

## COMPARATIVE RELIGION.

*The Ancient World and Christianity.* By E. DE PRESSENSE, D.D., author of "The Early Years of Christianity," "A Study of Origins," etc. Translated by Annie Harwood, Holmden. A. C. Armstrong & Son, 714 Broadway, New York; Upper Canada Tract Society, Toronto. Crown 8vo., pp. 479. \$2.00.

THIS is another work that deserves a more extended and careful notice than can be given to it with the time and space at our disposal just now.\* It too, like the work which has just been noticed, deals with the subject of Comparative Religion, a branch of knowledge which is receiving a larger measure of attention from Christian scholars just now than it ever did before. Indeed, it is only within a brief period that it has been recognized among the sciences, if even now that position can be said to be fairly accorded to it. The idea of subjecting the religions of the ancient world, including the heathen religions of the present, to a thorough scientific examination seems to have scarcely entered the mind of scholars until comparatively recent years. Formerly these ancient faiths, which had been for ages the only solace and support of countless millions of our race, amid the trials of life and in the article of death, appeared to the leading minds of Christendom unworthy of being made the subject of serious study. If they could be said to be studied at all, it was chiefly for the purpose of detecting and exposing their falsehood, absurdity, and iniquity, in order to heighten the impression of the excellence of Christianity by contrasting it with them. Indeed, it is to be feared that the time was, and probably it is not long gone by, when a Christian man would have been suspected of infidelity to his own faith if he even hinted that the religions of Heathendom contained any important elements of truth, any sound principles or correct moral sentiment, in a word, anything that tended to

\*This article was written as an ordinary book-notice, and as such was intended to follow the notice of "The Religion of the Semites," to be found elsewhere. This will account for the abruptness of its commencement and some other of its peculiarities of style. Its publication in this form was an after-thought.