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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.

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that at times one can hardly avoid the impression that the treatise is a collection of historical essays or articles originally made to serve a different purpose.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

Theology" under the general editorship of James M. Whiton, Ph.D. These works "are severally designed", we are informed in an Editorial Note, "to embody the results of such theological research, reconstruction, and readjustment as have thus far taken place, especially during the last half-century". Another statement from the same source may throw some further light on the character of this new enterprise: "That the systematic theology framed by these [*i.e.*, "the old divines"] has hopelessly broken down in the collapse of the ancient conceptions of God, of Nature, of the Bible, and of man, which molded and sustained it, is now frankly confessed in the chief seats of theological instruction. Much of it still survives. Though in modern time, it is not of it, and is gradually yielding to the transforming influences of modern knowledge".

The work before us is based upon the Earl Lectures delivered by the author before the Pacific Theological Seminary in 1912. The title accurately sets forth the purpose of the book, which is not that of giving "a history of modern religious thought", but rather that of indicating "the influences which have promoted" and "the circumstances which have attended the rise of some of the leading religious ideas of the present day, in so far as they differ from the ideas of other days, and hence may fairly be called modern".

Professor McGiffert begins the work with an account, in Book I, of those disintegrating forces which, beginning in the latter part of the seventeenth century, profoundly affected the thought and life of Protestant Europe. The first of them was Pietism, which is briefly characterized as a "protest of individualism against institutionalism" and as "an assertion of the religious rights and responsibilities of the laity". Among its results two are specially emphasized: "the rapid growth of the spirit of tolerance for other views and other sects", and the "distinction between important and unimportant doctrines", which "reduced the traditional system to comparatively low terms". Under the caption "The Enlightenment", the author gathers together another series of theologically disintegrating forces, and alludes to their effects in the political, social, economic, industrial, scientific, philosophical, ethical, and, above all, religious spheres. In Chapter III, after a brief survey of the condition of the natural sciences in the early Christian and the mediæval world, the author portrays the revolutionary influences that came into modern Europe, when, owing to the Renaissance and the Reformation, men began to have a keener interest in, and higher estimate of, the natural and secular life, and when they learned to apply the inductive method to the study of nature. The fourth and last of the disintegrating forces is that of "The Critical Philosophy", beginning with Des Cartes and culminating in Kant's criticisms of the traditional theistic arguments.

This philosophy is made the bridge to Book II, which presents the work of "Reconstruction". For it was the practical aspects of the Kantian philosophy that led to the gradual "emancipation of religion". Here Dr. McGiffert clearly indicates the historical importance of

Schleiermacher, whose work and influence are throughout presented as a quite unmixed blessing. The treatment of Hegel (in Chapter VI, "The Rebirth of Speculation") is clear, discriminating and most suggestive. After an account of the Evangelical Awakening and of the tendencies of the Romanticists, the author traces "The Rehabilitation of Faith" through two lines of development; one, that of intellectual intuitionism (Jacobi, Fries, Schelling, DeWette, Coleridge) and the other, that opened by Kant, which led to the postulating of spiritual realities on the basis of our moral needs (Fichte, Ritschl, and the Pragmatists). The influence of Agnosticism (Chapter VIII) is traced through Kante, Comte, J. S. Mill, Spencer, Dean Mansel, and Ritschl. Agnosticism is put by our author among the forces of "reconstruction" rather than among those of "disintegration", for the reason that though its influence was largely negative, it nevertheless profoundly altered modern ideas of religion by bringing the practical aspects of the subject, as against the future and supraphenomenal world, into prominence: it "has forwarded the search for spiritual values in the immediate present, and as a result, the existence of such values, even within the framework of a finite, human, and mundane society, quite apart from its relation to infinity and eternity, has been convincingly demonstrated". The validity of such a statement may not be apparent, but the author is bound to be an optimist, and we cannot but admit that he offers good reasons for our making at least a partial revision of the common estimate put upon nineteenth century Agnosticism. Chapter IX shows the rise of modern ideas of "Evolution", and traces their influence in methods of education, in the conception of the meaning of human history, and in religion (the new views of revelation and of the authority of Scripture; emphasis on divine immanence; the "substitution of natural for legal categories throughout theology"; and in general the obliterating or abandoning of "the fixed classifications of other days").

The next two chapters on "Divine Immanence" and "Ethical Theism" are to some extent mutually supplementary. Together they bring clearly to view the new problems which Christian theism must face.

In Chapter XII, on "The Character of God", Dr. McGiffert pays his respects to historic Calvinism in a way that may be inferred from the following comparative judgment: "The most important contribution of modern times to an understanding of the divine character was made by Ritschl." Then follows an account of "The Social Emphasis" so characteristic of the religious thinking of to-day, and the book closes with a rather one-sided presentation of recent views concerning "Religious Authority".

Dr. McGiffert has given us a volume worthy of his reputation as a scholarly historian. To a considerable extent he has retraversed the ground covered in his somewhat smaller work, published in 1911, on "Protestant Thought Before Kant". In the later as in the earlier treatise he is quite content to maintain the rôle of the historian and not essay that of the dogmatician, much less that of the prophet. It is,

indeed, quite difficult at times to know just how far the author himself approves of some of these "modern religious ideas", the rise of which he has so skillfully traced and so suggestively portrayed. Doubtless the "we" which he uses so much to designate "modern" Christians may generally, and especially if the name of Schleiermacher or Ritschl occurs in the context, fairly be taken as at least the equivalent of the editorial we. The author himself concedes that he has had to restrict himself to "a few representative topics" and that he had to present even these "in an all too fragmentary and incomplete fashion". Just how much he would make of some of the forces of conservation that conceivably may have played or still play some part, however subordinate, in the scheme of modern "reconstruction", the work before us does not disclose, though, to be sure, it leaves the rather bewildering impression that these last centuries have been inordinately fond of religious revolutions, and that little of original Protestantism is worth trying to save.

Princeton.

FREDERICK W. LOETSCHER.

History of Christian Missions. By CHARLES HENRY ROBINSON, D.D., Hon. Canon of Ripon Cathedral and Editorial Secretary of the Society for the Propagation of the Gospel in Foreign Parts. New York: Charles Scribner's Sons. 1915. 8vo; pp. xii, 533.

Our first use of this *History* as a reference book was quite disappointing. By its spacious title we were beguiled into the belief that these pages would furnish, among other things, a serviceable sketch of early mediæval missions. But we could find no mention whatever of such celebrated missionaries as Columba, Augustine, Boniface, Gall, Ansgar, Cyrillus, Methodius, Otto of Bamberg. On the other hand, in glancing at the chapter on India, the eye at once fell upon the familiar words of Eusebius concerning the tradition of the Apostle Bartholomew's visit to that country, and upon other evidences of the author's intention to make at least some sections of the *History* chronologically complete. The explanation of these facts is given in the Preface, where he informs us that he had to abandon, for want of space, his original plan of including the story "of the conversion of Europe and of the methods which were adopted by its early missionaries." Meanwhile, it is to be regretted that the title of the book was not more accurately adjusted to its altered purpose.

It is, of course, a huge task that Canon Robinson has essayed to perform in this volume. Doubtless, it is still some decades too early for a thoroughly adequate and satisfactory treatment of this subject: the necessary preliminary work has yet to be done. But in an enterprise of this sort even a confessedly imperfect treatise may be exceedingly valuable; and we may add that, though our author cannot be said to have had the privilege of being a pioneer in this field, he does deserve the honor of having produced the most useful general sketch we have, in English, of modern missions.

The chief interest of the work, then, centers in the missionary efforts