

the exclusion of his spiritual significance to the universe. The fact remains that, in our cycle of human experience, men are more interested in the Christ after the flesh than in the Over-soul of Jesus. Paul's determination "though we have known Christ after the flesh, yet know we him no more" is one in which our age will not share.

The oldest picture of Jesus is found in St. Mark's gospel; and here the miraculous element is reduced to a minimum. As we pass away from Jesus in point of time, we enter more immediately into the region of the unnatural and the unexpected. Jesus forbade

*The Oldest
Picture of
Jesus*

the exploitation of his cures, yet the later disciples emphasised the wonder element. The intellectual development of men, with their conceptions of the spiritual and the physical world, encouraged the development of wonder and magic in ordinary life. In our time, with different ideas of the origin of the world, with the thought of law going forward majestically from cause to effect, the wonder element becomes more of a hindrance and less of a help.

There are three different ways of meeting the problem presented by the wonder element as found in some miracles of the New Testament. One way denies them altogether: miracles do not happen; they have never happened, save in

*Three Ways
of Meeting
the Problem*