Westminster Theological Seminary
Format Guidelines and Submission Requirements
for Theses, Dissertations, and Projects

Instructions and Sample: Page of Thesis with Table

You may choose to present data in a table. See Turabian, 9th ed., 86–99, 371–379, on when to use a table and how to construct one. The sample on the next page highlights the most basic elements.

When you refer to a table in the text, specify the table number ("Table 4.1 shows") rather than the location (do not say "below"). Do not assume that the reader will understand the main point you intend to communicate about the table; instead, guide the reader's interpretation by discussing the table's content, highlighting key information and relating it explicitly to the claims you are making in your text.

Unless you have constructed the table based on your own data, you must acknowledge the source using a source line printed below the table. This is the case even if you have constructed the table yourself based on data from another source. See Turabian, 9th ed., 372–373, for information on crediting sources.

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Please see the next page for a sample of this element.

A national survey was conducted in 1995 in which participants were asked about age at which they were converted or experienced a significant deepening in their faith. Table 4.1 shows the results of the survey, and there appears to be only minor differences between the ages at which Protestants and Catholics experience conversion.

Table 4.1 Ages of conversion experiences of Protestants and Roman Catholics.

Age range (years)	Protestants %	Catholics %
Before 9	5.3	2.9
10-14	12.0	15.9
15-19	26.0	15.9
20-24	13.0	13.0
25-29	10.7	17.4
30-39	18.3	15.9
After 40	14.6	18.8

Source: Data from Daniel Conway, *Culture and Conversion* (New Orleans: Bayou Publishing, 1983), Table 3.

While that definition may have the drawback of sounding too formal, it is composed of language that the Reformed tradition and the broader Church have consistently since the fourth century. This chapter is, in part, an expression of a call to understand and, indeed, all of human reality from a Trinitarian perspective.

To solidify this last point, I will summarize a few of the fascinating ways in which Pike's theory overlaps with the theology of Cornelius Van Til, a benchmark of Reformed orthodoxy.

Given the connections between these two great thinkers, we have many reasons to continue exploring Pike's language theory in the context of Reformed theology.