

I did not feel much of that there. There was J. Ross Stevenson, the president, whose great ambition in life was to draw all people together. He was ecumenical. There was William E. Hawkins, a Methodist, who had come up from the south, had taken a year off to take work under Robt. Dick Wilson. He was a strong defender of Scripture; when he got back they treated him very meanly, in the Methodist Church. The result was he went into independent work. When I visited Dallas in 1951, he was giving radio talks every day in the basement of Dallas Seminary, and he has since died. He was a Methodist who was there and greatly admired Dr. Wilson. One time he went to a meeting and heard Stevenson speak. He said he rang every bell and sounded like the strongest, clearest evangelical message you'd ever want. But Stevenson was always talking about these fine people and praising people, and he really did not stand for the Scripture at all.

He made a terrible attack upon Machen in the General Assembly that I described to you. I had a feeling of the great controversy against unbelief. Dr. Wilson got me a scholarship to go to Germany and study, and I stayed there two years. There, of course, you saw the unbelief and the denial of Scripture. I was interested in the evidences for it, and I studied archaeology and Semetic languages. Then I heard they were going to start a new seminary, if the General Assembly re-organized Princeton Seminary. The modernists had control of the Board of Trustees. There were some good strong evangelicals in it, and some of them were also members of the Board of Directors. The evangelicals had control of the Directors. I was visiting=== about this matter of Dr. Machen being confirmed, I went up to see one of the Directors one time, to talk with him in my second year. I had a nice talk with him. A very fine

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