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JESUS' ALLEGED CONFESSION OF SIN

The pericope of "the rich young ruler" is found in all three of the Synoptic Gospels, and it is associated in all of them with narratives of a common type. In all three it immediately follows the account of Jesus' receiving and blessing little children; and it is clear from Mark's representation (as also indeed from Matthew's¹) that the incident actually occurred in immediate sequence to that scene. In Luke, these two narratives are immediately preceded by the parable of the Pharisee and Publican praying in the Temple; in Matthew they are immediately succeeded by the parable of the workmen in the vineyard who were surprised that their rewards were not nicely adjusted to what they deemed their relative services. It cannot be by accident that these four narratives, all of which teach a similar lesson, are brought thus into contiguity. It is the burden of them all that the Kingdom of God is a gratuity, not an acquisition; and the effect of bringing them together is to throw a great emphasis upon this, their common teaching.

Perhaps this teaching finds nowhere more pungent intimation than in the declaration of our Lord which forms the core of the account of His reception of the children: "For of such is the kingdom of heaven," (or "of God": Mt. xix. 14; Mk. x. 14; Lk. xviii. 16). These "little children" were, as we learn from Luke, mere babies (Lk. xiii. 15: τὰ βρέφη), which Jesus held in His arms (Mk. x. 16: ἐναγκα-

¹ Accordingly, Th. Zahn, *Das Evangelium des Matthaeus ausgelegt*, 1903, p. 589 says correctly (on Mt. xix. 16): "The close chronological connection is assured by the καὶ ἰδοὺ, verse 16, after ἐπορεύθη ἐκείθεν, verse 15."

The author, the well known Professor Lang of Halle, has succeeded in giving within the compass of a hundred and fifty pages an admirable characterization of Zwingli and Calvin in their relations to the great movements of thought and life in the stirring period of the early Reformation. The treatment of both heroes is comprehensive in spite of its conciseness, and every page shows the firm touch, the broad strokes, and the delicate shading of a master hand. Special attention is devoted to the formative influences in the development of the two leaders. Important passages from the sources are cited, though commonly no mention is made of the places from which the extracts are taken. Here and there—as in statements of the extent of Zwingli's indebtedness to Luther and Calvin's to Bucer—one desires a fuller presentation of the evidence. The discussion of the doctrinal peculiarities of the reformers is necessarily rather limited, but readers who are specially interested in this phase of the subject will be grateful for a number of summary statements that will commend themselves by reason of their incisiveness and their fairness. The representation of Calvin's personality, and the estimate of his services to the church and the world reflect the more favorable judgments in these matters which the monumental work of Doumergue has secured.

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FREDERICK W. LOETSCHER.

Triumphes de l'Évangile, ou l'histoire des souffrances, luttés et victoires de l'église évangélique de France. Par HENRI FLIEDNER, un descendant des Huguenots, Nouvelle édition. Genève: J. H. Jeheber, Libraire-Éditeur. 12mo; pp. 64.

This is a brief popular sketch, adorned with some thirty illustrations, of the external fortunes of the Reformed church in France from Calvin to the Revolution. The massacres of St. Bartholomew's, the cruelties perpetrated by the dragonades under Louis XIV, the devastations in the Cévennes, and the tortures inflicted upon the galley slaves and the prisoners in the dungeons are graphically portrayed as illustrations of the invincible power of the pure evangelical religion. Special sections are devoted to the labors of Antoine Court and Paul Rabaut. Neither Rousseau, nor Voltaire, nor the pope—concludes the author—but Christ alone can make France free.

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The Authoritative Life of General William Booth, Founder of the Salvation Army. By G. S. RAILTON, First Commissioner to General Booth. With a Preface by General Bramwell Booth. New York: George H. Doran Company. 1912. 12mo; pp. 331. \$1.00 net.

In a plain, straightforward style, quite devoid of excessive eulogy, the author sets forth the outstanding facts in the career of one of the most extraordinary and one of the best loved men of the last century. Doubtless the book will find eager and grateful readers in almost all

parts of the world. Made up in large measure of extracts from sermons, addresses, letters and official communications by "General" Booth, the narrative gives an excellent insight into his character and a fair basis for a proper estimate of his achievements as an evangelist and social reformer. One cannot peruse to its close this story of decades of noblest spiritual and philanthropic service in behalf of so many thousands of earth's unfortunates, without being forced to the conclusion that whatever may be the future of his "Army," Booth himself was one of the mightiest as well as noblest leaders of men whom England has given to the modern world.

Of special interest to many readers will be the chapters on the "financial system" the "organization," and the "spirit" of the Army.

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FREDERICK W. LOETSCHER.

Autobiography and Life of George Tyrrell. In two volumes. Volume I: Autobiography of George Tyrrell, 1861-1884; arranged, with supplements, by M. D. PETRE. Illustrated. Second Impression. 8vo; pp. xvi, 280. Volume II: Life of George Tyrrell from 1884 to 1909, by M. D. PETRE. Illustrated. Second Impression. 8vo; pp. xii, 512. Index. London: Edward Arnold, 1912.

Those readers of George Tyrrell's writings (we confess ourselves among them) who have found them, despite their superficial brilliancy of style, neither an unalloyed pleasure nor particularly instructive,—who have felt in them a smooth hardness of surface beneath which it was difficult for interest to penetrate, and have been offended by their frequent inconsequencies in argument, ambiguities of phrase, and general air of irresponsibility and wrongheadedness,—will be agreeably surprised when they open the pages of his autobiography. Here is a genuine human document of the highest interest, in which the note of sincerity rings with unmistakable clearness. We shall not, with Miss Petre, compare it with Augustine's *Confessions*: if it is self-accusatory like it, rather than self-justifying like Newman's *Apologia*, this may suggest to us Rousseau rather than Augustine as the type of its class. The real theme of Augustine is not himself, but the grace of God, which has rescued him from himself to the praise of Its own glory. This note is as far as possible from that struck by Tyrrell, who writes throughout in a minor key and seems to wish to be taken at the foot of the letter when he calls the life which he surveys, in words borrowed from the Curé d'Ars, a *pauvre vie*. Whatever he may have come to think of it later, whatever he may have been able to make of it during the short eight years that remained to it—and opinions may lawfully differ as to this,—when, at the age of forty (1901; he lived until 1909), he looks back over the course of his life thus far, the legend he writes over it is, Failure.

The Autobiography to our regret does not cover these forty years. It breaks off in the midst of them, when at the age of twenty-three he had just finished his scholastic course in the Jesuit schools, or, to date the epoch by an event which was much more significant to the