

Most of their colleges quite a few years ago fell very strongly into the hands of the modernists. They would have perhaps one or two very earnest Christians on the faculty but they would have a good many who were undermining the Christian faith.

He does not say anything critical of the colleges he went to at all in the book. But my feeling would be he went through rejoicing in the teachers who agreed with his background and kind of ignoring the rest, or trying not to be affected by it. But really it affects him underneath and it gets doubts into his mind. Then he went to a Presbyterian seminary. He doesn't say what seminary it was, but he does refer to the fact that a book was written by the professor of Church History of the seminary called a PRIMER OF INERRANCY.

He says this book tried to give proofs, reasonable proofs on which to base belief in inerrancy of Scripture. When he was working on his thesis for the Free U. of Amsterdam he went to the British Museum for some months reading everything he could by the writers of the Westminster Confession for their views on Scripture, and copying everything he could from their writings, their sermons and everything that bore on this. Later on he worked this into his thesis in Amsterdam and he was amazed to find, he says, that none of these men based it on reasonable proofs of the accuracy of Scripture, but rather on the Holy Spirit in the heart.

And he talks about our relation to Christ as a person, rather than believing Warfield's idea of building up this logical structure, etc. He mentions this prof. of Church History. Of course I know who that is. It's Dr. Gerstner who wrote this little book, A Primer of Inerrancy. Dr. Gerstner who graduated from Westminster a long time ago, had for many years been professor of Church History in Pittsburgh Seminary, which is one of the most liberal seminaries of all the Presbyterian seminaries!

I've often wondered how Gerstner could stay there. But Gerstner is evidently a very able man and has considerable influence on quite a number of students there, and he very strongly stands for staying in the denomination and trying to perfect it. But he stands very strongly for inerrancy.

In order to graduate from that seminary, you might take quite a bit from him but you'd have to have a lot from other men who in my opinion would be quite outside the area of real Christianity at all. While he says nothing about being affected in any way in his seminary course,--"his doubts have all come later"-- my personal opinion is that there were built into his mind difficulties and problems by his college and seminary which later came out into expression later on.

So I think polemics is something to think of x from a very practical viewpoint of protecting God's people from that which will lead them astray. It's not always easy to make a clear judgment, what are we doing to help draw people further toward what is true of these different groups I mentioned? Or what is it we are doing in trying to combat the forces that would pull them further away?