

of them, and began to get control and a few people spoke out like Dr. Ketcham in the Baptist Convention, were reviled, hated, and attacked. Dr. Machen was bitterly attacked. But Dr. Machen had a great gift of expression, and he clarified the issues and he presented material in a very excellent way. I would not say he was central to the whole movement. There were many other phases that entered into it. But in the Presbyterian church he certainly brought things to a sharp focus, in a way that probably no one else would have been capable of doing.

There were a number of others associated with him. There was Clarence Edward McCartney, who took a big part in trying to erradicate the influence of modernism in the church. There were others who were very influential. But they liked to attack Machen.

When I was out in the Synod of Sante Fe my first year in seminary. I went out and worked under the Board of S.S. Missions near Sante Fe, Mexico. I attended the Synod of Sante Fe. Here were these ministers from different parts of New Mexico. I was telling them about Princeton and Dr. Machen, etc. I went into the washroom. There was one of the representatives of one of the boards while I was talking and when I was in the washroom the windows were open and you could hear it. And as soon as I got out of the way he told them, Dr. Machen is a man who never married and he's soured on the world! Just that kind of propoganda. Of course they spread the story that Machen got his money from liquor. Machen said to me I would hate to think a cent of my money came from such a source. Machen was not for prohibition. He did not favor government trying to control the lives of people. He favored training people to know the truth and standing for it. He never publicly disclaimed in that way. He never publicly took a stand against liquor, you might say, but he would not drink the slightest