

Presbyterian Banner.

Pittsburgh, Pa., Thursday, March 26, 1903.

Presbyterian General Assembly, Los Angeles, Cal., MAY 21st TO JUNE 2d, 1903.

The Presbyterian General Assembly Special Excursion Over the
CHICAGO & NORTH WESTERN, UNION PACIFIC, DENVER & RIO GRAND and
SOUTHERN PACIFIC RAILWAYS.

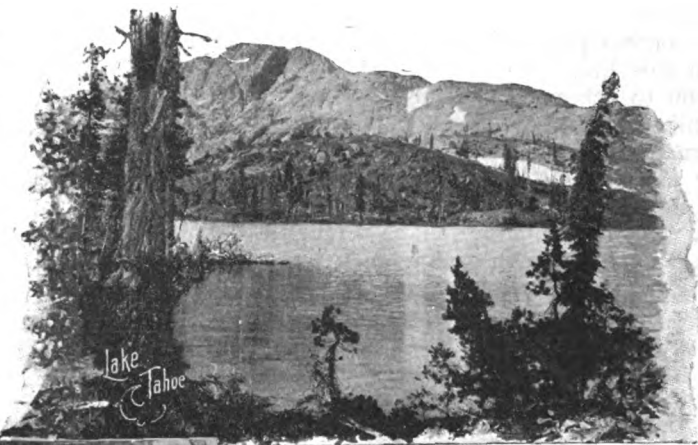
THIS special train will pass over the Pittsburgh, Ft. Wayne & Chicago Railway to Chicago, where it will be joined by the delegations from Ohio, Indiana, Kentucky and Michigan, under the auspices of the Herald and Presbyter, of Cincinnati, and will run over the Chicago & North Western Railway, the only double track railway between Chicago and the Missouri River, to Omaha, whence it will proceed over the Union Pacific to Denver, and from Denver via the Denver & Rio Grande Railway to Salt Lake City, where the Sabbath will be passed. The excursion will then be over the Southern Pacific to Sacramento, thence to Los Angeles, where we arrive one day before the General Assembly opens.

All forenoon will be spent in Denver, where special arrangements have been made with the Denver City Electric Railway Company whereby special cars will be furnished for a sight-seeing tour of the city.

Sufficient time will be allowed at Colorado Springs for an opportunity to visit the "Garden of the Gods," the beautiful Manitou Springs and Pikes Peak.

Afterward a delightful day will be passed among the scenery of the Rocky Mountains, passing by daylight through the Royal Gorge, Grand Canyon, Glenwood Springs and the Utah Valley.

The Sabbath and the greater portion of Monday will be devoted to Salt Lake City, the Great Salt Lake, and the other attractions in that neighborhood. From Salt Lake and Ogden the excursion will then pass over the Sierra



Scenes en Route.

Nevada Mountains, down the Pacific Slope and the Sacramento Valley to Sacramento and San Francisco, and then on through Southern California to Los Angeles.

The rate from Pittsburgh to Los Angeles and return will be \$62.00, with the privilege of returning over any of the direct routes. Tickets will be on sale May 2 and May 11 to 18, inclusive.

The Presbyterian Assembly train will leave the Union Station, Pittsburgh, Wednesday, May 13, at 8:00 a. m., city time. Arrangements have been made whereby anyone who wishes to pass the day in Chicago may leave Pittsburgh the evening before and join the main party at Chicago. Those leaving Pittsburgh on the morning train will have a daylight ride to Chicago and thus obviate the necessity of paying sleeping car fare from Pittsburgh to that point, but all will have their sleeping car arrangements made before leaving Pittsburgh.

These arrangements and route are cordially endorsed by the leading ministers and laymen of Pittsburgh and Western Pennsylvania, and with special enthusiasm by all those who traveled over the Chicago & North Western Railway to Portland in 1892.

The excursion will be under the personal supervision of Rev. Dr. S. S. Gilson, of Pittsburgh, who is specially fitted for the task. Many are already booked for this excursion and all wishing accommodations should send in their names at once in order that they may secure choice berth reservations.

For detailed information and berth reservations, apply to

Rev. Dr. S. S. Gilson, Pittsburgh.

J. K. Dillon, D. P. A., Penna. Lines,
Park Building, Pittsburgh.

G. G. Herring, Gen'l Agent, Union and
Southern Pacific Railways,
515 Park Building, Pittsburgh.

A. Q. Tallant, Gen'l Agent, C. & N. W. Ry.,
504 Smithfield St., Pittsburgh.

Presbyterian Banner.

Vol. LXXXIX.

PITTSBURGH, THURSDAY, MARCH 26, 1903.

No. 41.

Chronicle and Comment.

The Anthracite Commission.

The report of this Commission was given to the public March 21. Perhaps the most important points are: (1) a material increase in wages; (2) non-recognition of the

union, and (3) the creation of boards of conciliation and, as a last resort, reference to the decision of a Federal judge, whose decision shall be final, which amounts to something very like compulsory arbitration. The findings are thus summarized: A 10 per cent. increase in the wages of miners, dating back to November 1, 1902, and proportional advances to engineers, firemen, etc., up to April 1, after which a reduction to eight hours' time shall take effect in the labor of the latter class. Future disputes to be taken up, first, by the immediate parties; then, if not settled, by established boards of conciliation, and failing an agreement by that means the board to apply to a judge of the third circuit of the United States Court to appoint an umpire, whose decision shall be final. No suspension of work, either by strike or lock-out, pending the settlement provided for above. Equitable distribution of cars and a standard size of cars fixed, any increase in the size of the car to be accompanied by an equal increase in the pay. The miners to have the right to appoint and maintain a checkweighman when the majority of the contract miners at any time shall request it. A sliding scale adding one per cent. to the wages for every five-cent increase in the average price above \$4.50 per ton at Perth Amboy. No discrimination against union men by employers and no interference with non-union men by union workers. The finding to be effective until March 31, 1906.

Political.

Steady efforts are made by the Democrats to unify and virtually reorganize their party. The differences in their ranks are

well known. March 16 some able speakers appeared at a banquet of the Iroquois Club, making strong appeals for harmony. Edward M. Shepard, of New York, spoke on the "Present Duties of a Patriotic Opposition." He said the country was not so much interested in the Panama Canal, or Venezuela, or China, tariff or free trade, as it is in the trusts on one side and trade unions on the other. "There is a deep and widespread fear that American industrial civilization will come to be a mere interplay between these vast forces." Organization is good where freedom is not impaired and where the power of the government is not thrown into the scale. The idea of limiting individual wealth is a pernicious dream. Believes economic efficiency has been increased by trades unions, and denounced injunctions against strikes. He would not make a sweeping revision of the tariff nor open general debate on free trade, but deal first with a few schedules that create the worst monopolies. "Upon this program let us then make our campaign: The establishment of equal rights; the abolition of special privileges; the maintenance of democratic self-government. The program means resolute tariff reform, beginning with the goods which have fallen under monopoly; resolutions and practical prevention of interstate commerce preferences and abuses, rigorous reduction in cost of the administration, the promotion of Philippine self-government and independence and the provision of fair and secure, normal and normally distributed currency by all banks which hold banking charters from the government." The New York World (Democratic) scores the party in Congress for voting unanimously for the Littlefield anti-trust bill, "the most absolutely destructive of the traditional Democratic doctrine of States rights of any ever introduced in Congress with a serious purpose of passing it." In defeating Philippine and Cuban legislation, says the World, the members played politics and worked for "the incubated infant sugar-beet industry." Neither party appears satisfied with their members in Congress.

Two questions stand out in the comments on the "proposed reforms" in Russia: What is their meaning and scope, and can they be carried out. In spite of the well-known fact that not even Turkey has had for half a century past less religious toleration than Russia, this toleration has had a nominal existence under

the Czars since the time of Catharine II., more than 100 years ago. But the despotism has its limitations in an organized bureaucracy. The Czar may propose, the rings and departments, or bureaus, dispose. The Czar's desire is believed to be: "(1) Complete toleration; (2) Increase in the powers of the provincial and local assemblies; (3) Relaxation of some of the old and tyrannous practices of the village community." The most far-reaching of these is believed to be the lodging of greater powers in the provincial assemblies; this to combat the powers of local officials and counteract the powers of the bureaucracy. It is to give more local self-government and to diminish the system that would concentrate all power at St. Petersburg. Intelligent Russians believe some movement of this kind is necessary to prevent the breaking down of the most colossal despotism of modern times, perhaps of all time. Notwithstanding the "principles of toleration laid down by the fundamental law of the Russian Empire," local officials have exercised the power to persecute dissenters of all sorts, the persecution of the Jews being perhaps the most notorious. Even now it is certain that some ministers, as Plehve of the Interior, and Pobyedonortseff, Procurator-General of the Holy Synod, will attempt to thwart the Czar's good intentions. Widespread discontent among the peasantry may come to his aid.

A bill has passed a second reading in parliament which may have a wide influence in the future of the English Established Church. On its face it is a curtailment of the bishops' veto power when actions are brought against Romanizing clergymen. But it does more, in that it will give the laymen of the Church greater power and influence in directing its policy. It is recognized that Ritualism has gone beyond legal and reasonable bounds. The new Primate, Dr. Davidson, said: "There are some few men defiant of episcopal authority and really reckless of the Church-of-England spirit. I say to you deliberately, that in my view of such cases tolerance has reached, has even passed, its limits. The sands are running out. Stern and drastic acts are, in my opinion, essential. I desire that we should act, and act sternly." Balfour opposed the bill but admitted his entire sympathy with it, and said he did not think the bishops thoroughly realized how deep and how bitter is the feeling in large sections of the most respectable laity in the country which these Ritualistic practices had aroused. He felt intensely the peril these disloyal churchmen were bringing on the Church. Sir William Vernon Harcourt said the people were entitled to have the doors of ecclesiastical law opened to them, and added: "If you do not like this interference, disestablish the Church." The controversy tends that way. In four years just gone the bishops have made no progress in diminishing the Ritualistic practices. In spite of law and prosecutions incense is used in nearly 400 Anglican churches. In spite of Balfour's deprecation the bill passed its second reading by a vote of 139 to 51 votes. It provides that disobedient clergymen may be deprived of their living when they persist in defying episcopal authority. The Protestantism of the Church appears to be well aroused and is in overwhelming force. The Ritualists are most fanatically devoted to their cult and forms and are expected to exhibit the fortitude of martyrs. One has already resigned his London church because he would not give up the invocation of saints and the adoration of the Real Presence in the sacrament. Other London vicars persist in defying the bishops.

Two small States, Delaware and Rhode Island, have called sharp attention in recent months to the debasement of American citizenship through bribery. The subject is not a novelty in either of the small commonwealths; the practice has been notorious in both for years. In Rhode Island, Governor Garvin, in his message, says: "In a considerable number of our towns bribery has become so common and has existed for so many years that the awful nature of the crime has ceased to impress. In some towns bribery takes place openly, is not called bribery, nor considered a serious matter. The money paid to the voter, whether \$2, \$5 or \$20, is spoken of as payment for his time." In neither State is the acceptance of such payments confined either to the

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but with reference to such fundamental matters as the character of God in relation to the lost and to infants dying in infancy, that has been the source of most of the misunderstanding and misrepresentation that have troubled the Presbyterian Church for years? It is to remove such ambiguity that we need the clear and positive statements of the present overtures. Suppose Dr. Warfield was to turn himself loose upon the Bible with his principles of criticism, what a "higher critic" he would prove, what havoc would he make of the Word of God! He concludes his criticism of the Chapter on the Holy Spirit by saying that "The bewildered reader may be excused if he fancies that the words must have been scattered upon the page from a pepper box, and have stuck where they chanced to strike." We are surprised at this extravagance. Dr. Warfield has just been criticising the verbal accuracy of the overtures: is this statement a specimen of his own verbal accuracy? We must confess that we prefer the style of the overtures. Dr. Warfield was originally appointed a member of the Revision Committee. We have always regretted and do now regret that he did not accept that appointment. He could then have made his criticisms at a time when they could and would have been considered.

We reiterate that we are not maintaining that the overtures are perfect. If we could we would make some changes in them ourselves, although they would not be the changes that Dr. Warfield suggests. But we never can get a perfect Confession or revision. There always will be statements or forms of statement, commissions or omissions, that some minds will find faulty. We believe that the present overtures are about as free from such minor faults as any overtures are likely to be; that none of their imperfections touches substance and soundness of doctrine and that they are little more than verbal infelicities. Therefore we think they ought to be adopted and are sure they will be. We cannot help but feel, also, that the opponents of the present overtures are not so much opposed to these minor faults as they are opposed to revision itself, and that they are simply using these petty points to defeat the main principle. This the Church will not permit. It has its heart set on some better statement of its faith, it is profoundly in earnest in this matter, and it is bound to have the present overtures in spite of minor imperfections. Such imperfections may be removed hereafter, if they are serious enough to make it worth while to do this, but the Church will not imperil or delay revision in order to correct them now. We rejoice in the present unanimity, and do not believe it is due to inconsideration and haste, but rather believe it is born of the Spirit of God, and is due to the presence of the Lord Jesus Christ, who promised to abide with his Church and guide it into the truth.

Mr. Converse's Views.

A Philadelphia correspondent of the Congregationalist recently interviewed Mr. John H. Converse on the present evangelistic movement in the Presbyterian Church with interesting results. "No layman in Philadelphia," writes the correspondent, "is more highly respected or identified with more of its higher interests. He was ready to turn aside from his desk covered with papers to speak of the subject which lies so close to his heart. He is a large-framed, serious man, apparently less pushing and aggressive than one would think a maker of famous locomotives would be, but when it comes to effective action, either in business or in church work, I am told that his counsel and his energy are invaluable. He believes that this evangelistic movement is touching deeply the life of many Presbyterian centers throughout the country and is indirectly influencing many other communities and denominations. Forty evangelists are now in the field, and the detailing of pas-

tors for special campaigns here and there is coming to be a more prominent feature of the movement. This coming spring the committee will visit the national assemblages of all the bodies holding the Presbyterian form of government in this country, in the hope of extending the idea for which it stands. 'Do you think,' I asked, 'that the present theological harmony in your Church has helped the evangelistic movement: 'No doubt,' was the reply, 'but, on the other hand, I think the movement has helped to bring about harmony.' People who are at work for men do not dispute long over forms of statement.' That this is a sound principle is shown by the experience of missionaries on the foreign field where the differences that divide us at home fade out into common belief and brotherhood. An earnest spirit of evangelization is a powerful unifying force in the Church. John H. Converse is the right man in the right place, and Presbyterians may be pardoned for being proud of him.

Communications.

LIGHT AT EVENING TIME.

By Rev. Theodore L. Cuyler, D. D.

I once ascended Mount Washington with a party of friends on horseback, and we were overtaken by a violent storm, followed by a thick blinding mist. After our rough scramble over slippery rocks it was a woeful disappointment to find, on our arrival at the "Tip-top House," that we could not see any object two rods from the door. But late in the afternoon the clouds began to roll away, and one mountain after another revealed itself to our view. At length the sun burst forth and over-arched the valley of the Saco with a gorgeous rainbow; we came out and gazed upon the magnificent panorama with wondering delight, and as the rays of the setting sun kindled every mountain peak with gold, we all exclaimed "at evening time it shall be light!"

My experience on that mountain top is a striking illustration of the experience of God's people in all ages. Faith has had its steep Hills of Difficulty to climb, and often through blinding mists and hustling storms, Unbelief says "halt," and Despair cries "go back!" But hope keeps up its steady, cheery song, "It will be better further on." The poor old patriarch Jacob wails out that all things are against him, and that he will go down to his grave mourning. Wait a little. Yonder comes the caravan from Egypt laden with sacks of corn and bringing the good tidings that Joseph is the prime minister of Pharaoh's government! To the astonished old man at evening time it is light!

The office of faith is to cling to the fact that behind all clouds, however thick, and all storms however fierce, God is on the throne. It is the office of hope to look for the clearing of the clouds in God's good time. If we had no storms we should never appreciate the blue skies; the trials of the tempest are the preparation for the afterglow of the sunshine. We ought never to think it strange that difficulties confront us, or trials assail us; for this is but a part of our discipline, and in the end all things work for good to them whom God loveth and who trust him. It is according to God's established economy that we should be exposed to temptations, and often to trials which threaten to drive us to despair. All this is to teach us our dependence upon him. No climb of duty is so high, so steep, or so hard, but God is standing at the top! No honest work for him is ever entirely in vain. I will go farther and affirm that no honest prayer was ever yet uttered in the right spirit, and failed to get some answer; if not the thing asked for, yet some other good thing has been granted. And oh, how often God surprises us after a long day of struggles and discouragements by a glorious outburst of light at evening time!

This beautiful passage of the bright eventide is finely descriptive of a Christian old age. Some people have a pitiful dread of growing old, and count it a disgrace. They possibly think that if the line in their family Bible that records the day of their birth were subjected to the fashionable process of the "Higher Criticism," it might prove to be erroneous! But if life is spent in God's service its later years may be well described in the quaint Scotch version of the ninety-second Psalm:

And in old age when others fade,
They fruit still forth shall bring;
They shall be fat, and full of sap,
And aye be flourishing.