

the least mean that unique events cannot happen; indeed it will be found that no fact either in history or in the range of individual experience, if examined closely, is ever exactly like other facts. And if this be true of individual occurrences, it is still more true when we consider complexes and combinations of many facts and events.

Now the Christian dispensation taken as a whole is so complex and contains so many features that it cannot be judged by any single occurrence or testimony, but must more than any other event be considered as a whole; not only in its history, but also in its importance for us at the present time, and more than all, in relation to the fact that it is the only comprehensive view dealing with all the difficulties which we encounter whether we accept the answers and solutions it gives or reject them.

As to the second feature which characterises the miraculous, namely, that it is unthinkable; this can arise from different sources. It may be similar to the idea which a man born blind forms of sight and colour; such a sense must be to him quite unintelligible, and were it not for the overwhelming testimony of his fellow-men, it would be miraculous. This form of the miraculous is connected with the limits of our positive experience.

Another form of the unintelligible is this—that we have to think of two things together which we cannot unite in one thought. Thus we cannot think of anything being square and round at the same time. Still another form of the unintelligible is that an event contradicts what we term the “laws of nature.” It arises from the fact that certain regularities or uni-