

life he did not believe in it. I do not however discard the possibility that as he moved forward in Christian understanding, God led him on one point after another and on those points on which he had not yet come to an understanding he still reserved judgment or even retained some of the ideas from his athiestic background.

In his particular case I do not believe that this injured his Christian life or his Christian testimony. I do believe however that in most cases a person who is to make real progress in Christian life or Christian thought must have inerrancy as a solid basis. Now we notice that inerrancy is not extremely necessary for salvation, but that it is important for progress in Christian life and thought.

A third matter has become very important in our days. This-- I would say belief in inerrancy is essential for continuancy of Christian institutions. The devil during the century made every possible effort to destroy Christianity. The Christian church has been attacked from outside from many sides and in many ways, yet most of these attacks from outside have failed. In recent generations Satan has been trying a different approach. His emisaries come into the Christian church filled with emotions to do good derived from their upbringing in thoroughly christian circumstances and with godly parents. These young people desire to do good, but they have gone to universities or theological seminaries where their faith in the great doctrines of Christianity have been torn down. These institutions often teach them however how to use words so as to deceive people, and to make them think that they are really Christians. They speak very piously about Jesus Christ, and about God's place in the world. I remember when I was in college, we got a new president who was determined to destroy the Christian witness of the college. However, he never admitted this. He would say, I know how you people are out here on the Pacific coast, and speak as if we held some kind of backward ideas which