

RESumé

"We are ambitious to be well pleasing unto Him."

Volume 8 — Number 2

Philadelphia, Pennsylvania

Summer, 1986

Centennial
celebration!

Robert Knight Rudolph, 1906-1986 In Memorium

by Walter G. Truesdell, '44

The Rev. Robert K. Rudolph, Th.M., D.D., Emeritus Professor of Systematic Theology and Christian Ethics at the Theological Seminary of the Reformed Episcopal Church, Philadelphia, PA, died Monday morning, July 14, 1986, in Quarryville, PA (at the Quarryville Presbyterian Home).

A native New Yorker, he was born on West 51st Street, New York City, June 8, 1906, son of the late Bishop Robert L. Rudolph—who was formerly the Assistant Minister at the First Reformed Episcopal Church (317 East 50th Street), New York City—and Anna Knight Rudolph.

As a young man, Rudolph attended the Collegiate School, New York City. His undergraduate work was at the University of Pennsylvania '29, B.A., and he earned two graduate degrees, B.D. (R.E.S.), Th.M. (Westminster), and an honorary D.D. (R.E.S.) Though he taught at schools in Vermont, Pennsylvania and Delaware, his main teaching was at the Reformed Episcopal Seminary.

A truly great teacher for 49 years, retiring in 1981, his dynamic style, original illustrations and pointed questions created a vital classroom experience.

Four among his illustrious students are the Rev. Jay E. Adams, Ph.D., Professor at Westminster Theological Seminary's Western division in California, and prolific author—particularly in counseling and homiletics; Bishop Theophilus J. Herter, Th.D., Presiding Bishop of the Reformed Episcopal Church; The Rev. Milton C. Fisher, Ph.D., formerly a missionary in Ethiopia, a translator of the New International Version of the Bible, and Professor of Old Testament; and the Rev. Lloyd A. Kalland, Th.D., Executive Vice-President (retired) of Gordon-Conwell Theological Seminary.

Beginning in 1932 he was Assistant Editor, treasurer, and currently Associate Editor of the *Episcopal Recorder*.

He is survived by his wife, Ruth Muriel (Andrews); four children, David Livingston, Daniel Knight, Karl Richard and Rachel Louise (Mrs. Robert Hill); 12 grandchildren; 10 great grandchildren.

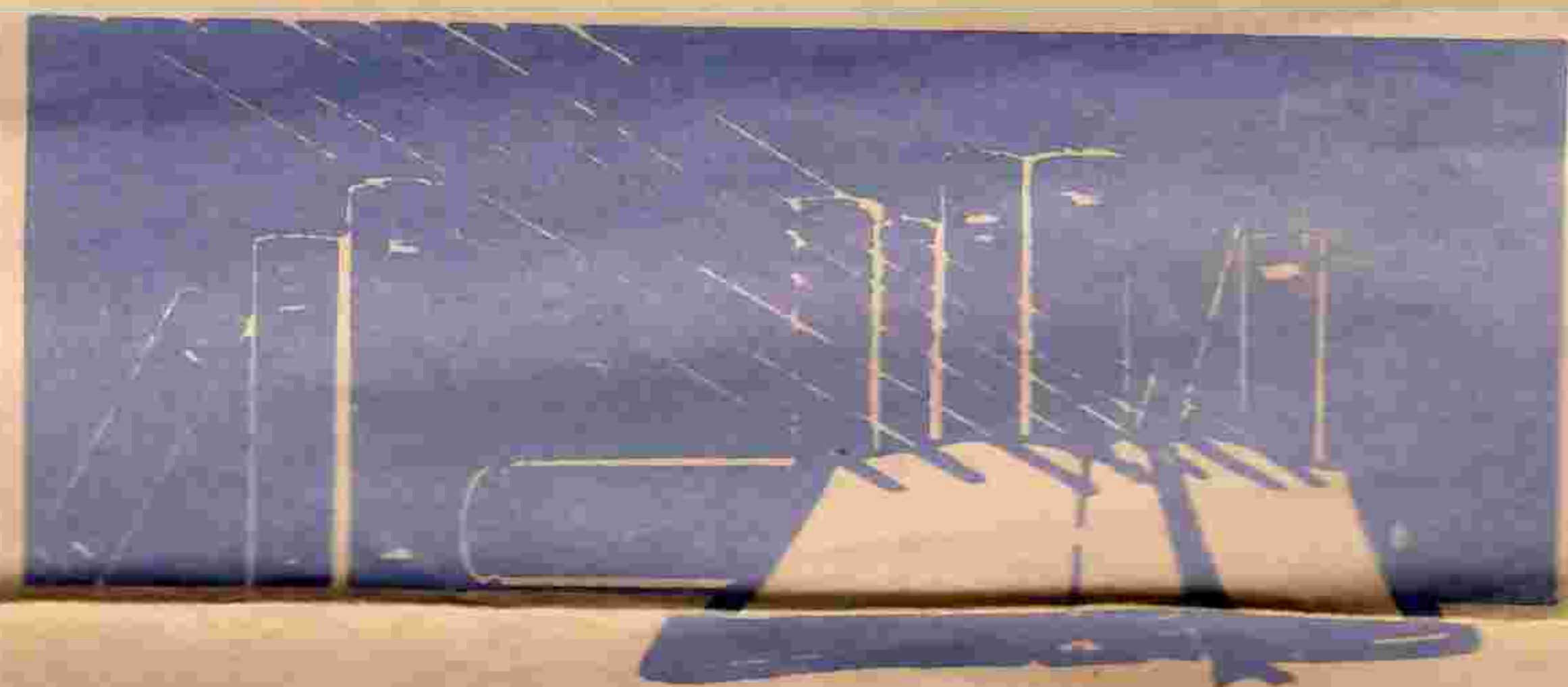
Wednesday, July 16, there were services at the Quarryville Presbyterian Home and, at 3 p.m., at Christ Memorial Reformed Episcopal Church. July 17, Dr. Rudolph was buried at the town of their family home, in the family plot at Maple Hill Cemetery, Dorset, Vermont. It is requested that memorial gifts be designated to the Robert Knight Rudolph Fund, Reformed Episcopal Seminary, 4225 Chestnut Street, Philadelphia, PA. 19104.

Dedication

This issue of the *RESumé* is dedicated to the memory of our beloved Dr. Robert Knight Rudolph. Many of our articles are by or about Dr. Rudolph. Our readers are also directed to Volume 3, Number 3 of the *RESumé*—an issue dedicated in honor of Dr. Rudolph's retirement.



Dr. Robert Knight Rudolph



Hermeneutics At Home

Your Personal Guide to Reading the Bible
With Understanding

Professor Milton C. Fisher

PART IX

Our past is ever with us, whether or not we are consciously aware of its influence over us. At the same time, current trends and ideas help to mold or modify our own thoughts. For these reasons we have found it necessary to introduce historic movements in Bible interpretation within our Christian heritage, in our last installment. Specific interpretations of verses or concepts in Scripture flow from or fit into certain overall patterns. But we saw that, with all their variety, these patterns can be organized into a chart, called "The Interpreters' Pendulum," so named because of the opposite extremes produced by a swing to the left or to the right.

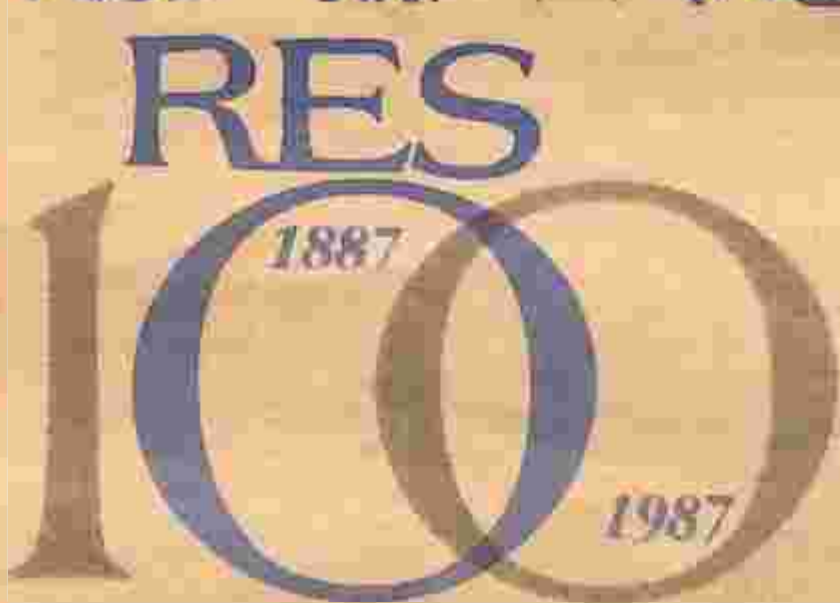
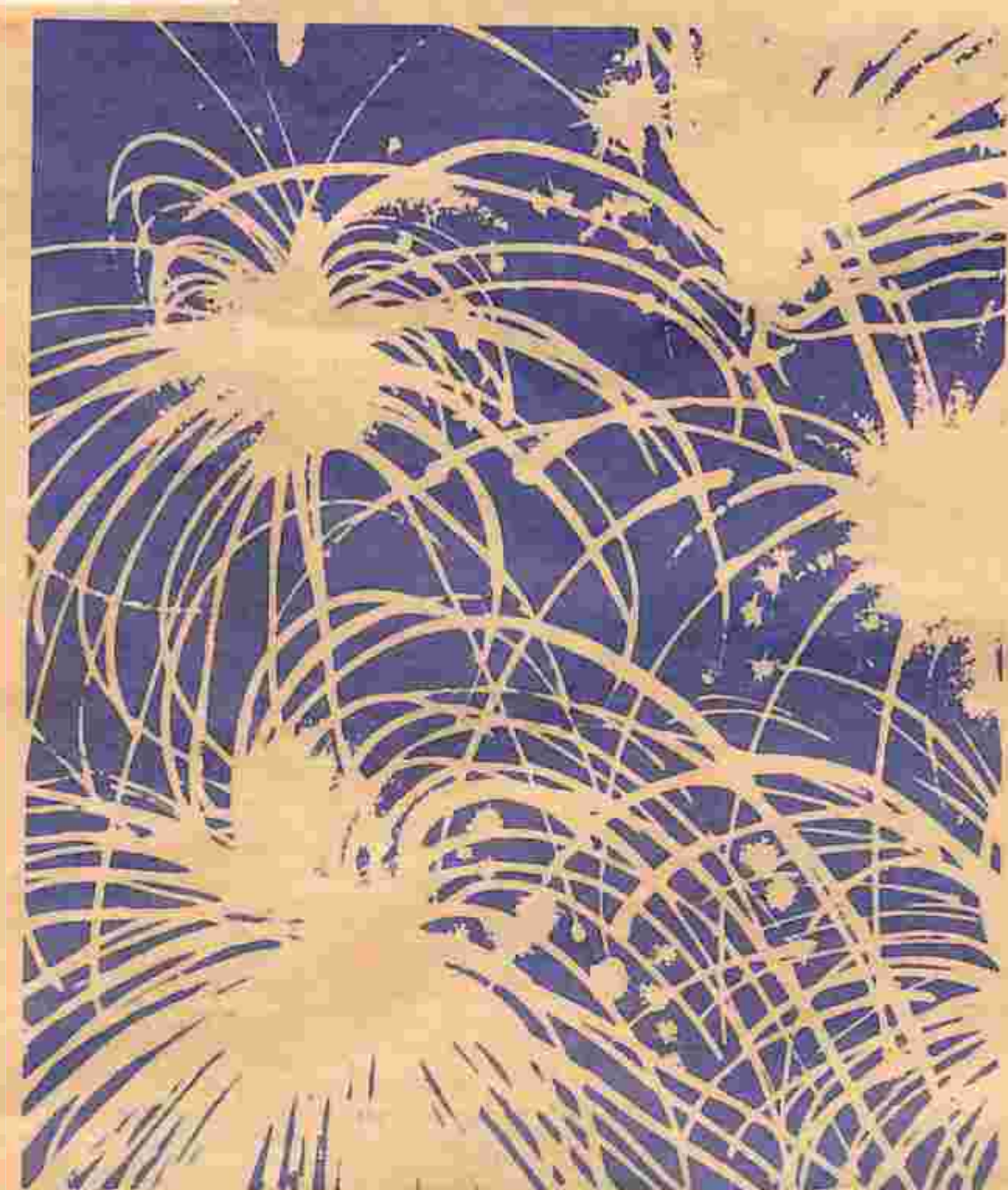
Read through the chart (p. 2) again, or now for the

first time, as the case may be. See what you can "make of it" (for it too calls for interpretation!), then read on for further clarification.

Now we shall proceed DOWN the chart, but examining one segment across at a time. Best, though, to begin each step in the middle, with the historic and sound approach to Bible understanding, known as the "Historical-Grammatical Method." Then we'll see what is terribly wrong with the "leftist" view at that point; finally, swing to the righthand extreme to observe some distorting tendencies espoused by many well-intentioned Bible-believers, many of them our dear brethren in Christ.

The Historical-Grammatical Method (HGM, hereafter), taught in hermeneutics-

Continued on page 2



"To be well pleasing unto Him"
— Our Continuing Ambition

1986

September 4

100th Opening Convocation
Rev. Ralph Kidwell, Speaker

September 9

Women's Auxiliary Project Luncheon
Bishop Royal Grote, Speaker

October 29

Lutherfest—J.A.O. Preus, Speaker

November 14

F.C. Kuehner Memorial Seminar
John Whitehead, Speaker

1987

March 13

100th Anniversary Banquet
Dr. Jay E. Adams, '48, Speaker



Joni Eareckson Tada—Seminar
100th Commencement

Reformed Episcopal Seminary

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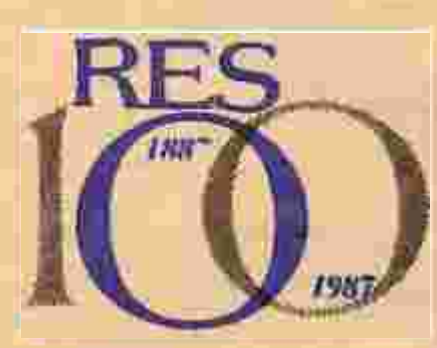
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Hermeneutics From page 1

exegesis-homiletics classes at Reformed Episcopal Seminary and other conservative evangelical institutions which follow the Protestant reformation tradition, finds its roots in the New Testament's treatment of the Old Testament Scriptures.

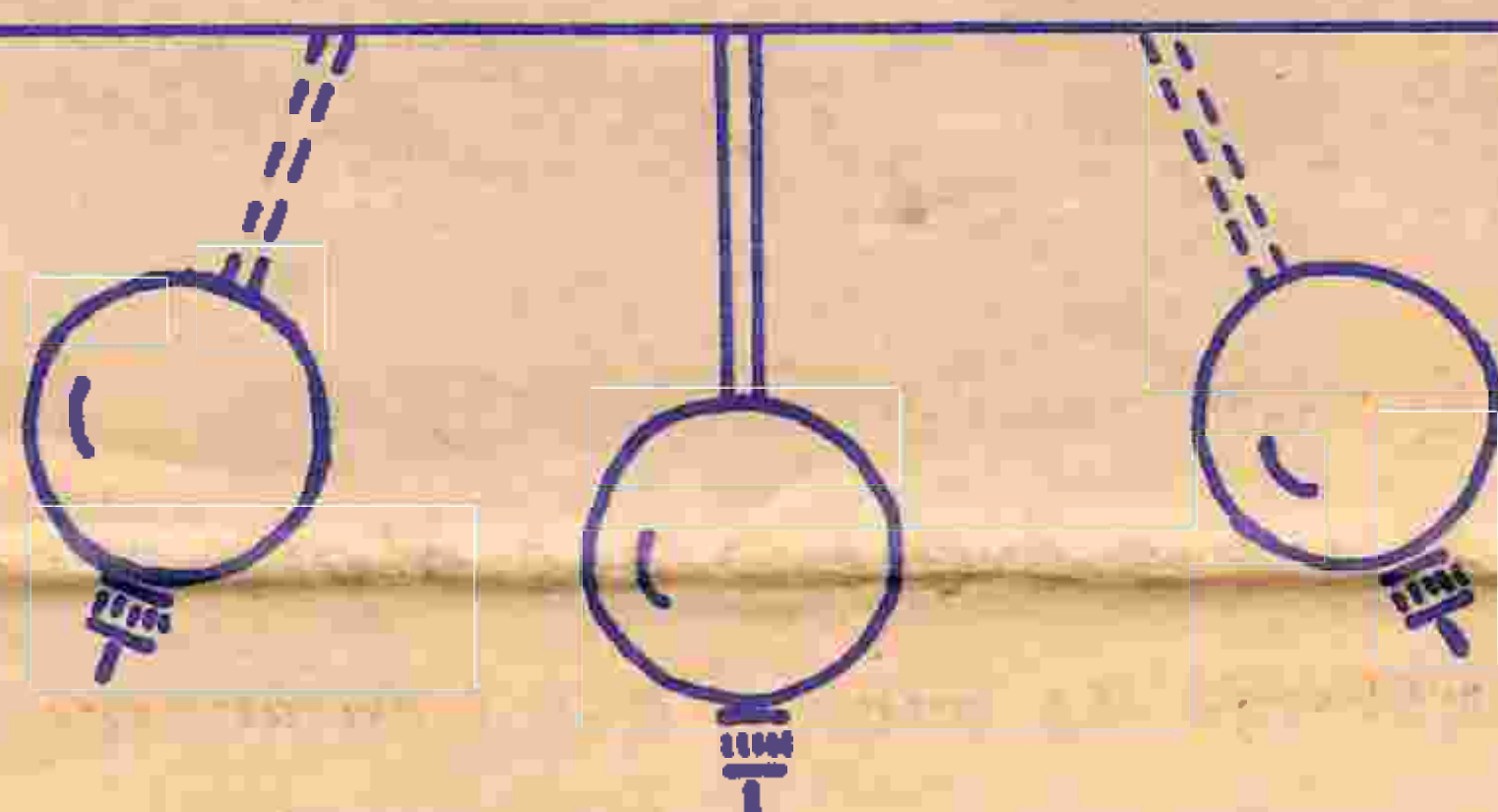
problems (errors) both in the text and in the informational content of the Bible.

Now to the righthand column. I must confess, I suppose, to some unsportsmanlike conduct myself, in my naming this extreme the "Hysterical-Mysterical Method." I created this title (HMM) to alert Christians to the dangers of unrealistic overindulgence in finding imagined (but unintended)

liable to misrepresentations because of its religious bias (that is, the supposed religious aims of its individual human authors). So HCM decides on philosophical grounds what the Bible ought not, in their view, to have said and suggests, rather, what it ought to have said. As you can see on the bottom line of these two sections, HCM rejects truth as stated in the Bible and substitutes its own hypotheses or theories in a purely subjective manner. Standard HGM, on the other hand, handles the Bible objectively, following the hermeneutical rules we have been discussing to understand the Bible's own communicative intention, a literary method which follows the normal rules of language and observes the actual context of each statement.

Again, to compare HMM, we find the far less serious fault (one not disloyal to God, even if misguided) of spiritual subjectivism: too much looking inward for insights, too much dependence on impressions and one's own

THE INTERPRETERS' PENDULUM CHARTS EXTREMES



HISTORICAL-CRITICAL METHOD
=NEGATIVE CRITICISM
(reconstructionist)--
DICTATES TO BIBLE
WHAT IT IS (is not) AND
WHAT IT OUGHT (ought not)
SAY.

LIBERAL RATIONALISTS,
including Neo-orthodox,
(even neo-evangelicals)

**NATURALISTIC
PRESUPPOSITIONS,**
yet UNREALISTIC!
(Rejects truth, sub-
stitutes hypotheses,
∴ SUBJECTIVE)

**HISTORICAL-GRAMMATICAL
METHOD**
= LITERAL-RECEPTIONIST
--LET THE BIBLE SPEAK
FOR ITSELF.

By N.T.; Syrian School;
(Aug'n); Spanish Jews,
Nicolas, Erasmus--
REFORMERS, CONTEM-
PORARY CONSERVATIVES

**SUPERNATURALIST
PRESUPPOSITIONS,**
but REALISTIC!
(Literary-CONTEXTUAL
approach,
∴ OBJECTIVE)

HYSTERICAL-MYSTICAL METHOD
1) Allegorical interpretations
of Philo, Origen, even Augus-
tine; R.C. Church.
2) Multi-level meanings
by Rabbis, Clement, Augus-
tine, Cabbalists; Pietists
(lettering, numerics, etc.)
AND MANY American
Believers!

**HYPER-SUPERNATU-
RALISTIC--**
so SURREALISTIC!

(Spiritual SUBJECTIVISM)

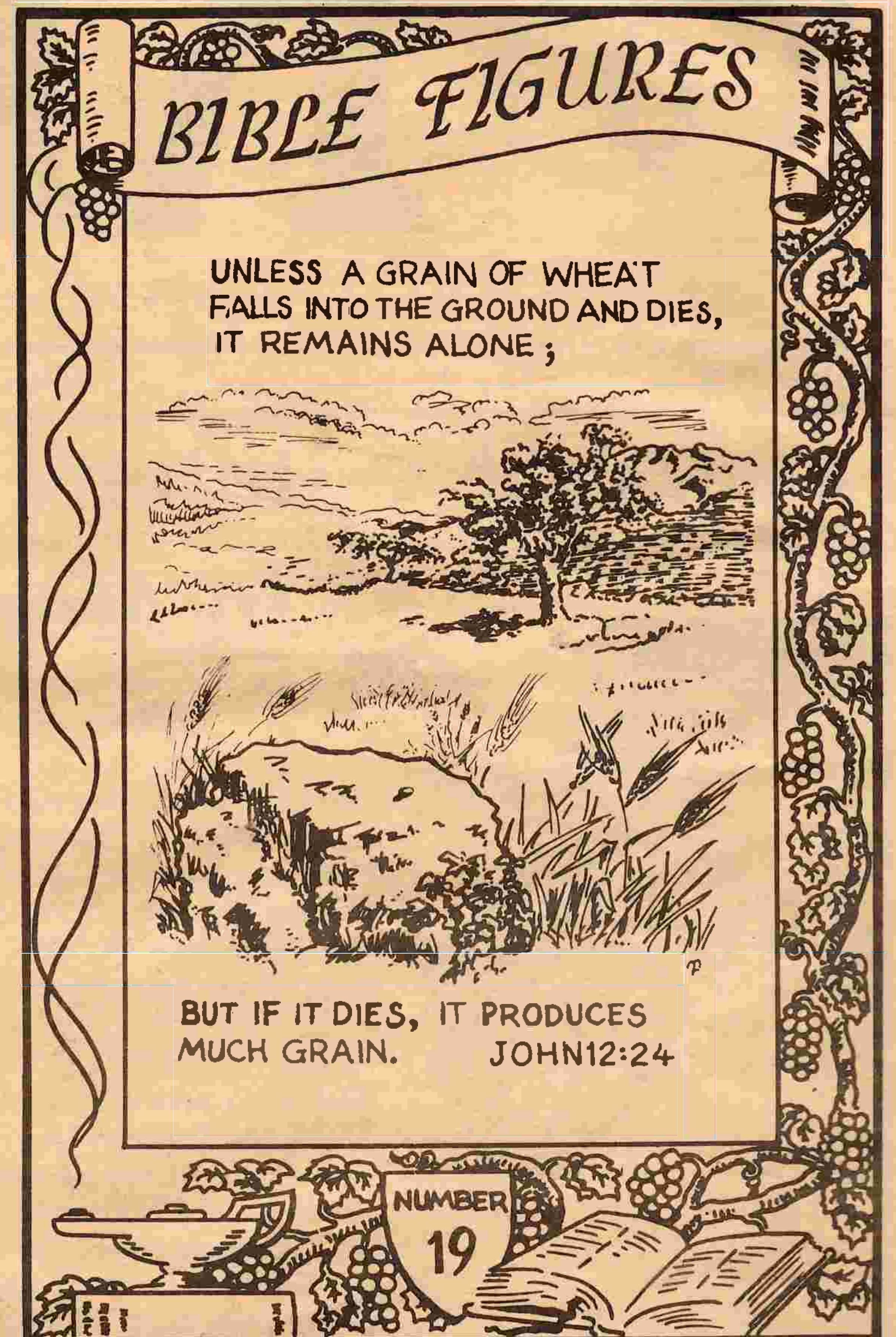
Under the influence of the rationalistic philosophies of Descartes, Kant, Hegel, etc., professional Bible scholars (followed submissively by modernist preachers and teachers) turned "higher criticism" into a negative, destructive, and RECONSTRUCTIVE approach to the Bible. Rather unsportingly, they settled on a name for this damaging business which is all too easily confused with the sound HGM; they call it the Historical-Critical Method (= HCM). This latter view does not hold to the inerrancy of the inspired text of the Bible. Far from it. It assumes there are serious

SUPERNatural elements in passages of Holy Writ where we can discern from the Bible's own nature, context, and terminology such extremes are uncalled for, and therefore damaging to sound understanding of God's Word.

Back to our chart. HGM is based on a *receptionist* attitude, one which allows the Bible to speak for itself, one which *accepts* all the Bible clearly states. HCM, in contrast, considers the biblical text and content to be intrinsically suspect. They see it as not only subject to the possible errors of fact such as might be found in other literature but especially

"sanctified imagination" (some degree of which is good, within bounds!) So, as indicated on our chart in the boldest lettering of all, whereas HGM is *realistic* in its handling of Scripture from a believing or supernaturalist attitude, HCM is so naturalistic in its bias as to be totally *unrealistic* in its treatment of the Book of books; and HMM is so HYPER-supernaturalistic (reaching beyond the normal intent of a verse or passage) as to be *surrealistic*. Surrealism is defined by terms such as fantastic or incongruous imagery (or imaginings), resulting from unnatural juxtapositions and combinations.

Editor's Note: Due to printer's error, we are reprinting Bible Figures # 19. (Note the dry seed.)



Who are these people? Who are the HGMers, the HCMers, and the HMMers? They are all around us, and we ourselves fall into one of these basic categories—sometimes with a bit of a mixture! You and I must examine ourselves to see where we lie along the swing of the pendulum: "tick" or "tock"? Hopefully neither—but quietly resting between the extremes.

If they (we) are consistent with their (our) own principles the HGM group follows principles and procedures implied by the Bible itself. As indicated in the prior section, the early "school of Antioch" contained safe-and-sound interpreters. Later on, some Spanish Jews, Nicholas of Lyra, and Erasmus set a pattern which led to the re-discovery of truly biblical and rewarding principles of Bible study and exposition. Conservative Bible believers in this sound tradition are our most trustworthy guides to this day.

Liberal thinkers (HCM) find their satisfaction in the logical (but *wrongly grounded*) justification of their own doubts. The words of Jehovah God Himself speak of this grave travesty, as He questions Job, saying, "Would you indeed annul My judgment? Would you condemn Me that you may be justified?" (Job 40:8) WHAT will they answer?

But finally, in Christian love and decency, we must seek to gently persuade our 'mystical' Christian friends

(HMM) that their approach to God's Word is improper and unsound, and hence their understanding is confused. The obvious individualism, vacillation, and often mutually contradictory nature of their conclusions should alert them to their inaccurate fancies. As individuals they may taste spiritual thrills in their "findings," but the Body of Christ will not be wholesomely edified and nourished by such a 'rich' diet.

Next time, however, to avoid the possibility of over-dependence or misuse of the grand old HGM, we must pay attention to the importance of faith and dependence upon the Holy Spirit, the personal Illuminator of the inspired Word of God. ☒

Mrs. Rudolph Expresses Gratitude

God has blessed me and the family through the many messages of love and sympathy received. God bless all the friends of the Seminary and Dr. Rudolph who have sent gifts to the Seminary in his memory, and those who have sent messages of comfort to me.

"Let not your heart be troubled . . ." has given us peace and joy in sorrow.

Ruth Rudolph and Family

1986 Graduates



Robert Barone



Nora Anne Cantwell



Michael David Coyne



Gary Frederick Schmidt



Glenn George Snyder

This is the second in a series of historical sketches printed in the RESumé as part of our Centennial Celebration.

John Howard-Smith

by Rev. Dr. Allen C. Guelzo, Professor of Church History

For many years, the Seminary's portrait of its first professor of theology has caught the gaze of Seminary students, for the image of John Howard-Smith's contemplative expression and mutton-chop whiskers make him a formidable target for the eye. In reality, few men in the early history of the Reformed Episcopal Church and the Reformed Episcopal Seminary were more beloved than Howard-Smith, and few were capable of combining, as he did, the rigor of a theological scholar with the gentleness of a pastor.

Howard-Smith was born on November 11, 1820. He was an Ohioan, a son of the missionary diocese planted by one of the great evangelical pioneers of the Episcopal Church, Bishop Philander Chase, and he was educated for the ministry in one of the great citadels of Episcopalian evangelicalism, the Virginia Theological Seminary in Alexandria, Virginia. He was ordained a deacon in the Episcopal Church in July 14, 1848, by another

great evangelical bishop, William Meade, and went on to serve as rector in two important evangelical parishes, the Church of the Intercession in Washington Heights, New York (where he was succeeded by another evangelical Episcopalian who would later join him in the Reformed Episcopal Church, William Morton Postlethwaite) and St. John's Church in Knoxville, Tennessee.

Although Howard-Smith had already devoted a quarter-century of his life to the Protestant Episcopal Church when the Reformed Episcopal Church as organized in 1873, that did not restrain him from laying aside all the benefits and privileges that those years of service had earned him when he saw where conviction led. In 1875, when many other men were accustomed to think about retirement, Howard-Smith walked out of the Protestant Episcopal Church and, on April 23, 1875, was received as a presbyter in the Reformed Episcopal Church by the founding bishop of

the Church, George David Cummins.

The Reformed Episcopalians quickly recognized the value of Howard-Smith's learning and wisdom, and he was appointed to serve on two of the most crucial committees of the General Council of the Church, the Committee on Constitution and Canons (where he served from 1883 till 1891 and from 1894 till 1897) and the General Committee, which is the chief governing board of the General Council. At the same time, Howard-Smith served from 1875 until 1884 as the rector of Emmanuel Church in Newark, New Jersey, which he built up from virtually nothing into a large and thriving church. Never one to flinch at a challenge, Howard-Smith responded to the plea of Bishop William Rufus Nicholson to resign his flourishing church in Newark and undertake the rectorship of the small and ailing Church of the Atonement, in Brooklyn, New York. As it turned out, Howard-Smith was able to do little to arrest the decline

of the church; in fact, from 1884 until 1887, the church actually declined from 149 communicant members to just fifty.

It was while Howard-Smith was rector of the Church of the Atonement that he first became involved in Bishop Nicholson's plans to organize a theological seminary. In the 1870's, the Reformed Episcopal Church had been presented with what appeared at first to be a tempting offer from Mr. Edward Martin, to fund a 'Martin College of Theology' outside of Chicago, which would be run by the Reformed Episcopal Church as a denominational seminary. Originally, Howard-Smith had been nominated to fill one of the faculty posts in the projected seminary. However, Martin's offer turned out to be less appealing in fact than it had been on paper, and the proposal was abandoned. In spite of this disappointment, Bishop Nicholson was determined to organize some kind of theological school, and he called a meeting of clergy and laity

of the New York and Philadelphia Synod at Second Reformed Episcopal Church in Philadelphia on October 28, 1884, to discuss the matter. Howard-Smith was among the participants in this conference, and it was Howard-Smith who broke the ice of the debate by moving "that it is the sense of this meeting that a Theological school of instruction should be inaugurated in this Synod." It appears that Howard-Smith at once moved to implement these plans by taking some students under his supervision in Brooklyn until a regular seminary facility could be provided.

No one, however, could have dreamt how quickly or in what grand manner such a facility was to appear. In 1886 Miss Harriet Benson, one of Bishop Nicholson's parishioners at Second Reformed Episcopal Church, presented *in toto* a seminary building, an endowment, and a parish church in West Philadelphia to the denomination. Howard-Smith was present to deliver

Continued on page 8

“RUDOLPHISMS”



Liberals often use the terms of orthodoxy but mean something entirely different. **Ask for definitions, and he'll run for the five-fifteen.**

We must have a biblical standard by which to judge both our theology and our experience: **Open minds, like open windows, need screens to keep the bugs out.**

Don't try to dress up a poor substitute for the real thing. **It's baloney, no matter how thin you slice it!**

Seek to set a godly example, but remember, **if you wait to live it, you'll never preach it.**



Don't be satisfied to learn Scripture truth second hand. **If you make a duplicate key from a master key, then a duplicate key from the first duplicate, in four generations the keys will not fit the lock. You must have constant reference to the Master Key. (Check your doctrine by the inspired Word of God.)**

On Punishment: **In this life you'll receive it on the "law of averages"; in the next life, Absolutely.**





REMEMBERED



On Education: No one has said for 50 years that you go to college to learn the truth.

To the Hedonists: How do you know that temporary happiness will not turn out to be permanent pain?



On Imperfection in the Church: You can no more have an invisible church without a visible church than a walnut without a walnut shell. No, the visible church is not perfect; did you ever try to eat the walnut shell?

On God and the Universe: He is not it; and it is not He.

On Faith: Seeing is not believing, but believing IS seeing. (Read Romans 1:25 and then Romans 1:18-20.)

On Life: If you don't have the fruit, you don't have the root.



From the Pen of R.K.R.

The Problem of Human Righteousness

by Dr. Robert Knight Rudolph, '32
Professor Emeritus of Systematic Theology

This is the third, and final, of a series of articles penned by Dr. Rudolph last Fall. Alumni will note a recurrent and strong theme in Rudolphian theology as they read this article.



Dr. Robert K. Rudolph

In the Bible two people and one class of beings are said to have been or to be "good". The first, and quite obvious is Adam, declared like all else God Created, to be good. And for the man, that had to include a righteous nature since, after he fell, that Fall was into having a sinful nature.

Then our dear Saviour was made like us in all things, sin only excepted. He could say that the prince of this world cometh, but he hath **nothing** in me! He was righteous by His having Created Himself, (His human nature) along with the Father and the Holy Spirit—One God, One will—He, the Lord Jesus was made without sin.

The saints in Heaven who have been redeemed, sanctified and glorified by the divine Creative power are, and blessedly, will **always** be good—made over into the image of the Saviour!

We must note in passing, that goodness does not exist in abstraction but is a quality that characterizes Created persons. It is **not** where did "goodness" come from but rather, from whence did this

or that good individual come? Were they Created that way and made that way by the power and Creation of God or did they get that way by their own power?

If, however, we answer that they are that way because God made them that way, then there are those who question whether they are really good—if being so made they are so compelled by their nature that they can be no other! The question asked too frequently is: If He could do no other because His nature compelled Him, what *credit* does He deserve?

An item to be noted is that, really, we are not truly free until we are so bounded by the firm constraint of a good nature that there is no longer any doubt as to whether we will obey or not. The **complete** control of a good nature is, really, true freedom! If there be any doubt of what a creature will do, he is **not free**! God Himself is truly free as God just because He is what He is and that is divinely good. We must remember, too, that the Divine Righteousness differs utterly from human righteousness—as becomes apparent when we try to apply God's Commandments for us to Him. By virtue of being God, He is totally unable to be measured by the standards given us for human righteousness! Christ, alone, being both God and man possesses **both** Righteousnesses!!

Surely He is truly righteous *since* He is free to do nothing else but obey! A mountain is "hard" and the air "limpid" just because they were made that way! With joy do we look forward to being satisfied when we awaken made over into the image of our Saviour: "I shall be satisfied when I awaken with thy likeness!" ☐☐

Robert Knight Rudolph Memorial Services

July 16, 1986

10 a.m., Quarryville, Pennsylvania; Rev. John McCrae officiated.

3 p.m., Christ Memorial Church, R.E.C., Philadelphia, Pennsylvania; Bishop Theophilus J. Herter officiated; Participants: Bishop Daniel Cox, Bishop Franklin Sellers, Rev. Dr. Milton Fisher, Rev. Dr. Allen Guelzo, Rev. Walter Truesdell.

July 17, 1986

10 a.m., Maple Hill Cemetery, Dorset, Vermont; Interment; Rev. David Rudolph officiated.

Memorial gifts may be sent to the R.K. Rudolph Memorial Fund, c/o Reformed Episcopal Seminary, 4225 Chestnut Street, Philadelphia, PA 19104.

This We Know

Message delivered at the funeral service of Dr. Robert Knight Rudolph by
Bishop Theophilus J. Herter

This is a service of praise to God in memory of Robert K. Rudolph.

We praise God for the assurances He gives in His Word, assurances that dispel the doubts and fears that arise when we are confronted by death. That assurance is expressed by Paul in 2 Cor. 5:1, when he declares, "For we know . . ." I expand on Paul's particular assurance to declare, **This we know.**

Men have sought, without end, for answers to the questions that accompany death. Philosophers, ancient and modern, have proposed various explanations for that grievous contradiction: Death is Part of Life. Some observations have been high sounding and noble; some sentimental, and often diverting. Still others have been cynical or even despairing.

But even the most noble of such observations, unless based on the Word of God, fall far short of the truth.

God's answer to all questions about death is a **person**—Jesus Christ! Jesus Christ is the resurrection and the life. He tasted death for us by suffering the penalty for our sins. The blood Jesus shed on the cross is the ransom price for our freedom from the power of death. Christ's resurrection is the pledge and power of the believer's resurrection. He Himself declared that the Gates of Hades (that is, death) would not prevail against his church, His personal assurance is: "Because I live, you shall live also."

We praise God in this service because through Jesus Christ the power of death has been broken, and because through Christ we may be freed from the bondage of the fear of death.

This we know: Jesus Christ has abolished death and brought life and immortality to light through the Gospel.

This we know: Christ is risen from the dead, and become the firstfruits of them that slept. Therefore,

We look not at the things that are seen, but at the things that are not seen: for the things which are seen are temporal; but the things which are not seen are eternal. And,

We know that if our earthly house (this tent) is destroyed, we have a building from God, a house not made with hands, eternal in the heavens.

This we know.

Whether we live, we live unto the Lord, whether we die we die unto the Lord: whether we live therefore, or

die, we are the Lord's.

And (we are) willing rather to be absent from the body, and to be present with the Lord . . . which is far better . . . And so shall we ever be with the Lord.

The book of Revelation describes the believing dead in these words:

These have washed their robes and made them white in the blood of the Lamb . . . they hunger no more, neither thirst anymore . . . The Lamb who is in the midst of the throne will shepherd them and lead them to living fountains of water.

Blessed are the dead who die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors and their works do follow them.

This we know.

I noted earlier that throughout the centuries men have struggled to explain the contradiction: Death is Part of Life. I had noted also that without the Word of God all human reasonings about death fall short of the truth.

But when we receive the revelation of God's Word we have truth and certainty; our doubts and fears are dispelled, and our minds are at peace. We have the peace of God from the God of peace.

Caesar Malan, the 19th century Swiss evangelist, provides an example of this. In 1822, on one of his preaching missions to England, Malan was entertained in the home of Charlotte Elliott's parents. They were faithful members of the Church of England. Charlotte herself was deeply spiritual, but constantly searching for peace of soul through works of religious merit. Malan soon detected the young woman's spiritual distress and said to her,

"You have nothing of merit to bring to God. You must come, just as you are, a sinner, to the Lamb of God who takes away the sin of the World."

Charlotte Elliott soon laid hold of the truth that salvation is by grace through faith, and immediately devoted her literary talents to writing Christian verse. We know Charlotte Elliott as the author of the hymn:

"Just as I am/Without one plea/But that Thy blood/Was shed for me/And that Thou bidst me come to Thee/O Lamb of God, I come, I come."

Caesar Malan, on his own part, was gifted in writing verse. He knew the questions and the fears that naturally come at the thought of death. He also knew the assurances God's Word gives to the believer at such a time, and he expressed his confidence in these words:

1. It is not death to die
To leave this weary road
And midst the brotherhood
on high
To be at home with God

2. It is not death to close
the eye long dimmed with tears
And wake in glorious repose
To spend eternal years

3. It is not death to bear
The wrench that sets us free
From dungeon chain to
breathe the air
Of boundless liberty

4. It is not death to fling
Aside this sinful dust
And rise on strong exultant wing
To live among the just

5. Jesus, Thou Prince of Life
thy chosen cannot die
Like Thee, they conquer in
the strife
To reign with Thee on high

This we know: Christ will be with us throughout the course of our earthly life. Just before his ascension Jesus made this promise, "I am with you always, even to the end of the age." First century Christians who probably had not seen Jesus in their lifetime were reminded of his promise in these words, "He himself has said, I will never leave you, nor forsake you." And 20th century Christians may also rest in that promise.

This we know: Christ, who shed His blood to purchase to himself a holy church will be with his people throughout their earthly days.

Is it too much, then, to say, indeed, are we not compelled to believe that Christ makes his blessed presence all the more real to the believer at the moment he is leaving this life and passing into the realm of Christ's glorious presence? Surely, Psalm 23 gives us this assurance: "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me." **This we know!**

In fulfilling his calling as Professor of Systematic Theology and Christian Ethics, Dr. Rudolph, in his

Continued on page 8

A Trilogy of Tributes

by Allen C. Guelzo '78

Robert Knight Rudolph was in his 43rd year of teaching in the Reformed Episcopal Seminary when I became his student in systematic theology in the Fall of 1975. Forty-three years is a milestone which few teachers reach in their professions, and if they do reach it at all, they reach it by grace and not by strength. That fact was borne into me repeatedly in Dr. Rudolph's case, for nothing struck me so forcibly in these years at the close of his full-time teaching than the rare combination of strength and frailty which he exhibited.

My first encounters with Dr. Rudolph especially underscored the impression of frailty. The summer before I came to the seminary, I saw him from a distance at Pennsylvania Station: I had never met him, but from descriptions of him I had heard, there was no mistaking Robert Knight Rudolph, and watching him stump along on his canes, dangling a brief case in his right hand. I was moved to pity such painful feebleness. At my first Convocation, Dr. Rudolph was not there; what I heard instead were prayers for his recovery from illness. And to see him hobble along the old hallway where his father's portrait stared down upon him and us, head bent in concentration; or to see him, hunched over his lecture desk, fumbling with one unburdened hand through his dog-eared copy of Hodge's *Outlines*, was to see what appeared on the surface to be just what the hymn-writer described: "children of dust and feeble as frail. . . ."

But in the midst of that frailty, such strength! such resolution! such fiery determination to exalt God in Christ! An alumnus had warned me just before coming to Seminary, "Never cross Dr. Rudolph on his Bible, for if there is one thing Dr. Rudolph loves, it is his Bible, and he takes any attack on it as personal." And, oh, how he did live up to that glorious testimony. In my old notes, I find his comment,

Truth is a description which never changes: men are always changing, the world is always changing; therefore, men and the world cannot hope to produce truth. Truth must come from a source outside this world and the human race.

And so Dr. Rudolph was will-

ing to suffer many things: illness, accident, robbery—but one thing he would not tolerate, and that was for men to mock the Bible as the source of eternal truth.

Similarly, how he loved the doctrines of grace! Again, in my old notes, I find his definition of "man's liberty"—"being free from the control of other men—we are not at liberty to make ourselves or any other thing." To talk of predestination, and election, and foreordination, is to talk of hard things. Who even among Seminary students can bear them? But there they were in the Bible, and finding them there, he never flinched or hesitated to preach them, and like Samson, he carried off all the gates of the Arminian Gaza on his shoulders.

And why? Did he teach strong things, as some do, because he gloried in his intellectual strength in tossing strong ideas around? No—he preached strong things about the Bible and about grace precisely because he had experienced frailty; because his *feebleness* had taught him that the arm of flesh is always *weak*, and that salvation, if it will come at all, must come entirely from sovereign grace; and because his *frailty* had taught him that the imagination of men is only prone to err, and that truth, if it will come at all, must come from God revealing it. Out of all the things he taught us, the most moving and singular was the pathos with which he pled with us not to trust ourselves for righteousness, not to presume on our own constancy and faithfulness, always to examine our hearts, and to look to God alone and not to our own understandings. Like St. Paul, he knew what it meant—what it *really* meant in terms of grace and experience—to be strong and also to be weak.

When the English poet, Ben Jonson, died, the epitaph for his tomb was to have been the Latin phrase, *Orare Ben Jonson*—pray for Ben Jonson. But the stone carver, knowing no Latin, chiseled a better: O rare Ben Jonson. And so here, too: O rare Robert Rudolph.

by

Walter G. Truesdell, '44

Eulogizing is speaking in high praise. However, in speaking of Robert Knight Rudolph it is that we give high praise to the Lord, seeing what He has done in blessing one who counted it a great privilege to be His humble servant, not seeking

personal position, or privilege or praise.

Dr. Rudolph had a "vision of God" in understanding—through the Holy Spirit opening his heart and mind to a knowledge of the Lord through the Bible. Part of Hebrews 11:1 says "faith is . . . the evidence of things unseen." This is not a blind faith, and Dr. Rudolph possessed and hammered home, that Christian faith was standing, in faith, on the Bible as the truth of God,



Robert Knight Rudolph

to know Him whom our eyes do not see, but to *see* God, the world and ourselves in light that comes from above. As students learned in Bible Memory, II Corinthians 5:17 declares "in Christ . . . all things are become new." This vision you and I, in Christ, share with Dr. Rudolph.

The Lord blessed Robert Rudolph through the family in which he was born, through the Reformed Episcopal Church in which he grew up, through the Reformed Episcopal Seminary in which he studied and taught, through the marriage he shared, through the special abilities of mind and spirit to study the Bible deeply and systematically, and through the ability to communicate in very effective teaching. Through these means the end result was a magnificent "vision of God."

I have had many teachers in several institutions, and have seen many more. A goodly number were good, fine, excellent teachers, but only a few were *great* teachers. I count Dr. Rudolph as a great teacher. On the one hand his teaching inherently was a dynamic declaration of the *truth* and the *authority* of God's *Written Word* and, on the other hand, there was the individuality of his presentation, which was one of his special blessings.

Dr. Rudolph held integrated truth up high to see, and to examine, and to understand. Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me" John 14:6.

To comprehend this requires the study of the whole Bible—to put it all together. It is to see the Lord Jesus Christ. This was Dr. Rudolph's objective, to impart a comprehensive "vision of God."

Paul said, "there be some that trouble you, and would pervert the gospel of Christ" Galatians 1:7. If truth be truth it denies that which is not true. How sharply Dr. Rudolph separated Biblical truth from false teachings! He sought to give a fully clear "vision of God".

Robert Rudolph the man, the Christian man, was seen in his individual life, in his shared Christian life with his wife, Ruth, and in his responsible Christian life in his concern for his family and his concern for others. Dr. Rudolph the teacher, the teacher of Biblical Systematic Theology and Christian Ethics was a student of the Scriptures—immersed in a study of that written revelation in its content, its cohesion and its control of Christian living.

The name Robert Knight Rudolph will always bring a great warmth of feeling because we shared a fellowship as Christians in the "vision of God" *through the Bible* which was enriched by his ministry, particularly in the Reformed Episcopal Church, and other branches of Christ's Church, and especially in his teaching through 50 years save one in the Reformed Episcopal Seminary where his students, thankfully including me, received a deep and abiding "vision of God" in the application of the truth of Scripture to knowledge and understanding and to living in all things "unto Him."

by Milton C. Fisher, '47

Psalm 119:104 Through thy precepts I get understanding: therefore I hate every false way.

and 128: Therefore I esteem all thy precepts concerning all things to be right: and I hate every false way.

To the best of my recall, it was Dr. Robert K. Rudolph, then and for many years Registrar of the Seminary, who addressed to me that famous essential question of the admission interview before the Faculty: "Are you willing to test every question by what the Scriptures say? I, like so many others, answered affirmatively—not just to 'get in', but because I was ready and anxious to do just that, to recognize the

authority of God's Word in every facet of thought and in every area of life. But all of us who have studied under Professor Rudolph gained, over the next three years, a crystal clear and sharply focused perception of just what it meant to THINK BIBLICALLY concerning EVERYTHING. To BE a Christian is to THINK (and thereupon to act) Christian, and to think as a Christian is to think BIBLE. What a motivation this great teacher gave us to LEARN our Bible and to USE our Bible, constantly and consistently.

About twenty-five years after that interview I was blessed of God and personally honored by an invitation to join the faculty of the Theological Seminary of the Reformed Episcopal Church as Professor of Old Testament. One of my classmates at Brandeis University, whose home had been in New Jersey, exclaimed at this news, "Did you pass the scrutiny of Dr. Rudolph?" I assured him that the call to teach was declared to be unanimous of the faculty at the Seminary. "Your theology must really be 'right down the line'," he added. SUCH was the widespread reputation of our Professor of Theology for preception and strictness with regard to sound theology.

Unyieldingly rigid he was—with himself; gravely concerned he was for what was thought, spoken, or written by others—yet with a fatherly compassion and patience with those who were yet learning. Order and priority entered into his demands on fellow Christians. I can personally testify to being repeatedly amazed and personally instructed upon learning of Robert Rudolph's many acts of loving care and generosity, even toward some with whom he might find himself in strong disagreement. Only in cases of willful disobedience to principles of God's commands by those who should know better did he set himself in open opposition. The truth and honor of God Himself was always to be upheld above the stubbornness of men.

This is where these two verses from the great Bible Psalm, 119, come in. Robert Knight Rudolph *did* "hate every false way," every slighting or abuse of God's revealed truth. He hated falsehood for the *reasons* stated in those lines:

V. 104 *Through thy precepts I get understanding.*

The clear implication of these words written by divine

Continued on page 8

This We Know From page 6

lectures, necessarily resorted to words, phrases and concepts tending toward the abstract, the impersonal and even abstruse. Yet, in the midst of the technical terms that make up theological and ethical studies, he could easily and—very often did—break in with simply expressed Bible truth.

His lectures would often include an evangelistic note; a solemn warning of God's judgments, or a plea for consistent Christian living on the part of the students who were preparing for the Gospel ministry.

He saw the students as souls whom God had committed to his care, and he fulfilled that responsibility by teaching on that which could be supported by the infallible Word of God. The students recognized that his was no merely formal theoretical instruction; his classroom instruction was a reflection of his personal life. He lived what he taught.

Some Christians have chosen for themselves a

particular Scripture as a "life verse." I do not know whether Dr. Rudolph had selected for himself a particular verse that expressed something of his deepest conviction or highest aspiration.

But I do know that he purposed that in his death he would give witness to the one and only basis for his own hope of salvation and eternal life. Long before his illnesses Dr. Rudolph had prepared the gravestone that would mark his burial in the Maple Hill Cemetery in Dorset, Vermont. The stone bears his name and the clear and humble witness of his faith: JESUS' BLOOD OUR BLESSED ASSURANCE.

Jesus lives, no longer now
Can thy terrors, Death, appall us
Jesus lives, by this we know
From the grave he will recall us
Brighter scenes will then commence
This shall be our confidence

THIS WE KNOW. ☐☐☐

Tributes From page 7

inspiration, is that APART FROM the revealed propositions of God's Word we have no REAL understanding about anything. We fail to fathom the natural creation, as Jehovah God certainly impressed upon Job; to comprehend human nature, as Jesus showed Nicodemus; and, above all, to know God Himself. Paul writes to the Corinthian Church, "But God has revealed them unto us by His Spirit . . . for what man knoweth the things of a man, save the spirit of man which is in him? EVEN SO THE THINGS OF GOD KNOWETH NO MAN, BUT THE SPIRIT OF GOD. Now we have received, not the spirit of the world, but the spirit which is of God, THAT WE MIGHT KNOW THE THINGS THAT ARE FREELY GIVEN TO US OF GOD." (I Cor. 2:10-12). Romans, chapters 1 & 2, and I Cor. 2 were passages indelibly impressed upon my mind by Professor Rudolph with respect to 'epistemology'—HOW WE KNOW—and they stood me in good stead throughout my eight years of further study at two major universities, where non-theistic, humanistic thought was the rule. I was convinced that I must CONTINUE to "test every question by what the Bible says" for the rest of my life. I thank God that Dr. Rudolph convinced me of that—along with the hundreds of other ministers, scholars and knowledgeable laymen who studied under him who can and do say the same. We were taught to see the light, choose and defend the right, and to hate and reject every false way.

V. 128 *Therefore I esteem all Thy precepts concerning all things to be right.*

Robert Knight Rudolph held the Word of God in deep reverence, displayed by a relentless logic and an impassioned enthusiasm. His was a love and loyalty to the Sacred Writings which was both convincing and contagious. Even those who failed to concur with some of his conclusions had to admire and absorb something of his spirit.

May that spirit long survive, permeate, and rule in the lives and ministry of those taught by this giant of the faith, this master of the classroom—in the pulpits of the churches pastored by his trainees and, in a very special way, in the classrooms of our Seminary. It is an awesome thought to realize that in God's wise providence the Rudolph presence, father and son, was to be prominent for seventy-five out of the first hundred years of the existence of the Reformed Epis-

copal Seminary. I for one, and I believe I speak for my colleagues of the present faculty, shall not allow that influence to be forgotten, tarnished, or diluted.

Many, both within the Reformed Episcopal Church

and elsewhere, owe praise and thanks to God for this dedicated, self-giving life; and we best serve his memory by pledging ourselves anew to the loyalty he ever maintained to his Lord and to the Holy Scriptures. ☐☐☐

Howard-Smith From page 3

an address on the occasion of the cornerstone-laying of the new Seminary on October 21, 1886, and the following year, when the Trustees moved to designate a Faculty for the Seminary, Howard-Smith was chosen to fill the post of Professor of Systematic Divinity.

Although this required that he resign from his Brooklyn parish, Howard-Smith's new responsibility as a professor by no means

**"All Scripture is
God-inspired.
Strong in that
mighty word . . ."**

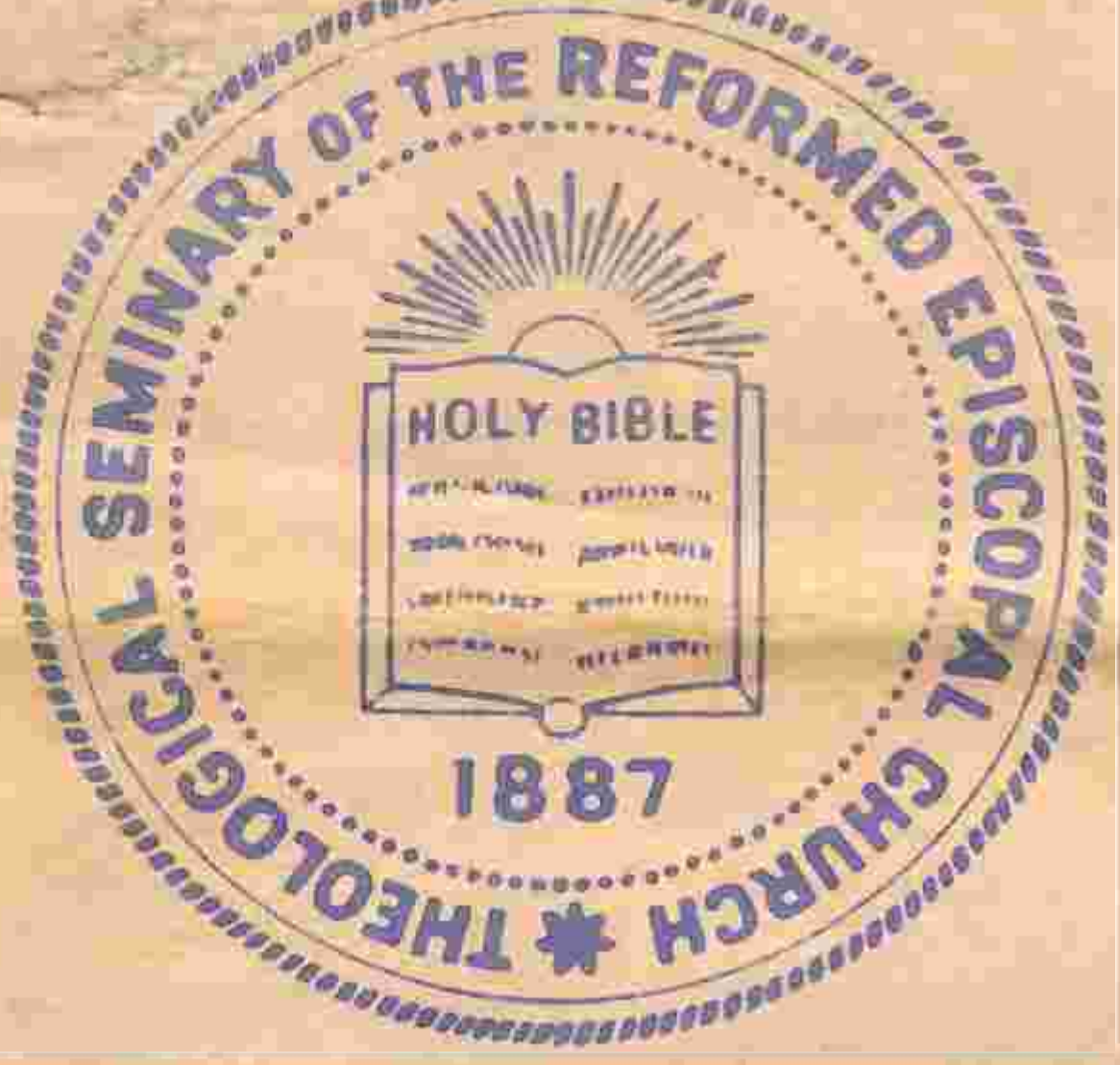
meant the end of Howard-Smith as a pastor. From 1887 until 1889, he served as the rector of the Church of the Redeemer in Baltimore until that church was able to locate a full-time rector. Not content with that, in 1892 (at age 72) he organized an entirely new parish in Philadelphia, the Church of the Intercession, at 44th and Chestnut Streets, almost within the shadow of the Seminary. According to Bishop William T. Sabine, Howard-Smith "continued in this pastorate without salary until 1902, being assisted by a succession of students." In other words, pastoral internship was practiced by our seminary from its earliest days.

Two things stand out as salient points in the teaching of John Howard-Smith. One was his love of the Scriptures, and especially the doctrine of the plenary inspiration of the Scriptures. Addressing the Ninth General Council of the Reformed Episcopal Church in Baltimore in 1883, Howard-Smith declared, "All Scripture is God-inspired. Strong in that mighty word, we trample under foot all such sayings as 'the Bible contains, the word of God,' leaving man to decide by his human inspiration, what is, and what is not God's Divine inspiration. Our watchword, as it has been through the ages past in the church of God, is this: The Bible is the word of God, so simply, so sheerly God's word, that even when it records the errors and sophisms of men, or the lies of the devil, the

record, in all its parts, is the Lord's record, to serve distinctly the Lord's purpose."

The other important feature of Howard-Smith's work was his innate conservatism. Howard-Smith lauded the Reformed Episcopal Church as "the now real church of the English Reformation," not for merely antiquarian reasons, but because he passionately believed that a denomination without roots in the overall history of the Church was a futile and perhaps pernicious endeavour. In *The Historic Basis of the Reformed Episcopal Church* (1883), Howard-Smith scored the superficiality of many American protestants who had cut themselves off from the testimony of the doctrine and practice of the historic Church. "The Churches of the post-Reformation era have largely eliminated this element of history... They have sought an organization that shall not only be harmonious with the written Scripture, but shall be so exclusively Scriptural as to ignore the subsequent history of the Church as in any sense a factor, in the development of Christian thought or the flow of Christian life." This conviction set Howard-Smith firmly against those in the early history of the Reformed Episcopal Church who hoped to make the new Church not merely a reformation of the Episcopal Church, but a revolution against it. In 1897, this brought Howard-Smith into open conflict with many members of the General Council—who voted to ban the use of episcopal vestments. Howard-Smith openly joined the minority (including one of his Faculty colleagues) who voted against the ban.

No amount of disagreement, however, could ever sway Howard-Smith's love of his adopted Church and Seminary. To the contrary, he seemed interested only in how he could do more, and after the death of Bishop Nicholson he was designated as Nicholson's successor as Dean of the Seminary—at age 81. Faithful to the very end, Howard-Smith "met his classes in the Seminary up to the day of his death." He died quietly in his sleep on April 17, 1903. ☐☐☐



Dear Friends of R.E.S.:

In the last issue of the **RESume**, Bishop Daniel G. Cox '52, Chairman of the Board of Trustees, wrote regarding the financial situation at the Reformed Episcopal Seminary. Bishop Leonard Riches also wrote a letter this summer to friends of R.E.S., to share with you this burden.

As of today, we have raised a total of \$10,928.00 as a result of this appeal. We are grateful for your response to this need, however, the financial situation continues to be serious. In the upcoming school year, for example:

- Property/liability insurance premiums will increase 150% over last year.
- Salary and group insurance expenses will increase 20-30% over last year.
- At this time we anticipate only a slight increase in enrollment for the upcoming school year.

The finance committee met several weeks ago in an attempt to deal with this burden. As a result of that meeting, the budget for the upcoming school year will increase about 20% over last year. Coupled with an enrollment that is increasing only slightly, this represents a major increase in our financial needs.

I hope that you will continue to make the Reformed Episcopal Seminary part of your personal giving. Encourage your Church to include the Seminary in their budget. Also continue to pray for the Seminary and its ministry. This financial burden will not solve itself. The only solution is your support, both in prayer for the Seminary and in giving. Please take a moment to make your contribution, using the attached envelope. We are grateful for your partnership in this ministry.

Faithfully yours in Christ,

Norman M. McCausland
Vice-Chairman
Board of Trustees