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I. BAPTISM UNDER THE TWO DISPENSATIONS.¹

OF the three definitions of baptism given in our Westminster Standards, the most complete is that found in the Larger Catechism. It constitutes the answer to Question 165, and is in these words: "Baptism is a sacrament of the New Testament, wherein Christ hath ordained the washing with water in the name of the Father, and of the Son, and of the Holy Ghost, to be a sign and seal of ingrafting into himself, of remission of sins by his blood, and regeneration by his Spirit; of adoption, and resurrection unto everlasting life; and whereby the parties baptized are solemnly admitted into the visible church, and enter into an open and professed engagement to be wholly and only the Lord's."

This definition has primary reference, of course, to ritual baptism, but it distinctly indicates that "the washing with water in the name of the Father, and of the Son, and of the Holy Ghost," derives its significance from the fact that it has been appointed by Jesus Christ to symbolize the benefits that come through *real* baptism, which alone introduces to membership in the invisible church.

This real baptism is effected through that operation of the Holy Spirit by which the soul is united to Christ, and thus has secured to it remission of sins and adoption into the family of God; by which it is regenerated and its resurrection unto everlasting life realized. It is to this baptism that the apostle refers in 1 Cor. xii. 12, 13: "For as the body is one, and hath many members, and all the members of that one body, being many, are

¹ *The Great Baptizer.* A Bible History of Baptism. By Samuel J. Baird, D. D. 12mo, pp. 489. Philadelphia: James H. Baird. 1882.

of religion. In such cases, we often find that scientific experts may stand exposed as mere novices in matters of religious knowledge and biblical interpretation. If such men propose to enter the religious sphere, they should qualify themselves for doing so by as careful a study of the truths of religion as of the facts of science.

In like manner the Christian writer should be equally careful in entering the scientific department. He, too, should qualify himself for doing so by a diligent study of the sciences, else he may make great blunders which will only reveal his ignorance. The only man who is truly and fully qualified to discuss the relations between science and religion is the man who is fairly well acquainted with the facts in both departments. Notwithstanding all that may be said in approval of this book, it is evident that the author does not meet on the religious side these conditions on the religious side.

F. R. BEATTIE.

Columbia, S. C.

COBBE'S "SCIENTIFIC SPIRIT OF THE AGE," ETC.

THE SCIENTIFIC SPIRIT OF THE AGE, AND OTHER PLEAS AND DISCUSSIONS. *By Frances Power Cobbe, Author of "An Essay on Intuitive Morals," "Religious Duty," etc.* Boston: Geo. H. Ellis, 141 Franklin street. 1888. Pp. 243.

This little treatise consists of six well-written essays; and, like some volumes of sermons, takes its title from the first of these—"The Scientific Spirit of the Age." The branch of scientific research whose "spirit" is discussed is physical science, and biology is made prominent by the scholarly author. The opinion of Sir James Paget, to the effect that nothing could be better fitted to advance human prosperity than science, is effectively criticised. The point is well taken that scientific research does not largely call into exercise the higher range of human faculties, but merely calls forth the highest exercise of the lower range of these faculties. Miss Cobbe also argues effectively to show that the spirit of modern science is injurious to art, and especially to poetry as the art of arts. The effect of the scientific spirit on ethics and religion is shown to be hurtful, if not wisely guided. Some strong womanly things are said in this connection. She concludes that "while science has given us many precious things, it is, in its present exorbitant development, depriving us of things more precious still."

The second essay is a vigorous critique of our modern system of education, inasmuch as it almost totally ignores the education of the emotions. A strong plea is made for reform in this matter. It may be doubted, however, whether as much can be done for the education of the emotions in the school-room as in the home. A true home is the best nursery for the emotions.

The third discussion is an exceedingly interesting sketch of what is termed, "Progressive Judaism." The history and destiny of the Jews, now "scattered and peeled," are absorbing themes, and Miss Cobbe has warm sympathy with them. The three parties found at present among the Jews are sketched, and their respective opinions stated—the Orthodox, the Older Reformed, and the Newer Reformed Jews. Though this discussion is fraught with profound interest, and breathes the warmest sympathy with God's ancient people, there often appears a lack of appreciation for evangelical Christianity, as is evident from passages like these: "Now Christian theists have hitherto wanted a rallying point, and have been taunted with the lack

of any historic basis for their religion." "Why (it will be asked by many) should not this Reformed Judaism afford such a rallying point, and the old rocky foundations laid by Moses support a common temple of Christian and Jewish theism?" There is here an entire failure to recognize the close historical connection and organic relation subsisting between the Old Testament and the New.

The fourth discussion deals with the topic, "Thoughts about Thinking," and the fifth with the subject, "To Know; or, Not to Know;" but our space compels us to pass by both without remark, though they are worthy of some notice.

The last essay, in a really brilliant way, sets forth the respective merits of "Town and Country Life." The advantages and disadvantages of each are so skilfully stated and so well balanced that the reader has great difficulty in discovering the preference of the author, and still greater difficulty in deciding what his own preference should really be.

Altogether, these six essays may be read with profit and pleasure, though one may not be able to agree with all that this gifted author writes.

Columbia, S. C.

F. R. BEATTIE.

TOMPKINS'S "THROUGH DAVID'S REALM."

THROUGH DAVID'S REALM. *By Edward Staats DeGrote Tompkins.* With two hundred illustrations by the author. Troy, N. Y.: Nims & Knight. 1889.

This volume is a notable triumph of artistic book-making. From the æsthetic point of view it is well-nigh faultless. The figured cloth binding of salmon, pale green and gold, the glazed paper, the wide margins, the soft pictures, and the perfect print, together make up a dress which would attract attention amid the most sumptuous collection of gift books. There are two hundred excellent illustrations from sketches by the author, who, we had as well say at once, is more skilful with the pencil than with the pen. In other words the casket is richer than the jewel.

The text seems to have been written in the same impromptu way in which the sketches were drawn, but there is a carelessness about the former which the latter never show. Take the following as examples of the slipshod style: "Above the shops is to be seen portions of the arch and pediment still remaining;" "Some views of it, one especially where the column is leaning against the wall, is extremely attractive;" "There exists to-day, fortunately, a few traces of the old city." These would suggest that the fundamental defect of the style is the author's lack of acquaintance with some of the simplest rules of English grammar. Happily, however, such glaring offences are rare; and on the whole, Mr. Tompkins has given us quite a readable account of a thirty days' tour "through David's realm," beginning at Jaffa, touching Jerusalem, the Dead Sea, Nablous, Samaria, Esdraelon, Nazareth, the Sea of Galilee, Baniyas, and Damascus, and ending at Beirut. The work has no special merit apart from its dainty vesture. It cannot be named with such a book as Dr. Henry M. Field's *Among the Holy Hills*. That has permanent value. Every one who has read it desires and expects to read it again. But for this a single reading will suffice, though it is pleasant enough at the time.

The author is at his best in his descriptions, but even these lack the solidity and depth which a faithful study of the best authorities on Palestine would assuredly have given. He quotes such authors as Oliphant, Prime, C. D. Warner,