

on the "Witness of St. Paul." The total effect of the series is excellent. They are popular, to be sure, but none the less scholarly and calculated to satisfy thoughtful readers. Many a man who tires of technical criticism would find in these sermons just what he wishes.

A. T. ROBERTSON.

New Light on the Life of Jesus.

By Charles Augustus Briggs, D.D. Charles Scribner's Sons, New York, 1904. Pages 196.

Prof. Briggs is always interesting even in his wildest speculations. He is so in this volume, though the title is a trifle misleading, for it is not a book of objective fact, but of speculative analysis. The "light" is only light "if" it is. That is precisely the point. The center of Dr. Briggs' theory of gospel harmony, for that is what it is, grows out of the idea that, when Jesus sent the twelve on their tour of Galilee, he himself went to Judea and Jerusalem and Perea. Thus he explains the silence of Mark and Matthew about this work and the enlargement of it by Luke and John. Various other pet ideas of Prof. Briggs gather around this central thesis as that Mark and John are both topical and not chronological. He argues also that the three passovers in John are all one and the same. Dr. Briggs is wholly independent of his authorities and rearranges or contradicts them in the blandest fashion imaginable. He says, for instance, that the Synoptics are wrong in saying that Jesus left Judea because of the arrest of John the Baptist. He puts the whole ministry in a little over one year. It is all very new, but is it true? That is more important than the newness. We have frequent use of such phrases as "I have shown," "as we have seen," when one guess becomes the basis of another. The whole structure topples, however, in the very context of Matthew. Dr. Briggs argues that Jesus went *elsewhere* while the twelve went through Galilee.

But Matthew (11:1) expressly says that Jesus went "to teach and preach in *their* cities," clearly the Galilean cities. See also Matt. 9:35 where it is said that he went through "all" the cities and villages, referring to this third tour of Galilee. Moreover, Luke, speaking of the later mission of the seventy, expressly says that Jesus sent them "before his face into every city and place, whither he himself was about to come" (Luke 10:1). The natural inference about the mission of the twelve is then that he did the same thing. The express statement is that Jesus went unto "their cities," which is bound to be Galilee.

It is really a pity after such a title to come to this.

A. T. ROBERTSON.

The Life of Jesus.

By Oscar Holtzmann, D.D. Translated by J. T. Bealby and Maurice A. Carney. London, A. & C. Black. 1904. Pp. 542. Price \$4.00 net.

Every German theological professor feels called upon to write his *Leben Jesu* before he dies. The Giessen professor is no exception. His justification for adding another to the long roll of Lives of Jesus is that there is no such work that represents the results of modern advanced criticism. Rénan is too fanciful, Strauss is too radical, and Keim is too conservative, while all of them are too old. It remained for Holtzmann to gather up the fragments after radical criticism had done its work. Here at last we are to have a really scientific production. So much for the opportunity and the professions.

The actual result is a wonder. It is dull, diffuse, narrow, prejudiced, speculative, dogmatic in the worst sense, and utterly inconclusive. So much is all this true that the *Expository Times* expresses surprise that it should have been translated. Yet it is just as well. There is real German scholarship that is helpful, serious and able. But