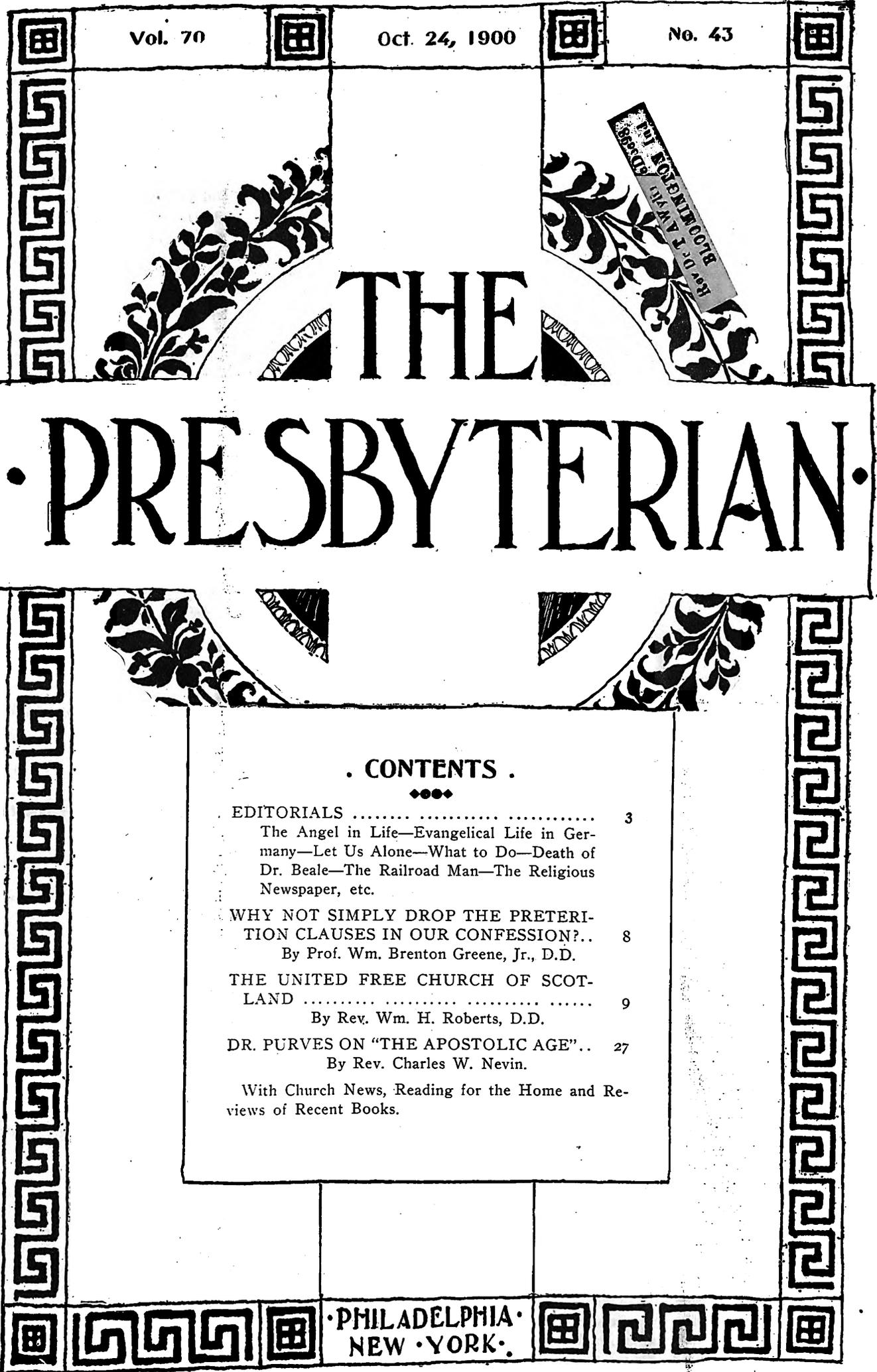


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The Angel in Life.

Without its angel, life loses its inspiration. All is cheerless—mere drudgery. Man needs the messenger from above to brighten his pathway. Burdens are lifted only as the divine enters into them. One's sky darkens where no bow of heavenly promise expands it, or no rays from the throne of God illumine it. Doubt, difficulty and sorrow overwhelm without the solace and support which the Christian religion affords, and without the brightness, gladness and upholding of a Father's love, of a Saviour's presence and of a Spirit's quickening and sanctification.

All may see and enjoy God's various messengers in life's vicissitudes, experiences and activities if they will. His angels come swift and fast, on flying wing and in radiant attire, and with sweet, precious words, and happy, helpful influences, and we must detain them long enough to get the benefit of their visits. They often appeared literally and visibly to the Old Testament and the New Testament saints, and became the medium of special visions and revelations on emergent occasions. It may not be our privilege to look upon them face to face, nor to talk directly with them, as Abraham and others did, but if our minds and hearts are in proper frame to listen to their whispers and suggestions through Providential and gracious revelations, and to get out of occurrences and quickenings the divine meanings and bearings, we will discover ministering spirits by our side at all times, rendering services of a most tender and comforting, as well as of a purifying and exhilarating nature. Amidst the sternest necessities will emerge impelling and sustaining voices. Out of pains and torments will come the presence of a sanctifying love and a sustaining energy. The angel of warning stands in our way in seasons of danger. The angel of consolation brings cordial in times of temptation. The angel of deliverance is present to open our prison doors and to unloose our chains! The angel of solace and support aids us in our Gethsemanes. The angel of victory approaches at the bodily dissolution and carries the departing soul to glory. The angel of the resurrection and glorification not only awaits the time of final service, but gives foretastes at times of the magnificent realization. Jesus, our Lord, had his angels at every turn in his career, and we may have ours if we will make use of them. Says Paul, "Are they not all ministering spirits sent forth to wait on them who are the heirs of salvation?" God continually compasses us with his gracious and glorious agents who touch, move, animate, guide and aid his people in ways often little dreamed of or imagined.

The reason why they are not more enjoyed and apprehended is that we are either too unbelieving, or too philosophical, or too unconcerned. The holden eye cannot see the advancing angel. Cold philosophy attempts to analyze and dissect and solve the phenomenon that only faith can interpret and enjoy. Actual touch or physical contact is demanded, as when Thomas wanted

the ocular demonstration as to his risen Lord, whereas it is the spiritual perception that recognizes the heavenly presence, the divine disclosure, in every varying condition.

Many regard the angel in life as a figment of the imagination. They discount it in poetry. They cry out against it in history. When, then, we talk of angelic leadings and interventions, they become not only skeptical, but satirical. They regard the entire idea as delusive and fanciful, and as an evidence of a return to the days when men believed in unseen manifestations and were affected by ghostly revelations. They claim that this notion will never do for an age of scientific discovery, of enlightened reason, of philosophic research and of crucial testing. But those who rest upon the bedrock of the material and the real, lack the insight of the spiritual and the unseen. They have none of the perceptions and experiences of a divine environment. They miss the power, illuminations and overlappings of the other world. They are deficient in the sense of the leadership of unseen and co-operating forces which unite and bind earth and heaven in intimate and helpful connections.

On the other hand, those who have the largest and most spiritual contacts with God and the skies, who feel that the Lord is on their side, find his angels in the heart as well as over their lives. There are guests within who converse of the life that now is and of that which is to come. The angels of good thoughts, of love, of peace, of joy, of contentment, of grace, of patience, of sacrifice, of loyalty, of devotion, and of expectation, and of worthy action, are cherished, and work out their respective ministries to the soul's improvement and the life's sanctification and glorification. No one can doubt their divine origin and mission who enjoys in and through them an expanding heart, a restful mind, a joyous uplift, a contented spirit, a gracious activity, a patient soul, a self-sacrificing disposition, a loyal service, a thorough consecration and heavenly aspirations.

Evangelical Life in Germany.

Germany is generally regarded as the seat of Rationalism. On this account, there is a tendency to underestimate the power and extent of evangelicalism in the land of Luther. Others have fallen into the same mistake, because they have observed an inadequacy of church accommodations in many Germany towns. There is no doubt that there is a manifest want of appreciation of public religious ordinances there as compared with Great Britain and the United States, but there is danger of drawing wrong inferences from the fact that there are only so few church buildings in many large towns. For instance, Wiesbaden, with a population of 80,000 inhabitants, has only four places of worship. On its face this looks bad for the religious life of the people. But examination shows that it is far better than appearances indicate. The Germans go in for economy of

What to Do.

It is a source of encouragement and of congratulation that our course on the revision agitation has received general approval and commendation. While decidedly opposed to the movement, we have endeavored to deal fairly and honorably with all parties to the controversy. A leading revisionist remarked the other day, "Though I cannot agree with *The Presbyterian*, I can say it has been able and fair in its discussions." Our aim has been to give our readers the best presentations possible on both sides, while uttering no uncertain sound editorially. The preponderance of articles from our contributors has been adverse to any change, and we believe they represent three-fourths of our constituency. No discussion in our Church within recent years has awakened deeper thought or more weighty consideration.

The matter is now in the hands of the Presbyteries, and they are making up the returns, and when complete, we will know the mind of the Church upon the subject. As far as reported, the vote indicates that revision proper cannot carry. It is difficult to classify the Presbyterian answers in every case, but at the date of writing revisionists cannot claim more than 37 votes. About the same number of Presbyteries are divided between a new creed, supplementary creed, or a declaratory statement. Some of these say they want no revision at all. Over and above all, is the strong and decisive vote of 47 Presbyteries that want no change whatever, and that call for the dismissal of the whole subject. If this state of affairs proportionately represents the mind of the Church, it is clear that revision is doomed.

But it is claimed that the majority of the Presbyteries favor change of some kind. True, but they are divided and antagonistic. They cannot agree on anything that has the least chance of adoption when duly formulated and put to the test. It seems clear, then, that the Church is not in a condition to do anything at present. She does not know what she really wants. She is reaching out in various directions after what appears to be impossible of attainment. There are within her elements that cannot see eye to eye.

Under these circumstances, is it not best to let well enough alone? We cannot see what is to be gained by stirring up further contention. We wish the Presbyteries yet to vote would take this view of the situation and throw the weight of their influence toward putting a quietus upon further agitation. With a workable creed and a liberal term of subscription, can we do better than accept what we have, and unitedly work on the old Westminster lines? We have had enough of controversy about doctrine and polity to last us a generation. Is not the call now to close our ranks and do battle in Christ's name upon our common foe?

We can adopt this course all the more consistently and honorably because, with very few exceptions, the Presbyteries that favor some kind of change, declare they desire no modification or impairment of the Calvinistic system of doctrine contained in our Standards. All claim to be the warm adherents and defenders of a true blue Presbyterianism. Why not, then, drop our internal conflicts and use our glorious heritage to the highest workable advantage? Why keep up strife, when nothing practical can come out of it? It seems to us the part of wis-

dom and expediency to stop disputing over our doctrinal affirmations, and, with loyal and generous heart, keep our flag to the breeze and make our Presbyterian Church a more united and aggressive force in the great battles of the Lord at home and abroad.

Death of Dr. Beale.

The death of Rev. David J. Beale, D.D., will come as a great surprise to his many friends as it did to us. A few days ago he was in his usual health, and calculating on years of usefulness, as he came from a long-lived stock, but disease suddenly fastened upon his system, and after a three days' illness he passed to his reward.

The following are the salient facts in his useful career. He was born in Bealetown, Pa., July 1, 1835. He received the degree of B.A. from Jefferson College, Pa., in 1861, M.A. in 1864, and D.D. in 1886. He was a student in Western Theological Seminary, Allegheny, Pa., 1861-'62, and at Princeton Theological Seminary in 1866. He was licensed April 17, 1863, and ordained August 11, 1864, by the Presbytery of Huntingdon. He was stated supply at Middle Tuscarora, Pa., 1864-'69; pastor at St. George's, Delaware, 1869-'72; pastor at Light Street church, Batimore, 1879-'83; pastor of the First church, Johnstown, Pa., 1883-'90, covering the time of the great flood; pastor of Frederick City, Md., for a few years, and became pastor of the First church, Northern Liberties, Philadelphia, September 1, 1896, and resigned in September, 1898.

He used his pen to effect. He was the author of "Sketch of the Jefferson College Class of '61," "Through Johnstown Flood," and "Life and Labors of Professor David Nelson." He also wrote frequently for the press.

For the past two years he has been engaged largely in evangelistic work, in raising funds for the Makemie Monument, and in supplying vacant churches as he had opportunity. He could not bear to be idle. He made for himself opportunities of usefulness. He loved to preach the Gospel, to minister to the sick and to help in needy and worthy causes. He was a man of warm sympathy and of generous impulses. He loved his Master and his cause devotedly. He was a popular preacher, a zealous worker, a sincere friend, a true patriot, and a loyal Presbyterian. He believed thoroughly in the Word of God and in the Westminster Standards, and there was no uncertainty in his pulpit ministrations. He enjoyed a large circle of acquaintances, East and West, and there will be many to mourn his departure. He leaves behind him a wife and six children—Dr. John C. C. Beale, Dr. David J. Beale, Jr., and Wilson T. M. Beale and three daughters. The Rev. I Newton Ritner, chaplain in the United States army, is his brother-in-law.

It is not the form of prayer, but the spirit with which it is offered, that counts before God. If it is dictated by a sense of need and is presented with faith in the name of Christ and in harmony with God's will, is sure to be heard. It may be crude in man's sight, but if sincere and earnest, it is neither rejected or despised. All can come before God with their burdens and petitions, for he turns no honest suppliant away empty-handed.