

the world and life should be looked upon as irrational, and that many attempts have been made to rationalise it.

These attempts have signally failed, because no actual fact or event can be fully comprehended or even described by the categories or forms of thought which the human mind is capable of. It can only be seen or experienced. This irrational character is the main characteristic of the mystical, mysterious, or miraculous nature of Christian history and Christian thought.

It may be useful to examine more closely what is really meant by these terms, and wherein consists the repugnance with which many thinking persons view them.

The miraculous can mean one of two things or both : it may mean that which is unique in its occurrence, which has no parallel in present or past experience ; or it may mean that which is contrary to human reason, inasmuch as we cannot think of it consistently.

Now so far as the first point is concerned, the argument of Hume is unanswerable ; this argument says that if any unusual event is reported to us, it is always more likely that the reporter should be mistaken than that something should have happened, the like of which is not known ever to have happened before. Of course the unusual, and still more the unique, event stands by itself, and as we judge of the probability of events by their fitting into the order of other events which we have experienced, we have every reason to doubt the correctness of the report.

It is only through repetition that we become aware of things at all, and that which is unique stands outside our ordinary means of judging. But this does not in