

drifted into business and sales," replied Harold. "Listening to Charlie and Linus here brings some of that back—my time in seminary, I mean. I think I follow what they're hung up on, but I'm really amazed at how their theoretical point of departure stalemates them."

"Yeah," said Patty. "I think I catch about every third word. Who cares if someone's thinking is ana- . . . analgesic."

"That's 'analogical'," corrected Harold.

"Whatever," yawned Patty.

Overhearing Harold's comments, Schroeder, Linus, and Brown stopped talking and drew closer. "Do you think there's a way of breaking the stalemate?" Schroeder asked Harold.

"Yes," said Harold, adding a log to the fire. "But I think we need to begin with a demystified epistemology."

"What's epistemology?" asked Patty.

"That's just the name for theory of knowledge," replied Harold. "It's the study of the conditions under which someone may be said to really *know* whatever it is he or she claims to know. It's ironic, I think, but the vigorous debate within Christian apologetics—roughly from the mid-thirties to the mid-seventies—had precious little to do with epistemology."

"Apologetics?" asked Lucy drowsily.

"That's the formal study of the methods and principles of defending one's faith," said Harold. "Anyhow, you'd think that apologetic theory during Van Til's career would have been accompanied by the development of a biblically consistent epistemology. After all, apologetics is a kind of *applied* epistemology."

"That isn't fair to Van Til," Brown spoke up. "If there's one thing Van Til *did* contribute it was a distinctively Christian epistemology."