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I. SPURIOUS RELIGIOUS EXCITEMENTS.

It is believed all thoughtful Christians are alive to the fact that religious excitements, which consist of temporary movements of the emotions devoid of any saving operation of the Truth on the reason and conscience, are equally frequent and mischievous in America. This judgment not seldom expresses itself in very queer and inaccurate forms. Thus: good brethren write to the religious journals grateful accounts of a work of grace in their charges, and tell the Editor that "they are happy to say, the work has been purely rational and quiet, and attended by not the slightest excitement." They forget that the efficacious (not possibly, tempestuous) movement of the feelings is just as essential a part of a true religious experience, as the illumination of the intellect by divine truth; for indeed, there is no such thing as the implantation of practical principle, or the right decisions of the will, without feeling. In estimating a work of divine grace as genuine, we should rather ask ourselves whether the right feelings are excited; and excited by divine cause. If so, we need not fear the most intense excitement. This misconception is parallel to the one uttered by public speakers, when they assure hearers that, designing to show them the respect due to rational beings, and to use the honesty suitable to true patriots, "they shall make no appeal to their feelings, but address themselves only to their understandings." This is virtually impossi-

the principles of the moral law, but by meeting those principles and satisfying them in the strict rigour and severe exactitude of divine justice. Grace built the Temple of Redemption: Law stood off and admired its grand proportions and proportionate grandeur. Grace called Christ to the office of Mediator: Law became the rule of his obedience. Grace introduces the sinner, contrary to the laws of his spiritual nature, into the covenant of Redemption: Law at once becomes the rule of his life. Grace introduces the principle of substitution into the system: the principle is itself legal in its nature. *To Christ* the salvation of the elect is a matter of justice—of justice springing from those covenant-rules under which he interfered with the “onward movement” of the law of sin and death. *To the believer*, on the other hand, his salvation is a matter of free and unmerited grace. Redemption is not a law-product. The Atonement arrested the law which was bearing down upon the sinner with the burning curse. The curse was deposited on Christ, who graciously interposed himself, but the law was stopped “in its onward movement.” That law can never reach the believer from whom it was turned away by the work of Christ. Its power, in this direction, was forever broken. “We are saved by grace.”

R. A. WEBB.

#### BAPTISM MODE STUDIES.

BAPTISM MODE STUDIES, *by the Rev. Herbert H. Hawes, D. D., Staunton, Va.* Richmond: Whittet & Shepperson, 1887.

The lovers of sound doctrine and the friends of Dr. Hawes are equally indebted to the author for this little volume. It is a thorough-going and masterly treatise on the mode of Baptism, in good print, and yet it is comprised in a hundred small pages. It was just what was needed, and was called forth by a personal request from the Rev. Moses D. Hoge, of Richmond. There are three especially striking things about this book. One is, that nearly everything that is practically worth much in the larger volumes is to be found here boiled down. Another is its marked individuality—I might go so far as to say, its original presentation of the argument. The third thing is its brevity and popularity. True, there are points in the usual discussion that are not adverted to in these few pages. This was hardly possible in the limited compass the author has allowed himself, without injury to those parts of the argument where the well known Staunton pastor has put out his strength. Besides, it will be seen on mature reflexion that (in most cases at least) an exaggerated importance has been attached by the other writers to such points. Then, too, it will commonly appear that the given point in question, while not taken up professedly, has been to all intents and purposes disposed of in one or more of Dr. Hawes's keen, incisive sentences. The author of this book, if challenged would, himself be one of the first to acknowledge, that scarcely anything really

new can be said on the subject of the mode of Baptism. Yet our author has certainly made the old points shine in a new light.

Those who want a more *popular* treatise, are hardly in quest of one more perspicuous but of one more entertaining. There may be here and there a momentary doubt as to the meaning or the sequence. The reasoning is close and compact, and everywhere calls for *thinking*. If the page had been less cut up by subdividing numerals, and had been made up less consequentially than is at present the case of unexpanded statements, it would have been easier for the reader, but perhaps less distinct to the logician and harder to be impressed on the memory. If it had been full of apt illustrations, or in the form of an attractive story, the extension that would in that case have become necessary of the limits of the volume would have defeated the author's purpose. Furthermore, it would have required him to trench on the province of "William the Baptist." There are entertaining books already on this curious topic—as for instance, "Fairchild on Baptism," and Dale's four volumes. There are also works of exhaustive learning and profundity—notably Dale on Classic, Judaic, Johanneic, and Christie, Baptism. What was desiderated was something which though sufficiently comprehensive was at the same time short, terse, straightforward, accurate, and effective. This desideratum Dr. Hawes has now (and for the first time) exactly supplied; and has in addition been amusing and witty, and yet dignified. Other short treatises of the kind are in existence, but they are either "milk for babes," or else they betray an inadequate acquaintance with the Greek language, or with the literature of the subject. Dr. Hawes has given us "strong meat," but in a form analogous to beef-juice. The style of the writing is plain, nervous, idiomatic, racy; not unlike that of Spurgeon or Cobbett. In one or two cases it may be too colloquial, or even provincial; and in one case the types have permitted the third person singular of the preterite to stand "wet" instead of "wet-*ted*." These are trivial specks indeed in comparison with the great merits of this welcome discussion. The dictionaries and the Fathers are boldly and wisely set aside in this volume. The word and example of Christ and his contemporary servants are relied on against every species of competing evidence. The Immersionists are shown up from the English as well as the Greek Bible itself as having no countenance from the *prepositions*. Dr. Hawes then fixes the adversary in this dilemma. We either go to the original or *not*. If *not*, the whole argument from BAPTIZO vanishes into thin air. Nor can "into" and "out of" be tortured into "under" and "out from under." If we do go to the original, everything (prepositions and all) are in our favor. The subject of "burial in baptism" and "in the liquid wave," is well handled, and so is the relation between Christian Baptism and John's. Our approval of this little treatise if discriminating is emphatic and hearty.

H. C. ALEXANDER.