

in accounting for every phenomenon." Let not the reader be disturbed by the incompleteness of the sentence just quoted, for if he will read this book he must know how to read sentences wanting both subject and predicate. W. O. CARVER.

The Evolution of Religions., By Everord Bierer. G. P. Putnam's Sons, New York, 1906. Pp. xv+385.

The author is a retired lawyer who, according to his statement in the *preface*, has spent much of his leisure time through a long life "in the study of the systems of religion of the world and of religious literature, both ancient and modern."

The publishers announce that the work is "an argument for a universal religion, written from the viewpoint of liberal Unitarianism" to which "Universal religion" the main barrier is naturally found, from the author's standpoint in the Christian doctrine of the Trinity. For while he finds Christian Trinitarianism a religious myth held in common with many other religions and derived historically "from Egyptian and Hindoo mythologies" it is only in Christianity that the doctrine serves as "a paralysis" in work and progress and a barrier to the common worship of all religionists in one temple. This argument and much more in the book proves that from the standpoint of the author Unitarianism is in far less accord with "Orthodox" Christianity than with Mohammedanism, or any other present-day religion. He thus raises for us once more the question: Is Unitarianism Christianity at all? Must we not come to distinguish Jesusism from Christianity.

Our author runs through the whole field of attack on Christianity, dogmatic, scientific, critical and metaphysical, and shows an extensive knowledge of the liberal literature of religion and some considerable acquaintance also with a little of the conservative writing. He adduces a good many arguments that belong to previous generations and which are little used in attacking Christianity at the present time, and in a number of instances he seems wholly ignorant of the recent findings of critical scholarship. On the whole the author has

written in good spirit and is likely to find himself disappointed in his expectation that he will "offend many" and "be denounced bitterly by all whose religious opinions differ from mine [his] and are mainly the result of environment and habits rather than convictions." It is an easy assumption of the man who holds peculiar views that he alone is a thinker and a sincere man, but an assumption all too common among the "liberals."

Our author is careful to praise the Bible as after all the best book we have or shall have, and to accord to Jesus the supremacy among religious leaders. Indeed he believes fully in the "spiritual" resurrection of Jesus and thinks a physical resurrection not impossible, and his hope of immortality is warm and secure. In very large measure we do believe what we want to believe!

W. O. CARVER.

The New Schaff-Herzog Encyclopaedia of Religious Knowledge:
Samuel Macauley Jackson, D.D., LL.D., Editor-in-Chief. Vol.
II., Basilica to Chambers. Pages 500. Price \$5.00. Complete
in 12 volumes. Price per set \$60.00.

This volume treats 1110 topics with the aid of 140 collaborators. The most important topic discussed is Bible, which in its various subdivisions reaches the dimensions of a book. It is very complete and helpful. There is a full sketch of Baur and the movement identified with his name. It is wonderful how many vital themes come in the b's and c's. There is the Benedictine Order, for instance, and then Bernard of Clairvaux. Calvin and Calvinism also receive full treatment. The Canon of Scripture is ably explained by Dr. Theodore Zahn, of Erlangen. Celts and Cemeteries both come in for a large amount of space. It is hardly possible in a short review to give an adequate conception of the wealth of information furnished by this work.

A. T. ROBERTSON.