

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.

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### **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

there is much like this work of Holtzmann and the articles of Schmiedel in the *Encyclopædia Biblica*. It is time for American and English people to discriminate between German scholars. A German critic is not necessarily infallible. A statement is not necessarily true because it is written in German rather than in English. Holtzmann doles out wisdom in oracular form. See his discussion of the Gospel of the Hebrews, for instance. "There is our extra-canonical Gospel which as a source can certainly be said to rank as equal to the Johannean Gospel in value." Note the word "certainly." He goes on: "It was, therefore, we may be sure, an authority of equal rank with the Gospels of Luke and John, possessing the same antiquity, etc." Every page bristles with such cocksure information that nobody else has. He settles matters by the free use of adjectives, adverbs, and "therefore." He represents John as "putting the institution of baptism in the place of the institution of the Supper." When, one may humbly ask? Why in the footwashing ordinance (?). "In doing so, he at the same time very plainly offers the suggestion that washing the feet should be allowed to take the place of immersion." Observe "very plainly." It is hardly necessary to add that Holtzmann Jesus is only a man and a rather ignorant man at that. But Holtzmann deals patronizingly with Jesus. He could not be expected to know as much as, for instance, the Rev. Herr Prof. Oscar Holtzmann, D. D., of the University of Giessen in 1904.

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### **Tragedy of Hamlet.**

By William Shakspeare. Edited by W. J. Rolfe, Litt.D. With illustrations. The American Book Co. New York. 1904.

Rolfe's Edition of Shakespeare in forty volumes has been regarded for nearly a quarter of a century as one of the best in use among the school children of America.