

and abstractions. But neither calculation and measurement, nor definition and abstraction, suffice to exhaust what is to us, in the quiet and serious moments of life, of the deepest concern—*viz.*, our religion. I use the word here in its original sense, and I propose to sum up in the term religious thought the whole of the thought contained in that large volume of literature which does not submit to scientific and philosophical treatment, but which nevertheless forms so important an outcome of the mental life of the century.

16.  
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There are other words more or less current in modern literature that may serve to throw some light on the distinction that I am here drawing for the purpose of affording a preliminary view of the course to be pursued in the following treatise.

Science is said to be exact, positive, and objective, and it is opposed to such other thought as is inexact, vague, and subjective. Science is said to convey its results or ideas in defined, direct, and general terms, whereas there is a large department of literature and thought which moves in undefined, symbolical, and indirect expressions. Science professes to rest on clear and precise knowledge, and is thus opposed to such other realms of thought as rest on opinion, belief, and faith. It may be well to note here that these different terms refer either to the method of treatment or to the matter which is under treatment. Science alone professes to have a rigid and undisputed method. Other branches of thought either borrow their methods from science, or they have fluctuating, not generally recognised methods, or they refuse to submit to method

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