

time the members majority of the members of the Board stood with Dr. Allis and Dr. Craig, Samuel Craig, who was editor of Christianity Today stood very strongly with Dr. Allis and actually resigned from the Board at the time when Dr. Allis resigned from the seminary (as did also the majority of the Board). Dr. Craig insisted that proper remuneration be made to Dr. Allis on being in a position where he had to leave the seminary. The result was that he was paid a substantial sum as rental for the house that he had made available free to the seminary during the seven years.

As I said, -Dr. Allis and I always were on very good personal relations. When he left the seminary he went to Europe for a year. Oh, I ~~did~~ did not mention that one point of real difference between us was ~~that~~ that I was definitely premillennial while he had a great antipathy toward premillennialism. He always said that he had no dislike of premillennialism but he was very much against dispensationalism, but as he and others used the term there I could not escape the feeling that ~~any~~ anyone who was premillennial came to some extent under their feeling (nc?)

He wrote I was His course in the OT^o Prophetic books was five days a week for one semester and one of the students told me that he spent half the time discussing the passage in Acts 15 which refers to the Old Testament which he claimed showed that the OT^o references to a Kingdom would be so spiritualized that they simply referred to the church. I feel that he is (?) was entirely wrong in his interpretation of this passage but whether right, to spend, as ~~some~~ some said, about half a semester even if they exaggerated and it was only a fifth of the semester, I would say it ~~was~~ still was rather ridiculous to spend so much time on that. Edward J. Young came to the seminary as a premillennialist as a student. After he had Dr. Allis's work for two years and at the end of that time he had switched to become a very strong amillennialist. Dr. Allis always claimed he didn't care whether one was a postmillennialist, premillennialist or amillennialist, but he did want them to have a correct attitude toward the prophecies. He and I never had any argument about it, though I did tell him once or twice how much premillennialism meant to me and he never expressed any objection to that nor to anything that he ever heard me say about along doctrinal lines, but he wrote articles that I did not feel

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