

paradoxes, beginning with the simplest and most abstract, and ending with the most complicated provinces of thought. Here it may suffice to mark only a few of them.

Our entry into self-conscious life brings us face to face, as we have already shown, with one of the greatest of paradoxes,—the existence of other persons and what we philosophically term the category of personality.

Personality, as we have seen, has two sides, popularly termed the outer and the inner, or the world of things, and the world of thought.

The world of Thought in its most primitive as well as in its most highly developed form contains everything that exists for any one of us individually. There is really no way of getting out of this circle. But on the other side, the outer world contains every individual person within its totality as a definite but almost infinitesimally small and seemingly negligible thing.

This paradox, which is characteristic of personality, but which cannot be logically construed, finds a place in the Christian Doctrine of the essence of the Highest Being. God is represented both as *in* and *above* the World. This is the Doctrine of the Immanence and Transcendence of the Divine Being. This view is indeed not peculiar to Christian Doctrine, but it is contained in the Scriptures as a truth without any attempt being made to explain it logically.

The only proof is the fact of the Incarnation itself; the twofold nature—the Divine and human, of the Founder of Christianity.