autobiography, or rather the biography by Iain Murray is two or three pages about--that they got from me--about his visit. And they also included Mrs. Lloyd-Jones' reaction to the hotel we put them in. We put them in the oldest, most respected hotel, but it had gotten old, and I hadn't realized it had gotten old. The place I was first entertained there, and it wasn't very choice, I guess, by the time they got to it. It had air conditioning, but there was a lot they didn't have. But anyway, we worked it out, and we'd take them out to a meal. He 'd have a meal after he preached in the evening, and we just had wonderful fellowship with them. And particularly noteworthy for a man that had as much on his mind, was an older man, but he came to the morning sessions that he did not have responsibility for, to come and just hear the others, just sit there, and then come the question hour, he'd be ready for the platform. And fellowship at

the table the same way. I can't say that for all the speakers; I had one or two who were a little fussy about where they ate and where they slept and so forth. But he was a delightful person to entertain.

HG: Did you have any donnybrooks between the speakers at any time; did anything get stirred up that was particularly interesting?

DG: I...am trying to remember. I...the question hours, as you observed, were always very exciting. And because they...it was open session, you know, and they could ask anything they wanted on the subject at hand, or even beyond that. But...I don't remember anything highly controversial. I think the issues of evolution might sometimes have been on the border a bit, but...

HG: How so? How did that come?

DG: Well...don't ask me to define it too closely, but for example, we were going to have Edward J. Young's son, you know, who was at Calvin, has moved into a more liberal position on dating and all of that. And I had him booked and cancelled him because of it. In the psychology area, we had a man--I'd rather not mention his name--who reported his taking a drug in order to come under the influence of it and be able to go through that, and that was rather controversial. I'm referring to Tweedie, Donald Tweedie from California, who in his first visit was very acceptable, and this maybe scattered a little bit his second visit to us.

HG: Um hum. Ok.

DG: Dr. Kennedy was there, and he put on a program to teach his Evangelism Explosion after the evening service. I thought it was getting a little late for that kind of thing; I kind of frowned on it, but there were a bunch of people that stayed to see it through.

HG: That's great. Now, the 1960's were a time of tremendous ferment in the country at large, I suppose a little bit less in the south than in some other areas, but what was--did your ministry face any particular challenges during those years? I shouldn't say less ferment--of course, the civil rights movement caused drastic ferment in the South.

DG: Well, of course, I was preaching; I was pastor for eight years at the First Presbyterian Church of Montgomery. And the day of the Selma to Montgomery march, when they were arriving in Montgomery, the pastor of the First Baptist Church of Montgomery was the speaker at a men's luncheon which was very largely attended. One of those weekly luncheons in the winter season, and after, he went down to watch the march, it was a very controversial situation. And thereafter, Billy Graham came, and I supported his

coming, even though I knew it was going to be the first integrated meeting that Montgomery had ever had, which put me a little on the spot, but also brought a very special letter from Billy Graham in appreciation. But...

HG: Did you get any resistance from your churches at that time in that direction?

DG: We had two leading--a black minister, very well known at that time, and I wish I could quickly remember. This white man, and the black man integrated our church. And of course, I say integrated it. There had been the slave balcony back when the church was in its early years, and after that, into this present century, there were blacks that in considerable numbers would sit in the balcony in First Church, Montgomery. Then they established their own black congregation away from it. That particular Sunday that we were being integrated by this prominent PCUS minister, and the black minister. One of my leading elders, who was a lawyer who pled before the Supreme Court, he was called back and an usher pointed out what had happened. And so Jimmy Carter said, "Well," he said, "Looks to me like they're sitting there pretty comfortably and we'd better leave them alone." And so we left them alone. And I took my position that we should be ready to have them, you know.

HG: Um hum.

DG: And we got along.

HG: Um hum. Ok. You were there in the years before the PCA was established formally. What were the forces which were moving in the church, and how do you see the development of what led to the beginning of the PCA?

DG: Well, we were aware of the fact that the seminaries were beginning to be dominated by liberal professors. Enough so that Columbia Seminary, for example, had Gutzke, who was really Arminian but very evangelical, and Robinson, and they might get somebody else in for a time that would be considered liberal. But they were getting to be dominantly--and that was the most conservative of the seminaries. And that was very troublesome. Then, of course, with this there was an issue that arose in the mission in Japan; there was a seminary there. And it began to be a pretty critical situation to conservatives.

HG: Was the treatment of conservatives bad in presbyteries? Were they ill treated?

DG: Well, I had my own experience, of course. I knew what it was...at one of the General Assemblies to be hooted down from the platform. I didn't leave the platform, but they hooted me--I mean, literally, the young preachers just got up and hooted me.

HG: What was the occasion?

DG: We were discussing the mission, the liberalism in the mission situation, and I was supportive of Darby Fulton, and they were really opposing Darby Fulton, who was the general foreign missions secretary. And I had that experience in the synod of Florida, too. And any number of times, my protagonist was a fellow from Riverside Church in Jacksonville, Albert Kisling. And an amusing thing that we shouldn't take time for, but nonetheless, was that he was a student at Clark College, Missouri, and had a girlfriend there that he was very much in love with. She went to Wheaton, and in order to keep her, he went to Wheaton for one semester. And so, I said in the midst of our hot debate, I said: "Now really, it isn't right for Albert and I, both Wheaton students..." The last thing he wanted to be identified as was a Wheaton student! (laughter from both)

HG: So, the PCA began in the early '70's, and you were there to start, were you?

DG: Yes. It was a development; I spoke on the matter of influence of the Pensacola Institute, but I think probably from my standpoint, the largest influence came through the "Presbyterian Journal," and their annual meeting at Weaverville was quite a protestation on issues in the denomination and for the conservative message. And they would have hundreds of people that would come to that modest-sized church there in Weaverville for an all-day session. And it was very, very influential. What else would we say along this line?

Uh...I could also say that we had-- you know, you're putting me in a spot for names that are so common that anybody that had this history at hand would be able to quickly refer to it, but there was a movement that was organized for this whole protest, and that movement had its special convocations. And I had the responsibility of organizing the program for one of these big convocations in a hotel that attracted 2,500 people to 3,000. They were major situations. And then there was a group of ministers and elders who whether on an organized basis--I guess they were on an organized basis--met together to discuss the critical steps that we were coming to.

And I remember very well the most important of those gatherings in a hotel basement room in Atlanta...airport, I think, hotel, at which the decision was made that we would move toward separation. And at that meeting, Nelson Bell and Henry Dendy and Robert Strong and John R. Richardson stood out against the large majority, which included D. James Kennedy and other names that you know. And that was a rather painful situation. I heard it earlier in the "Journal" board, when Nelson Bell spoke about the increased agitation for separation, and he just said to the "Journal" board--and I'm talking about we were in Dendy's home, thirty men, you know, spread through the room--and he said: "I just want it clearly understood that I'm not at all in favor of separation." And he

made a very vigorous speech, and when he finished, I spoke in my own quiet way to say that I still felt that we could well come to it, that we needed to face that possibility, and we were not really standing for the truth unless we allowed that possibility.

HG: What was the basis of his opposition and the opposition of those other men <like> Robert Strong, that you mentioned?

DG: Well, they felt that the issues had not come to such a pass as to require that, that they were still locked in a definite contradiction of doctrine. And I'm sympathetic with the fact that while there were one of two instances, I think that Larry Nils<?> was involved in one down in Louisiana, in which it seemed to be a clear-cut doctrinal issue, that he was being disallowed. We did not have the kind of an issue that went through presbyteries, to synods, or to General Assembly that could be said to be a clear statement of the doctrinal issue. It was anticipated, rather, that this was the trend and it was inevitable. And because it was inevitable, they felt this was the time. I think that's a fair statement.

HG: How would you evaluate the brief history of the Presbyterian Church in America? You've seen all the history there is of the Presbyterian Church in America, up close, and what would you say some of the most important events, and maybe even turning points have been in that history?

DG: I think we've had some very fine and really quite exciting to me, and thrilling General Assemblies. I think it's been very satisfying to see the presbyteries develop. And I did not agree with those who broke off too quickly; I felt like, even in Florida Presbytery before there was a general break, one or two presbyteries--Warrior Presbytery was one, I think--but I felt we should do it together. They chose to break out earlier, one or two of them, two or three of them. I think that one of the most significant assemblies was the third--or whatever--in which the Tara<?> Church Mission issue came forward.

HG: In the cooperative agreements.

DG: Cooperative agreement with independent missions in which our missionaries as Presbyterians, hopefully maintaining their own integrity as Presbyterians in doctrine and practice, nonetheless were with independent-type faith missions. And that was a very considerable issue, and at that time, for example, Will McIlwaine spoke for it, and Lardner Moore, two of our most vigorous, conservative Calvinists and Presbyterians. And I had a feeling, because Will McIlwaine settled and lived down in Pensacola, and I was very close to him in his latter years, I had a feeling that he regretted the position that he took at that time. And I opposed it, and was one of 80 or 90 that walked the aisle to sign a negative vote.

HG: Now tell me about your opposition and the reason for it.

DG: Well, it was simply on the basis that I felt that even though we wouldn't have as large a mission, that we would be more soundly Presbyterian in establishing Presbyterian churches in the field. And that if we felt Presbyterianism was right in the States, it would be right in the field, and that it might seem to be diluted for whatever practical reasons, but still it would be the endeavor. That would not be possible under the faith missions, and not only that, but that the faith missions also had a mix doctrinally, dispensational and so forth, that would be embarrassing to try to oppose. You couldn't oppose it if you were part of the organization and you might want to. And I just felt it was a compromise course. Now I will say, after it was established and it has been well established, it is policy. I have gone alone, and I am not anymore fighting. I just think that's where we are, and we've got to be happy with it. And I've even worked with it, you know, in my individual churches where we have missionaries. Right now I have a couple that decided to go in the mission field under my last ministry in Pensacola, the Mark McMillens, and they're going out under Wycliffe. And that seems to be the best course for them.

HG: Do you think your fears and your concerns about it [have] more or less been realized?

DG: I think it would be very difficult for me to speak on that. I...I think that we haven't always had the most Reformed...leadership in our world mission cause. And I said that without reflection on good men, but I don't think they were as persuaded theologically. Maybe I'll wash my mouth out on that, but that's more or less my feeling.

HG: Alright. How about other important events in our history? Now we've just passed our twentieth General Assembly. What are some other events or movements that you think are particularly important for where the PCA has come?

DG: Turn that machine off and let me think about it.

HG: Ok.

DG: I think that the theonomy issue was a major aggravation because it was on the faculty in Reformed Seminary, and had to be cleared out there, and even after none of our seminaries had faculty members that approved it, but there were vigorous men in the denomination, younger men, who were very thoroughly persuaded of it. I had one that came out of my church in Pensacola who [was] a very fine, nice, attractive man, but that was his persuasion. And I had a confrontation on this, very unhappily, in Florida Presbytery, and it followed a time when McIlwain Church had one of their leaders who really made for a difficult situation in McIlwain

Church, and then in the presbytery. Finally, he ended up as a bad guy on the basis of his own conduct. But I think that we're at a stage now where the General Assembly is refusing to let this be an issue. It's my impression that what statements they've made have been somewhat compromising, and to give the impression that it's perfectly all right to have those theonomistic views and be a minister in the Presbyterian Church in America. And I think that's the kind of a denomination we have; I think it's a broad denomination, broader than the Orthodox Presbyterian Church, for example. And we either accept that situation or we don't live with it.

HG: What are your hopes, some of your hopes and some of your fears for the PCA?

DG: Well, and I think you have the same thing regarding the charismatic issue, you know. I think that there have been compromises in individual presbyteries in allowing men, as we have in our presbytery, who have admitted that they speak in tongues and they've wanted to teach this. And I think it's utterly inconsistent to tell them that they can't teach what their convictions are. A man ought to be able to teach, has to teach what his convictions are. But he shouldn't be in the church, I don't think, on the basis of being charismatic. That's my position, but that's not the position that I would understand the General Assembly is willing to take. And so, again, it's a broader view.

HG: Why do you think the General Assembly has moved in that way? Why won't we take a more...?

DG: Well, I think that we have, we've gotten big in a hurry, you know, from a few hundred ministers to two thousand ministers in less than twenty years. And a lot have come in who were not really steeped in theological Reformed doctrine, and would not have a satisfied position on sanctification. Therefore, they're easily moved by the emotional elements that are put forward by charismatics. But...and to recognize, you know, there are leading men like Frank Barker, had a man in his staff, assistant or associate minister who was supposed to be charismatic in his own private persuasion. And Frank knew that, and Frank, I don't think, would make it an issue. I think Frank would be very allowing regarding that, and yet, here he is, one of the most respected men in the denomination.

HG: What do you think are some of the strengths of our Presbyterian Church at this moment?

DG: Of our denomination?

HG: Um hum.

DG: Well, I think the first strength is that we have taken a position against liberalism. And that includes a great body of doctrine that we stand upon: the Apostles' Creed and whatever is associated with it, verbal inspiration; I think there's no question that we stand firm. I think that there's been a real zeal to be evangelistic alongside of doctrinal. And while I think it's a mixed bag as far as those who care to be strongly Reformed and those who don't care to be strongly Reformed, I think that that is a mixed element. I think that we're getting along presently; I think that the danger could be that... Arminianism is the development of the flesh, as far as I am concerned. It's the natural desire to be Arminian. And I think that when you don't fight it, and when you don't maintain a strong Reformed position, you always have the possibility of moving out into a weakening situation. But so far as the Presbyterian Church in America survives in reasonable strength theologically for 50 years, praise God! Praise God! Suppose there has to be a break after 70 years or whatever--<inaudible>. The Reformed Church has to keep reforming. And that's where it is.

HG: Let me shift gears and we'll wrap up our interview here. But I want to ask you, you are first and foremost, as I understand it, a preacher. You're a pulpit man; you love the ministry of the Word of God. Who has influenced you, in terms of authors or persons that you've known, that have really helped you and really directed you as a preacher of God's [word}?

DG: I think, without exception, the greatest influence in my life on my preaching was my homiletics professor at Westminster Seminary, R. B. Kuiper, who was president at one time of Calvin College and of Calvin Seminary later, and for some 25 years was chairman of the faculty at Westminster Seminary, followed Machen. And a great man; he'd been pastor of some of the largest Reformed and Christian Reformed churches in the Michigan area. And a wonderful pulpit man himself, and a great teacher. He had a course, for example, in doctrinal preaching, and another course on ethical preaching that really laid these matters out so that I would, in a studied way, try to be a doctrinal preacher or an ethical preacher, and to have a mix of preaching that would not confine itself. Even in preaching style, I try not to confine myself. He highly recommended the ideal homily in which you take a verse or two or three or four verses, and then find the central thought and the subsidiary thoughts, and thereby work out your points. But I also am ready to take expository preaching, and narrative preaching, and so forth. But he was a great influence in my life; I greatly admire him.

HG: How about authors?

DG: Well, I'm very fond of Hendrickson as a commentator; I think that he's just really great. And I think Berkhof, and Beckner for a good statement on predestination. I've sold hundreds

of those books, you know, and recommended them. And I think it's good; in such a doctrinal area, it's better to get a man to read a book than it is to take an hour of discussion with him.

HG: How about changes in the ministry that you've seen over the years, the expectations of Gospel ministers and...?

DG: Well, I think the thing that we're facing as much as anything right now is the change in form of worship, and the feeling we've got to have several choruses at the beginning of the service. Our Stony Point Church has that; Centralia Church has it. I sing along; I go along. That's what they're doing [and] I've decided I'm not going to fight it. And they're Biblical choruses. But it also involves disallowing the regular recitation of the Apostles' Creed. I admit that in my own ministry's latter years I had it every other Sunday, just so that it wouldn't be a routine thing. I'd have it every other Lord's Day. But I think it's bad for churches to dismiss it entirely, and that's happening. I think without the readiness to accept contemporary music that gets pretty contemporary, pretty way out sometimes, and still accepted in worship services. It bothers me. It bothers me chiefly because I see a generation arising that doesn't appreciate the old hymnody of the church, and we're having a hard time to match the words of the old hymns of the church.

HG: The great hymns have always come out of periods of revival, which we are certainly not in today.

DG: Yeah, yeah. Right.

HG: Well, thank you very much. I appreciate your time, and--

DG: Well, I am honored that you would ask, and am afraid that it's been pretty, pretty light talk, but nonetheless, I'm glad to have had part.

HG: Alright. Very good.

END OF SIDE 2

END OF THE INTERVIEW