

Now we are not free to regard even the material universe as a product of blind chance. Neither can we justify ourselves in taking such a position with respect to the moral or the spiritual world. In all these fields there are indications of law which we may not ignore without intellectual dishonesty. A scientist feels that he is not dealing honestly with himself if he persists in holding an opinion contrary to the evidence of the facts or without putting it to the test of experiment when this is possible.

In the religious literature of the race is collected a vast mass of undeniable facts of spiritual experience. To ignore these facts is to subject oneself to the most insidious species of tyranny that can be set up in the human mind.

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#### BOOK REVIEWS AND NOTES.

THE CHRIST MYTH. By *Arthur Drews*. Translated by *C. Delisle Burns*. London: T. Fisher Unwin. Pages, 300. Price, 7s. 6d. net.

Arthur Drews has created a stir in Germany by his lectures on the "Christ Myth," a theory mainly based on the speculation of an American scholar, Prof. William Benjamin Smith of Tulane University.

Prof. Smith claims the existence of a pre-Christian Jesus-divinity who was worshiped as a Saviour-God or guardian spirit, but who later on was humanized in the form of Jesus with whom we have become acquainted in the Gospels. Whether or not this latest theory in higher criticism be correct, the book contains an enormous wealth of material with regard to the influence of Persia on the belief of a Messiah, the Hellenic ideal of a mediator as advocated by Philo, the idea of a suffering Messiah, his birth, his self-offering, his being the Lamb, his death on the cross, the significance of the cross and other symbols—all these factors were combined in the Christian Jesus who is known to us in several documents, the Pauline epistles, the synoptic Gospels, and the Johannine Jesus which is nearest to the gnostic Christ-conception. All these items are discussed by Drews who concludes his book with a statement of the religious problems of the present day.

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The *Theologische Literaturzeitung*, the leading organ of critical and scientific Protestant theology in Germany, founded by E. Schürer, and continued under the joint editorship of Adolf Harnack of Berlin, Hermann Schuster of Hanover, and Arthur Titius of Göttingen, announces its intention to extend its interest in the future into more varied and comprehensive fields. Besides the historic philological investigations pertaining to the realm of theology it will now devote itself also to the history of religion in general, directing its attention critically and fundamentally to all parts of this wide domain. The relations of religion to modern spiritual life are also to be attentively followed. In accordance with the constant increase of international good feeling, the literature of foreign countries will henceforth be given more consideration than formerly and the work of foreign scholars will be reviewed. Important scientific enterprises of significance for the history of religion will be reported in brief authentic communications and the cooperation of interested scholars of every nationality will always be welcome.

Such communications of a scholarly character and contributed manuscripts should be addressed to Professor D. Titius, Göttingen.