

INTRODUCTION

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the highly coloured imagination of the undeveloped and uninstructed mind. Miracles so regarded are an obstacle to the spread and progress of the gospel. The second way admits their possibility, but denies their probability.

They stand or fall on the historical character of the documents which record them. Miracles are neither necessary to religion nor obstacles to truth. The third way simply passes by, with the characteristic nonchalance of the Mystic, the real or alleged miraculous element, and fixes the mind on the spiritual significance of the wonder.

So, in the play, *Blind Bartimæus* walks through the country lanes of Galilee, seeing beauty and wonder, splendour and glory, with the eyes of his awakened soul. He knows a cripple who is happy in spite of his crutches, because he has overcome their spiritual handicap.

*"He walks with greater joy on summer roads
Than they who travel on their sondalled feet."*

So also, Bartimæus has been cured of the curse of blindness, because he has risen superior to the need of eyes. Until Bartimæus met Jesus he was very blind, but

*"He made me independent of two eyes,
And taught me how to see life through the soul."*

The noble company of the blind in the allied