

V.

It cannot be the object of a philosophical treatise like the present to enter any further into the inside of the region of Christian or religious thought. This, as has been said before, constitutes a self-contained province of human life and interest, and is as little intelligible to outsiders as any other province of knowledge. Our object can only be to assign, as it were, to this region its location in the firmament of human consciousness.

What has been said here may however suffice to indicate the uniqueness of religion as conceived by Christianity, and the impossibility of understanding it by purely logical forms of thought.

This latter fact is usually described as the mystical or miraculous character of religious belief.

On these two points, the uniqueness and the miraculous character of the Christian Faith, we may make a few remarks from the purely philosophical point of view.

Conflicts between Science and Philosophy, between Philosophy and Religion, and between Science and Religion, have nearly always existed, ever since each of these regions of interest gained independence and strove to establish distinct orders of reality for itself. From the point of view which we have tried to establish we have encountered no difficulty in conceiving of different degrees and orders of reality.

We have seen that they are reached by the endeavours of the human mind to raise the various kinds of experience out of the purely subjective state of