

Journal of Biblical Literature) one of those, and the writer said that when Machen was right on any particular subject it almost seemed supernatural the amount of reading he would seem to have done, the amount of study that he seemed to be familiar with about every obscure monograph that had ever been written on the subject. In Princeton he was unmarried, lived in the dorm and possibly had more contact with the students than many of the faculty did. What he had written attracted to the seminary people who wanted to learn what he had to give. The modernists in their desire to have it clear that the whole scholarly world regarded these views as old-fashioned and foolish and out of date were anxious to destroy any opportunity of people pointing to a man with his reputation and his position, and that put him in sort of a pivotal situation.

I remember hearing it said, seems to me in 1920 --this was before I was there but I heard later -- that in 1920 a motion was presented in the General Assembly calling for a union of all the big protestant denominations on a broad general basis. And Dr. Stevenson, president of the seminary had favored this. This had shocked some of the members of Princeton faculty and had helped to waken them up a little to the situation. Whether Dr. Machen would be much remembered now in this connection if he had not stepped out when he did, I don't know. He was a target of attack. When Princeton was reorganized he might have simply -- they urged him to stay on. He could have stayed and been instructor of Greek the rest of his life. That's the only position he had as instructor in Greek. He did not give the advanced required courses in NT. He gave an intermediate course and he gave electives. I think the fact of his stepping out there-- it was the first important action