

HELPS TO BELIEF: MIRACLES

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Helps to Belief: Miracles by Brownlow Maitland

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BROWNLOW MAITLAND

**HELPS TO BELIEF:
MIRACLES**

HELPS TO BELIEF.

MIRACLES.

BY THE

REV. BROWNLOW MAITLAND, M.A.



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1886.

P R E F A C E.

IT has not been without a sense of the inadequacy of the space for the treatment of so large a subject as "Miracles" that the following pages have been written. The argument which the author has endeavoured to unfold is rather an outline, the details of which remain to be filled in, than a complete exhibition of the grounds of belief.

At the same time, he has felt that the case on behalf of the Christian miracles is considerably simplified by declining to defend them on the ground chosen by the sceptic, who severs them from their moral environment, and weighs their improbability as independent facts against the testimony produced in their favour ; and by treating them,

on the contrary, as organically connected with the doctrine of Theism and the living force of Christianity. They are thus lifted out of the mechanical into the moral sphere; and the more profound is the inquirer's appreciation of the gracious fatherhood of God, and of the spiritual power which the doctrine of Christ has wielded, and is still wielding, in the world, the more convincing will he find the evidence for the supernatural phenomena amidst which Christianity claims to have taken its rise.

CONTENTS.

	PAGE
CHAPTER I.	
INTRODUCTORY.—CONCERNING THE WAY IN WHICH CHRISTIANITY IS CONNECTED WITH MIRACLES, AND THE KIND OF MIRACLES FOR WHICH IT IS RESPONSIBLE	11
CHAPTER II.	
ANTECEDENT OBJECTIONS TO MIRACLES	31
CHAPTER III.	
THE POINT OF VIEW FROM WHICH THE CHRISTIAN MIRACLES SHOULD BE APPROACHED	58
CHAPTER IV.	
THE PRESUMPTION IN FAVOUR OF THE CHRISTIAN MIRACLES	77
CHAPTER V.	
THE DIRECT EVIDENCE FOR THE CHRISTIAN MIRACLES	94
CHAPTER VI.	
OTHER BIBLICAL MIRACLES.—CONCLUSION	115

MIRACLES.

CHAPTER I.

INTRODUCTORY.—CONCERNING THE WAY IN WHICH
CHRISTIANITY IS CONNECTED WITH MIRACLES,
AND THE KIND OF MIRACLES FOR WHICH IT
IS RESPONSIBLE.

WHOEVER undertakes to exhibit the evidences of Christianity, and to answer objections to their cogency, that by this means he may secure an earnest and practical acceptance for the doctrine of Christ, necessarily finds himself at the outset confronted by the question of miracles. The sacred books of Christianity cannot be opened without the starting forth of the miraculous from their pages. The primitive creeds of Christianity

cannot be recited without the assertion of miracles falling upon the ear. The conception of Christ Himself, as held by all the Churches of Christendom, is from beginning to end supernatural. Miracles, in one form or other, are entwined with the Christian religion with such closeness of adhesion and intimacy of admixture, that they cannot be torn away from it without leaving it a shapeless wreck. The only possible alternatives are—a miraculous Christianity, or no Christianity at all that is worth the name. Hence, among the lines of defence which the Christian apologist needs to draw around the "Faith once delivered to the Saints," there must be one which shall make good the Christian miracles against all objections, whether to their possibility, their credibility, or their reasonableness and value. To sketch out such a line, in a short and simple manner, is the object of the following pages.

In order to see clearly the nature and limits