

to retreat from the word fundamentalist. He considers it a good word and one which he is very proud to have applied to himself. Nevertheless for the purpose of the present discussion he is using the other term, orthodox Christian theology, a term which in his opinion, properly understood, would be equated with fundamentalism.

Chapter 2, the principal content of orthodox theology.

It is not the present purpose to give a systematic treatment of what is meant by orthodox theology, but simply to point out a few of its major emphases. It is the present purpose to indicate certain points which are points of tension in the present world between orthodox theology and other types of theology and to show the importance of these points and to briefly state just what is the attitude of orthodox theology toward them. The list that will be given is not complete, some readers may think that some particular points deserve a prominent place in the list, however, it is the writer's contention that all orthodox Christians will agree that the points named belong in the list. If this is agreed to that is all that he asks.

a. The Source of Knowledge

It is characteristic of orthodox theology that it contends that the greater part of our knowledge of spiritual things cannot be gained by observation or by human investigation or human thought, but must be gained as a revelation from the God who alone knows most of the fact in this area of experience and of thought. Consequently the contention of orthodox theology from the time of Christ to the present has been that the one solid dependable inerrant source of knowledge of spiritual things, is the book which we call the Bible. Thus the attitude of looking to the Bible as the only infallible rule of faith and practice, the only dependable ~~of~~ source of knowledge of spiritual things, is an attitude which has been distinctive of orthodox theology right from the beginning. The implications of this view, of this matter, will be examined a little later on. We will look at some of its relationships at other points. Here we only mention that it is an essential feature of orthodox