

I spoke a little last time about the pedagogy at Princeton and I don't think I spoke about Robert Dick Wilson as a teacher of Hebrew. I don't think I mentioned his lectures on Introduction. He had a marvellous knowledge of the higher criticism and of the arguments that were so widely presented for the higher criticism and of the way they were being presented. In fact, he had seen the higher criticism beginning to take over when he was a young fellow. He decided then that he would devote his life to answering it. He decided to give (I forget the exact amount) I think it was 15 years to studying the languages related to the Bible; an equal period to studying every word of the Bible in relation to these languages; and then an equal period to writing up the results of his study. He succeeded in completing that whole period but, I don't think his books had a great influence. One reason was because the modernists had gone so far and gotten control of so many institutions that the scholars weren't interested. They thought it was old-fashioned, out-of-date, and meaningless. He may have tried to cover too big a field and been superficial in some parts of it. I don't know. But Princeton when I was there they thought he was the greatest Semitic scholar in the world, and the way they talked they thought everybody in the world thought that. So when I got to Germany I was amazed to learn that most of the people there had never heard of him! That was the impression they had of him at Princeton. He was very highly regarded throughout the Presbyterian denomination all over the country as a great scholar and great teacher. But my observation was that as a teacher and as a writer he was not what he might have been. The main reason for that, I think, was that he answered the arguments beautifully.