

able speaker. His brother came forward and said, Fathers, brethren and brother Clarence. Clarence is alright, the only trouble with him is he isn't married. And poor Clarence was getting kind of sour in his attitude, you see. Then he went on and told about he and his brother had been brought up in the same family, how they had gotten the same teaching at their mother's knee, and how he once(?) envisioned a fountain flowing with grace, and the other envisioned the Rock of Ages, and they had different pictures but the same faith. Similarly our mother church had room for diversity of opinion, and quite dissipated the force of Clarence McCartney's talk. That would have been in 1926, I believe. That's when they turned down Machen's nomination as professor of apologetics.

The next year I went to Germany. I was gone 2 years, then when I came back they founded Westminster. Things gathered around Dr. Machen, but there was this group that Machen reposed great confidence in. I mentioned how a year before the year in which he died, most of the students (many of them) were constantly knocking him: Why does he work with people who are not Reformed? Why does he ^{have} things to do with people who are dispensationalists, and all this sort of thing? Dr. Machen used to get very irritated. He said, Let them get into the Presbyterian Constitutional Covenant Union and take a stand for the faith; let them stand up in the meetings there and speak for the Reformed faith! But why should they criticize somebody who is trying to make a stand for the faith, etc.?" Well, they were coming ahead and getting more and more control over the students there. They were undermining premillennialism. It wasn't that so much. I think it was Van Til's apologetics, that was a very important factor in it. It was