

to treat their subject as a strictly natural science, the greatest of all possible sciences; indeed, in one sense, the only science, that of Infinite Being, without reference to, or reliance upon, any supposed exceptional and so-called miraculous revelation. I wish it considered just as astronomy or chemistry is . . . but the lecturers shall be under no restraint whatever in their treatment of their theme."

Professor Müller has availed himself of this admirably sagacious scheme to give a first course of twenty lectures, delivered last year, on *Natural Religion*. A careful perusal of them should reassure any who fear that the science of religion is only another name for no religion. The three themes which these lectures discuss in the author's well-known discursive and affluent style are, the definition of natural religion, the proper method of treating it, and the materials available for its study. His own definition is this: "Religion consists in the perception of the Infinite under such manifestations as are able to influence the moral character of man." The method the lecturer prefers is the historical and comparative. Taking up the materials, Professor Müller expounds again those theories of language and mythology which have failed to convince the majority of philologists and comparative mythologists as full statements of truth. But the reader who is on his guard against surrendering completely to the lecturer will find in this volume much profitable matter, set forth with the skill and ardor in presentation which have always distinguished Max Müller. His spirit is as admirable as ever. "What our age wants more than anything else," he says, "is natural religion. . . . The supernatural must always be *super-imposed* on the *natural*; . . . there is no religion in the whole world which in simplicity, in purity of purpose, in charity and true humanity comes near to that religion which Christ taught his disciples." The volume does credit to its veteran author and to the founder of the lectureship. — Longmans, Green & Co. \$3.00.

SOME BOOKS OF RELIGION.

PROFESSOR MAX MÜLLER properly styles the very ample endowment, by Lord Gifford, of lectureships on Natural Theology in the Scottish universities, one of "the signs of the times, pregnant with meaning." Lord Gifford was an able lawyer who rose to the bench. A devout theist, he left £80,000 to establish four lectureships, and he made — such was his confidence in truth and free discussion — the following conditions, unique in theological foundations: "The lecturers shall be subjected to no test of any kind, and shall not be required to take any oath, or to emit or subscribe any declaration of belief, or to make any promise of any kind; they may be of any denomination whatever, or of no denomination at all (and many earnest and high-minded men prefer to belong to no ecclesiastical denomination); they may be of any religion or way of thinking, or, as is sometimes said, they may be of no religion, or they may be so-called skeptics or agnostics or free thinkers, provided only that the 'patrons' [the authorities of the universities] will use diligence to secure that they be able, reverent men, true thinkers, sincere lovers of and earnest inquirers after truth." Furthermore, this courageous peer declared: "I wish the lecturers