

that Christ, in whom the thought of God attains its highest expression, condemned belief in the miraculous. He regards all existence, all organic and inorganic life, man and beast, earth and systems of worlds, as a stupendous miracle. Light and hearing and health belong to this category. This leaves no place for so-called miraculous works referred to Christ, such as the giving of sight, the unstopping of deaf ears, and the healing of the sick. These reported supernatural facts simply lifted the veil or dissipated the environment. Christ never called them miracles. Max Müller thinks it was a useless thing and a great waste of time for Huxley to labor so long as he did to disprove on scientific grounds the fable of the Gergesenes. The real miracle is life. Here Max Müller agrees with modern mystics, who insist that miracles are foreign to a true theosophy. They simply teach that there exists on the part of those in whom God's thought is most fully expressed a power over nature by which are produced phenomena such as every other system calls miraculous. Consistently with this the author says, "Few only will now deny that Christians can be Christians without believing in miracles; nay, few will deny that they are better Christians without than with the belief."

Max Müller's Christian theosophy tells us of no incarnation of Christ such as the Gospels record. With its many incarnations, it leaves out the one unique incarnation, which is the core of the Christian religion. It tells of no atonement such as that on which Christianity builds its eternal hope. It misinterprets the Cross. It fails to discover the great fact which is warp and woof of sacred Scripture, that salvation is by blood. It teaches that man needs but to cultivate the kingdom of God that is within him and he shall come into union with God. The process may be long. He may have to be born again by entering into another body, and by often repeating this transmigration. But at last the work of purification will be completed; the soul, which is itself the divine Logos, returns to God, whither Christ, the greater Logos, differing from ourselves not in kind but in degree, has gone on before us. This is Universalism; yet it is separated by an infinite distance from that of Ballou and Murray, which gave to the power of the Cross a universal compass.

Some may regard theosophy as the evangelist of a better hope. It may be urged that it penetrates the darkness of heathenism and reveals the gate of heaven, wide as the earth, never closed since the fable of Eden. We are not without hope under the Gospel concerning the larger part of the heathen world. A multitude escape condemnation through the efficacy of that blood which removes the guilt of original sin from all who die before they become moral agents. Heaven is largely made up of children gathered from Christian and heathen lands. This is a hope the Word of God and the spirit of the Gospel encourage and confirm.

We also think that some heathens who had reached adult years have