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took his course. After he spoke I mentioned/Dr. Machen. I said, that was a great message he gave. Well, Dr. Machen said, He always stands with the modernists. Dr. Zwemer in his doctrine was absolutely straight down the line, but Dr. Zwemer was so anxious to get the message out, to do the missionary work, that he would cooperate with anybody whatever. So Dr. Machen was quite suspicious of him. And he was stadding right with Dr. J. Ross Stevenson and these others you see in ecclesiastical things. The result was that when Dr. Zwemer gave a course in Mohammedan Apologetics, and there were two courses he gave on presenting the Gospel to Moslems, and I knew I would get much of tremendous value from him, and so I took his two courses. All the other conservative students were leary of him. So I was the only conservative in the class. The rest of the class was made up of these fellows who were strongly liberal in their outlook. They got into the course, and Dr. Zwemer would give an illustration on how to present the doctrine of the trinity, illustrations of the value of the Bible for missionary work, etc. and I was so thrilled with it, and everybody else in the class would look so puzzled: How could such an intelligent fellow hold to such crazy ideas? It was a mixed up situation.

My roommate had been a friend of mine in college. He was Student Body Presideent. And there was a Man named H. MacAllister Griffiths, you may have heard of, who was a student there who had been a student at the U. of California and challenged a modernist professor to debate on Daniel. This modernist prof. from a modernist seminary out there had accepted it, and then he found that Griffiths had Dr. Wilson's book and was studying and getting good material, and he pleaded some excuse and stepped out of it. The story around was that he was so embarrassed at not being able to debate this student that he went over the Palestine in order to