

seemed as if it were not going to be turned; it looked as if it were going to continue exactly as it was , teaching the Word of God without changing, or without deviation. Then however, as when most of the other seminaries in the Presbyterian Church in the U.S.A. had gone, naturally, there began to come attacks against Princeton Seminary. And on the other hand, people in Princeton Seminary were given as reaction against that, given some of them the realization they must either stand and hold their ground, or they must be .

This came ~~vividly~~ vividly to attention I think in 1920 when Dr. J. <sup>Gresham</sup> ~~Griffin~~ Machen, an assistant professor in Princeton Seminary was at the General Assembly of the Presbyterian Church in the U.S.A., and there at that Assembly he heard the president of the seminary, and Dr. Charles R. Eerdman, one of ~~the~~ its leading professors, speaking in favor of a proposition that was made to unite all the denominations on a very broad platform, which was so ~~thinly~~ stated that almost anybody who believed in any kind of a spiritual thing outside of the material universe could come into it. And these men were advocating this sort of organic union on this ~~or~~ thin, broad basis. And these two men were horrified. Dr. Machen and some of his ~~were~~ were horrified at the attitude of these two men of the seminary, and they began to see that ~~the~~ it was necessary that they stand out against this ~~or they~~ it would come right into the seminary which had been such a nursery for the training of sound preachers for so many years. It was a little before that already the tendency had come very near the Christian seminary. A young man named Jacobus had graduated about 1900 from Princeton Seminary, and he had gone out to Germany