

public spirited and finest citizens. He got himself in a position between two gangs where all he could do was to shot himself out. I felt the same way. I felt as if Kuiper was the beginning of what I had seen toward McIntire, for instance, who the year before McIntire was a great hero to all the students; he was a member of the IBPFPM and he was standing for the truth; he was preaching against the Auburn Affirmation. Now McIntire was one who was standing for pre-millennialism, and who was not following Machen faithfully, etc. McIntire's brother told me, I could just feel the hatred toward me as his brother as I sat in class. I felt as if that was just about to happen. I also felt that there were so many fine Christians supporting that institutions many of whom had been told Paul Wobley and Allan MacRae are premillennialists, why should you hesitate to give money. I just felt there was nothing in the world I could to speak of. So I wrote a statement of resignation detailing my reasons. That -- I gave that to Dr. Laird and to the Press. A lot of publicity in the Press about it from people who wanted to hated any Christian thing, and I hated that, but I did think that Christians ought to be alerted.

Although I did not carry through on it. I made my stand and that's all. I did not do anything against them after that whatever. When the resignation was announced, Kuiper made a nice brief statement. Kuiper issued a statement to the Press/ He was chairman of the faculty then and he issued this statement in which they were sorry, they had appreciated my services, and were sorry I was leaving. Just a nice statement to the Press, which was very good strategy on their part, but the students then -- the fellow who was about to marry Kuiper's daughter who was a senior, he said to the students, We ought to make a statement about this. So they got the students to