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“REDEEMER” AND “REDEMPTION”¹

There is no one of the titles of Christ which is more precious to Christian hearts than “Redeemer.” There are others, it is true, which are more often on the lips of Christians. The acknowledgment of our submission to Christ as our Lord, the recognition of what we owe to Him as our Saviour,—these things, naturally, are most frequently expressed in the names we call Him by. “Redeemer,” however, is a title of more intimate revelation than either “Lord” or “Saviour.” It gives expression not merely to our sense that we have received salvation from Him, but also to our appreciation of what it cost Him to procure this salvation for us. It is the name specifically of the Christ of the cross. Whenever we pronounce it, the cross is placarded before our eyes and our hearts are filled with loving remembrance not only that Christ has given us salvation, but that He paid a mighty price for it.

It is a name, therefore, which is charged with deep emotion, and is to be found particularly in the language of devotion. Christian song is vocal with it. How it appears in Christian song, we may see at once from old William Dunbar’s invocation, “My King, my Lord, and my Redeemer sweet.” Or even from Shakespeare’s description of a lost loved-one as “The precious image of our dear Redeemer.” Or from Christina Rossetti’s,

“Up Thy Hill of Sorrows
Thou all alone,
Jesus, man’s Redeemer,
Climbing to a Throne.”

¹ Opening Address, delivered in Miller Chapel, Princeton Theological Seminary, September 17, 1915. Some references and explanatory notes have been added.

labors of others and heirs of a rich heritage; yet each will disclose in the use made of fact and opinion a quality of judgment which ultimately has its grounding in a conviction touching the nature of the Christian religion. This is true of the author of this "Introduction". His book shows the results of labor; his point of view is sound; his judgment is generally good. About details it is natural that opinion should differ; and there are some aspects of the author's treatment of his subject in which a fuller statement would have contributed both to the proper orientation of the student and to the strengthening of valid conclusions. The style is not free from defects of form; and there are serious omissions of matter pertinent to the present discussion of the subject. The treatment also suffers from the comprehensiveness of the author's plan which includes but scarcely does justice to such subjects as inspiration and canonicity.

Princeton.

WILLIAM P. ARMSTRONG.

HISTORICAL THEOLOGY

The Latin Church in the Middle Ages. By ANDRÉ LAGARDE. Translated by ARCHIBALD ALEXANDER, Ph.D. New York: Charles Scribner's Sons. 1915. 8vo; pp. vi, 600.

This volume is one of the last of the promised publications in the International Theological Library, and we may at once add that on the whole the treatise will compare quite favorably with the other members of this series that deal with the history of the Church.

At the same time we cannot but express our regret that the editors (for reasons not stated) have abandoned their original purpose of devoting two volumes, one on "The Early Latin Church" and another on "The Later Latin Church", to the period—it amounts to a round millennium, from ca. 476 A.D. to ca. 1500 A.D.—now traversed by the work before us. The constraint under which the author has labored is everywhere, and sometimes painfully, apparent. The last chapter especially, in which he undertakes to give some account, within the compass of less than fifty pages, of the "Ecclesiastical Writers" of the Latin Church from the sixth to the sixteenth century, is a quite jejune narrative, offering at times little more than a list of names. Doubtless the necessity for brevity is largely responsible also for the rather meagre bibliographical helps given the reader. In this respect the work is distinctly inferior to the two volumes on the Reformation contributed to this series by the late Professor Lindsay. As is perhaps natural, in view of the author's nationality, the French literature on the subject receives a more generous recognition than either the English or the German, but the frequent slighting and the occasional ignoring of the standard monographs in these tongues is a rather disappointing feature in a manual of this sort. Moreover, the whole plan of the book and the disposition of the material seems to have been adversely influ-

enced by the restrictions imposed upon the author. The comprehensiveness and thoroughness of some of the discussions have been secured at the cost of failing to do justice to other factors for which at least the "general" reader might presumably wish to consult a work bearing the title of the one before us. The sixteen chapters into which the book is divided are treated with such a degree of mutual independence, not to say exclusiveness, that at times one can hardly avoid the impression that the treatise is a collection of historical essays or articles originally made to serve a different purpose. There are remarkably few cross-references; but even if there were several times as many, the rigid schematization that makes the several longitudinal divisions run continuously through the whole period prevents our getting a clear idea of the development as a whole. While, therefore, the sixteen themes here surveyed are large and vital enough to permit the author's discussion of them to make at least some allusion to nearly everything of importance in his vast story, still the picture in its entirety lacks life-likeness: we can never see but a corner of the canvas, and though the persons and events there portrayed may be duly represented in their interactions upon one another, they apparently seldom, if ever, sustain any organic relationship with the contemporary actors and scenes in other theatres of the history.

But in spite of these and similar defects—many of the purely formal ones being, as we have conceded, quite unavoidable under the circumstances—the work has such decided merits that it may be said to maintain a high average of excellence. The style is unusually engaging, if account is taken of the encyclopaedic character of some of the divisions of the book. The author is impartial, when he ought to be, and uniformly sober and judicial in his estimates. But the chief claim upon our gratitude is that found in the masterly treatment of certain portions of the subject. Among these we may mention in particular: (Chap. II) "The Christian Life: Sacraments and Devotions"; (Chap. IV) "The Pontifical Election"; (Chap. IX) "The Pontifical Exchequer"; (Chap. X) "The Episcopal Elections". These are scholarly discussions, largely from the sources, but reflecting also the latest results of historical study along these lines. To a considerable extent justice is here done to some hitherto neglected factors in the story of the Latin Church of the Middle Ages.

Due credit ought to be given to the translator for his part in making this work so attractive to English readers.

It is to be hoped that not many copies of the treatise repeat the fault of the bookbinder found in the one before us—the duplication of pages 297 to 312.

Princeton.

FREDERICK W. LOETSCHER.

The Rise of Modern Religious Ideas. By ARTHUR CUSHMAN MCGIFFERT. New York: The Macmillan Co, 1915. 12mo; pp. x, 315. \$1.50 net.

This volume appears as the first of a series of "Works on Modern