

Dr. Machen was preponderant in all decisions, everything was so fully discussed that it gave a training in administration that would stand me in good stead in later years.

These men desired that their school should stand four-square on the great Reformed doctrines, and on this I thoroughly agreed with them. It is true that I definitely believed premillennialism to be the teaching of the Word of God, and this was not the position of most of the others in the new faculty. Dr. Wilson did not wish the seminary to take a definite position on this matter, though his father had been a premillennialist and he himself had great sympathy with those who hold this view. His emphasis was primarily on defending the Scripture, rather than on the interpretation of its teachings. Dr. Machen inclined toward the postmillennial view of Warfield, but considered views on eschatology to be far less important than the stand for the Word of God, which is the foundation for all Christian belief. I felt very much at home with the views of these men. As the years went by and Dr. Wilson and Dr. Machen were removed by death, men whose emphasis was very different from mine began to take control of the institution. Although donors were regularly told that the seminary was not unfriendly toward premillennialism I began to hear that premillennialism was being strongly attacked in some of the basic courses. Although this displeased me, it was not the primary cause of my dissatisfaction, which was due far more to the fact that in many of the courses the central doctrines of Christianity and of the Reformed faith were taking a secondary position to a strong emphasis on many secondary points. It is my observation that when one majors on the minors he soon comes to minor on the majors. I felt that our primary stand should be on the central doctrines rather than on matters on which many Reformed scholars disagree with one another. The students were being given the impression that the Reformed Faith consists of a thousand different points, including hundreds of matters on which Reformed scholars disagree with one another, instead of being centered on