

dreaming that he is thinking.' Such is the method. It is like following the narrow and often hardly distinguishable track through a mountain-gorge. You are hemmed in on either hand by beetling crags, and you see no pass before you; but follow the track, and by and by you will gain the height, and the broad, sunlit landscape will break upon your view.

And it may be observed in passing that this is the principle which underlies the Reformed doctrine that the ultimate evidence for believers that the Holy Scripture is the Word of God is neither the judgment of the Church nor the force of reason, but the 'Testimony of the Holy Spirit in their own hearts. 'Though,' says Calvin,* 'one vindicate the Holy Word of God from the gainsayings of men, he will not thereby fix in their hearts the certitude which piety requires. Because religion seems to profane men to stand merely in opinion, they desire and demand that, lest they believe anything foolishly or lightly, it should be proved to them by reason that Moses and the Prophets spoke by divine inspiration (*divinitus*). But I

*Cf. the
Reformed
Testimonium
Spiritus
Sancti.*

Calvin.

* *Instit. I. vii. 4.*