

The irony of it all was that Linus *too* was a presuppositionalist! Linus had long been utterly sanguine about such Van Tillian themes as: (1) absolute ontological disparity entails absolute epistemological disparity; (2) there is an absolute ontological disparity between God's being and human being so God's knowledge of anything is *qualitatively* distinct from man's knowledge of ostensibly the same things; (3) the only proper reasoning on the part of the creature, therefore, is *analogical* of divine reasoning (i.e., univocal reasoning with God is metaphysically impossible and equivocal reasoning isn't reasoning); (4) probability argumentation inherently impugns divine authority as to what has been made evident; (5) one makes a fundamental beginning, therefore, by *presupposing* the truth of the divine; and (6) the potentiality of any system of thought cannot exceed its presuppositions.

"Linus and I are hip deep in the same theoretical constructs, the same jargon," said Charlie to no one, "and that seems to get us only a stalemate. But that's impossible, isn't it? The longer I struggle with feuding presuppositionalists, the more sense Robert Reymond makes to me. But still . . ."

*[Reymond, apparently following Clark, had disavowed analogical reasoning, but neither Brown nor Linus could find within Reymond's The Justification of Knowledge an argumentative structure that overcomes probability. Probability, in fact, seemed to lurk beneath all that Reymond had had to say. In his book he emphatically affirms the reliability of sense perception but fails to notice the formal inseparability of sense perception and interpretation. This is a problem for him because probability is endemic to interpretation for any finite perceiver. The probability element is magnified, moreover, as more and more individual percepts must be factored into a system of thought.]*

All things considered, it certainly appeared to Brown that in terms of rational scaffolding, he and Linus held identical positions. Linus's faith, however, was not in the God of Abraham, Isaac, and Jacob, but in The Great Pumpkin. Brown, of course, would never presume to attempt the work of the Holy Spirit in Linus's behalf; all he wanted was to be a faithful witness and apologete for the truth. While Linus dreamed of his own