CREED NOT MUCH CHANGED.

FEW AMENDMENTS URGED IN THE REPORT OF THE COMMITTEE ON REVISION.

ASSEMBLY TO VOTE ON THE SUBJECT NEXT THURSDAY.

PROGRAMME FOR TO-DAY.

9 a. m.—Assembly meets for a devotional service.
9:30 a. m.—Business session, at which the work of the American Bible Society will be explained.
10 a. m.—Report on the work of the Board of Ministerial Relief.
12:40 p. m.—Reception at the building of the American Tract Society, at Nassau and Spruce sts.
3:45 p. m.—Reception at the New-York University, on University Heights.
8 p. m.—Popular meeting in the Fifth Avenue Church in the interest of the Board of Aid for Colleges and Academies and Woman's Board of Home Missions.

Uzzah will not need to steady the ark. The oxen have not stumbled. The cart is in no danger. The doctrines of election and infant salvation, which were good enough for the Presbyterian fathers, satisfy their children. Non-elect infants did not die in the seventeenth century; if they had a great deal of trouble would have been spared the theologians and the makers and executors of civil and criminal laws for two hundred and fifty years. Presbyterians have never been fatalists on the one hand, nor believers in the proverb that the place of departed spirits was paved with anything else than good intentions. All children dying before moral responsibility is reached are saved—this is to be the twentieth century message. Footnotes are to be added to the Confession of Faith in language so simple that any wayfaring man—Presbyterian, Episcopalian, Unitarian or unbeliever—mad read as he runs a positive statement concerning the Presbyterian doctrines of election and infant salvation. The Westminster divines and the revision committee reported yesterday are not at variance. There is one note, and not two, in the symbols of 1650 and 1902.

The disturbing doctrines in the Westminster Creed which have called forth the revision movement of recent years are not to be changed, if the report of the committee presented to the General Assembly yesterday is adopted. Two or three sections are to be softened somewhat; the Pope of Rome, for instance, will not be termed "anti-Christ," but but instead his claim to be the vicar of Christ and the head of the Church, will be declared to be "unscriptural, without warrant and fact, and a usurpation dishonoring to the Lord Jesus Christ." The term is changed somewhat, but the meaning does not vary greatly. The same is true in regard to the section dealing with works done by unregenerate men. They are no longer called "displeasing to God," but it is affirmed of them that "they come short of what God requires, and do not make any man meet to receive the grace of God."

DOCTRINE OF ELECTION REMAINS.

But the doctrine of election, the statement that God ordains "whatsovere comes to pass," is not to be softened, but instead the footnote will declare that the high doctrines of the decrees of the Almighty are held in harmony with other doctrines maintained by the Church—that God loves all mankind, that He sent His Son to save the world and that He is ready to bestow His saving grace on all who seek it. If men are lost it is not due to the desire of the Almighty, but the responsibility for their loss rests wholly upon themselves. So important is the footnote regarding the section containing the elect infant clause that it is reproduced herewith:

"Chapter X, Section III, is not to be regarded as teaching that any who die in infancy are lost. We believe that all who die in infancy are included in the election of grace, and are regenerated and saved by Christ through the Spirit, Who works when and where and how He pleaseth."

The Confession is made more complete, or, rather, special doctrines are emphasized more fully in the proposed chapters on the Holy Spirit and the love of God and missions. It seems, from conversations with the commissioners, as though the overtures on the Confession would be ordered transmitted to the presbyteries for their approval. It is the opinion of the revision people that a great deal has been gained by the new chapters, the footnotes and the verbal changes in two or three sections. It is the opinion of the conservatives, as those opposed to revision are termed, that so little has been suggested by the committee that no harm can be done in adopting the suggestions made. Relief will be given to some people, and the doctrines which have made the Presbyterian Church a power on every continent where its doctrines have been proclaimed will be preserved, and this without sacrificing the cardinal doctrines of Calvinism.

ARTICLES OF THE BRIEF STATEMENT.

The Brief Statement of the Reformed Faith has sixteen articles, each beginning with the words "We believe," and while the document is called a "statement" it might justly be termed a short creed. It treats of God, Revelation, the Eternal Purpose of the Almighty, the Creation, the Sin of Man, the Grace of God, Election, Jesus Christ, Faith and Repentance, the Holy Spirit, the New Birth and the New Life, the Resurrection and the Life to Come, the Law of God, the Church and the Sacraments, the Last Judgment, and Christian Service and the Final Triumph.

The report of the committee shows that the members felt that the Brief Statement "should be made with the view to inform and enlighten the people in regard to the significance and religious meaning of the Reformed Faith, and not with the view of becoming a test of orthodoxy for ministers, elders and deacons." When the statement is discussed, next Thursday, it is probable that some of the speakers will call attention to this feature of the report. A brief statement, to be used as a pastors' manual, and a new creed, which may be substituted for the present Confession, have wholly different purposes, and some steps may be taken to prevent the manual from becoming a test of orthodoxy for office bearers.

GREETING FROM UNION SEMINARY.

Union Seminary sent a very cordial invitation to the members of the General Assembly to visit its building in Park-ave. and to make such use of the library and other rooms as might be convenient for the commissioners. The invitation was heartily accepted, and Dr. van Dyke and Dr. Moffat will so inform the acting president of the faculty. At the same session in which this kindly interchange of feelings took place Dr. Wilton Merle Smith strongly condemned the suggestion that members of the New-York Presbytery had been unkind to a student coming from Union Seminary for licensure. He spoke earnestly concerning the statement that the student had been treated unfairly, and that because of this treatment in the Presbytery his death was hastened. Dr. Smith said:

You who have been here for a few days have doubtless read of the death of a young student, and I think it is only fair to our beloved Church and to our presbytery to say to you, my brethren, that there never was an examination of a student of our presbytery conducted with more fairness than was the examination of that particular young student, and after the examination was concluded I took occasion to comment upon that very fact before the presbytery adjourned.

The Rev. Dr. S. Hall Young, of Alaska, in the morning presented a gavel to the moderator made from the tusk of a Behring Sea walrus. Dr. van Dyke replied to the address of Dr. Smith and to that of Dr. Stevenson and to the presentation of the gavel in a happy address, saying that the addresses of Dr. Smith and Dr. Stevenson were a fair representation of the New-York Presbytery. He emphasized the work which Dr. Smith had done in the Central Church, and that done by Drs. Hall and Purves in the Fifth Avenue Church, and now taken up by their strong, true and lovable successor—Dr. Stevenson. Referring to the condition of the New-York streets, he said the town was just like a mining camp, and expressed the hope that no member would fall into any subway or get tangled up in any wires. The gavel from Alaska spoke to him of the great out of doors which he loved so much, declaring that he was more of a hunter than an ecclesiastic. The gavel, he said, was made from a tooth—"Let it be the only tooth shown in the assembly," he added, impressively. "It is white, let us keep the record clean. It is strong; let us not flinch nor swerve nor be turned aside from our forward course."

REPORT ON EVANGELIZATION.

The report of the committee on evangelization presented by John A. Converse, of Philadelphia, a successful business man and an elder of a Presbyterian Church in that city, made a deep impression. Mr. Converse believed in the work of that committee last year to the extent of $25,000, and promises a similar check for that work the coming year. The addresses of Drs. John Balcom Shaw and Wilton Merle Smith, of this city, and Robert Hunter, of Philadelphia, were of a high order. Even the creed discussion to take place next week was declared to be of secondary importance to the great work of saving lost men—the purpose of the committee headed by Mr. Converse.

There are a large number of religious editors attending the assembly. At the noon recess yesterday they were entertained at luncheon by the press committee, of which the Rev. Dr. Charles A. Stoddard is chairman. The officers of the assembly and several editors of religious papers in the city were also present. Brief addresses were made by Dr. Stoddard, Dr. van Dyke, Dr. W. H. Roberts, the stated clerk, and Dr. W. H. Ward, of "The Independent." Dr. Charles A. Dickey closed the pleasant hour.

The reception at the Presbyterian Building in the afternoon closed a busy and eventful day. Everything about the fine structure, the home of the three boards of the Church, was shown except the mortgage; it was rumored that Dr. Holmes, of Pittsburg, had carried it away for burning, but the rumor was probably premature—he will have that pleasure, it is confidently believed, at no distant day.

The meeting in the evening in the interest of the board of publications and Sabbath school work was popular in every sense. The singing of the children under the leadership of Dr. H. R. Palmer, of the Broome Street Tabernacle, was especially commendable.

THE REVISED CONFESSION.

REPORT OF THE COMMITTEE READ AT THE MORNING SESSION.

The report of the special committee on the revision of the Confession of Faith was read early in yesterday morning's session of the Presbyterian General Assembly. This is the report in which a large share of the interest in the assembly's present meeting is centred. It is expected to create a great deal of discussion before final action upon it is taken by the Assembly. Thursday of next week has been set apart for the discussion.

Two divisions of the work assigned to the committee are covered in the report. One division includes suggestions for revisions of specified parts of the Confession of Faith. These are submitted to the Assembly with a view to their subsequent adoption or rejection by the presbyteries and by the General Assembly, as provided for in the Form of Government. There are eleven of these overtures. The third recommends that Chapter X, Section 3, of the Confession of Faith, "is not to be regarded as teaching that any who die in infancy are lost," and the following expression of belief is added:

We believe that all dying in infancy are included in the election of grace, and are regenerated and saved by Christ through the Spirit, who works when and where and how He pleases.

The seventh overture suggests a modification of Chapter XXV, Section 6, of the Confession of Faith, which refers to the Pope as "anti-Christ." The suggested substitute for the section is the following:

The Lord Jesus Christ is the only head of the Church, and the claim of any man to be the vicar of Christ and the head of the Church, is unscriptural, without warrant in fact, and is a usurpation dishonoring to the Lord Jesus Christ.

The ninth overture suggests the addition of a new chapter, to be entitled "Of the Holy Spirit," and the tenth suggests the addition of a chapter to be entitled "Of the Love of God and Missions."

In the second division of the report there is submitted to the Assembly "a brief statement of the Reformed Faith," which, the committee says, has been prepared, as directed by the Assembly, "with the view to inform and enlighten the people in regard to the significance and religious meaning of the Reformed Faith and not with the view of becoming a test of orthodoxy for ministers, elders and deacons."

The statement is as follows:

BRIEF STATEMENT OF THE REFORMED FAITH.

OF GOD.

ARTICLE I.—We believe in the ever living God, who is a Spirit and the Father of our spirits; infinite, eternal, and unchangeable in His being and perfections; the Lord Almighty, most just in all His ways, most glorious in holiness, unsearchable in wisdom and plenteous in mercy, full of love and compassion, and abundant in goodness and truth. We worship Him, Father, Son and Holy Spirit, three persons in one Godhead, one in substance and equal in power and glory.

OF REVELATION.

ARTICLE II.—We believe that God is revealed in nature, in history and in the heart of man; that He has made gracious and clearer revelations of Himself to Men of God who spoke as they were moved by the Holy Spirit; and that Jesus Christ, the Word made flesh, is the brightness of the Father's glory and the express image of His person. We gratefully receive the Holy Scriptures, given by inspiration, to be the faithful record of God's gracious revelations and the sure witness to Christ, as the Word of God, the only infallible rule of faith and life.

OF THE ETERNAL PURPOSE.

ARTICLE III.—We believe that the eternal, wise, holy, and loving purpose of God embraces all events, so that while the freedom of man is not taken away nor is God the author of sin, yet in His providence He makes all things work together in the fulfilment of His sovereign design and the manifestation of His glory; wherefore, humbly acknowledging the mystery of this truth, we trust in His protecting care and set our hearts to do His will.

OF THE CREATION.

ARTICLE IV.—We believe that God is the creator, upholder and governor of all things; that He is above all His works and in them all; and that He made man in His own image, meet for fellowship with Him, free and able to choose between good and evil, and forever responsible to his Maker and Lord.

OF THE SIN OF MAN.

ARTICLE V.—We believe that our first parents, being tempted, chose evil, and so fell away from God and came under the power of sin, the penalty of which is eternal death; and we confess that, by reason of this disobedience, we and all men are born with a sinful nature, that we have broken God's law, and that no man can be saved but by His grace.

OF THE GRACE OF GOD.

ARTICLE VI—We believe that God, out of His great love for the world, has given His only begotten Son to be the Saviour of sinners, and in the Gospel freely offers His all-sufficient salvation to all men. And we praise Him for the unspeakable grace wherein He has provided a way of eternal life for all mankind.

OF ELECTION.

ARTICLE VII—We believe that God, from the beginning, in His own good pleasure, gave to His Son a people, an innumerable multitude, chosen in Christ unto holiness, service and salvation; we believe that all who come to years of discretion can receive this salvation only through faith and repentance; and we believe that all who die in infancy, and all others given by the Father to the Son who are beyond the reach of the outward means of grace, are regenerated and saved by Christ through the Spirit, who works when and where and how He pleases.

OF OUR LORD JESUS CHRIST.

ARTICLE VIII—We believe in and confess the Lord Jesus Christ, the only Mediator between God and man, who being the Eternal Son of God, for us men and for our salvation became truly man, being conceived by the Holy Ghost and born of the Virgin Mary, without sin; unto us He has revealed the Father, by His Word and Spirit making known the perfect will of God; for us He fulfilled all righteousness and satisfied eternal justice, offering Himself a perfect sacrifice upon the cross to take away the sin of the world; for us He rose from the dead and ascended into heaven, where He ever intercedes for us; in our hearts, joined to Him by faith, He abides forever as the indwelling Christ; over us, and over all for us, He rules; wherefore, unto Him we render love, obedience and adoration as our Prophet, Priest and King forever.

OF FAITH AND REPENTANCE.

ARTICLE IX—We believe that God pardons our sins and accepts us as righteous, solely on the ground of the perfect obedience and sacrifice of Christ, received by faith alone; and that this saving faith is always accompanied by repentance, wherein we confess and forsake our sins with full purpose of, and endeavor after, a new obedience to God.

OF THE HOLY SPIRIT.

ARTICLE X—We believe in the Holy Spirit, the Lord and Giver of Life, who moves everywhere upon the hearts of men, to restrain them from evil and to incite them unto good, and whom the Father is ever willing to give unto all who ask Him. We believe that He has spoken by holy men of God in making known His truth to men for their salvation; that, through our exalted Saviour, He was sent forth in power to convict the world of sin, to enlighten men's minds in the knowledge of Christ, and to persuade and enable them to obey the call of the Gospel; and that He abides with the Church, dwelling in every believer as the spirit of truth, of holiness and of comfort.

OF THE NEW BIRTH AND THE NEW LIFE.

ARTICLE XI—We believe that the Holy Spirit only is the author and source of the new birth; we rejoice in the new life, wherein He is given unto us as the seal of sonship in Christ, and keeps loving fellowship with us, helps us in our infirmities, purges us from our faults, and ever continues His transforming work in us until we are perfected in the likeness of Christ, in the glory of the life to come.

OF THE RESURRECTION AND THE LIFE TO COME.

ARTICLE XII—We believe that in the life to come the spirits of the just, at death made free from sin, enjoy immediate communion with God and the vision of His glory; and we confidently look for the general resurrection in the last day, when the bodies of those who sleep in Christ shall be fashioned in the likeness of the glorious body of their Lord, with whom they shall live and reign forever.

OF THE LAW OF GOD.

ARTICLE XIII—We believe that the law of God, revealed in the Ten Commandments, and more clearly disclosed in the words of Christ, is forever established in truth and equity, so that no human work shall abide except it be built on this foundation. We believe that God requires of every man to do justly, to love mercy, and to walk humbly with his God; and that only through this harmony with the will of God shall be fulfilled that brotherhood of man wherein the kingdom of God is to be made manifest.

OF THE CHURCH AND THE SACRAMENTS.

ARTICLE XIV—We believe in the Holy Catholic Church of which Christ is the only head. We believe that the Church Invisible consists of all the redeemed, and that the Church Visible embraces all who profess the true religion together with their children. We receive to our communion all who confess and obey Christ as their divine Lord and Saviour, and we hold fellowship with all believers in Him.

We receive the sacraments of baptism and the Lord's Supper, alone divinely established and committed to the Church, together with the Word, as means of grace; made effectual only by the Holy Spirit, and always to be used by Christians with prayer and praise to God.

OF THE LAST JUDGMENT.

ARTICLE XV—We believe that the Lord Jesus Christ will come again in glorious majesty to judge the world and to make a final separation between the righteous and the wicked. The wicked shall receive the eternal award of their sins, and the Lord will manifest the glory of His mercy in the salvation of His people and their entrance upon the full enjoyment of eternal life.

OF CHRISTIAN SERVICE AND THE FINAL TRIUMPH.

ARTICLE XVI—We believe that it is our duty, as servants and friends of Christ, to do good unto all men, to maintain the public and private worship of God, to hallow the Lord's Day, to preserve the sanctity of the family, to uphold the just authority of the State, and so to live in all honesty, purity and charity, that our lives shall testify of Christ. We joyfully receive the Word of Christ, bidding His people go into all the world and make disciples of all nations, and declare unto them that God was in Christ reconciling the world unto Himself, and that He will have all men to be saved and to come to the knowledge of the truth. We confidently trust that by His power and grace, all His enemies and ours shall be finally overcome, and the kingdoms of this world shall be made the kingdom of our God and of His Christ. In this faith we abide; in this service we labor; and in this hope we pray,

Even so, come, Lord Jesus.

The report was signed by the full committee, as follows:

HENRY COLLIN MINTON, chairman.	J. ROSS STEVENSON.
CHARLES A. DICKEY.	D. W. MOFFAT.
HERRICK JOHNSON.	S. B. M'CORMICK.
SAMUEL J. NICCOLLS.	JOHN M. HARLAN.
D. W. FISHER.	DANIEL R. NOYES.
WILLIAM M'KIBBIN.	E. W. C. HUMPHREY.
GEORGE B. STEWART.	WILLIAM R. CRABBE.
S. P. SPRECHER.	JOHN E. PARSONS.
HENRY VAN DYKE.	ELISHA A. FRASER.
JOHN DE WITT.	JOHN W. FOSTER.
	CHARLES T. THOMPSON.

Dr. De Witt took three exceptions to the report in signing it. He was opposed to a verbal amendment of the seventh section of Chapter XVI of the Confession, regarding works done by unregenerate men; he thought it was "unwise to erect into a church doctrine our belief that all who die in infancy are saved," and he thought the second sentence of Article X of the Brief Statement did not accurately state the reformed faith regarding the Holy Spirit. Dr. Stevenson resigned from the committee, after signing the report, because of his transfer to the New-York Presbytery.

APPLAUSE FOR THE REPORT.

Dr. Minton, the chairman of the committee, took about forty-five minutes yesterday morning in reading the report. Nearly all the commissioners were in their seats, and the galleries were filled with people, among whom were many women.

At the close of the reading a strong wave of applause broke from the audience. Still there were many elderly men who sat with set faces and took no part in the applause.

John H. Converse, an elder from the Philadelphia Presbytery, made a motion that the report be accepted. This motion was adopted.

The Rev. Dr. David G. Wylie, pastor of the Scotch Presbyterian Church of this city, moved that the report be adopted. This motion was laid on the table, and on motion of Dr. Minton the discussion of the report was set for next Thursday, at 10 a. m., and on further motion of Dr. Minton it was resolved that at that time the discussion of the report should be continued until the subject was exhausted, and the vote taken, so that the discussion of creed revision would then take precedence over all other business.

Dr. Smith referred to the recent examination of young Vincent Noll, who died last week, after having been rejected by the New-York Presbytery, to which body he applied for a preacher's license. He asserted that it was only due to the New-York Presbytery to say that young Noll had been treated in a most kind and considerate manner at the hands of that body. He lauded the Presbytery of New-York as a body broadminded, and imbued with the true spirit of Christ in as high a measure as any other presbytery in the country. He added that there was never a time when the outlook for Presbyterianism in the city was more favorable than at the present time.

The Rev. Dr. S. Hall Young, a missionary from Alaska, then presented to Dr. van Dyke a gavel made of a walrus tusk from the shores of Behring Strait. It was a stout and ablebodied gavel.

Dr. van Dyke expressed his thanks for the trophy from the Far North. He said he also felt grateful for the welcome extended through Dr. Stevenson and Dr. Smith. He spoke of the work of the Home Missionary Society, and said New-York needed its attention, as, notwithstanding its many virtues, it was still "a heathen and foreign town, even if it is a Presbyterian town."

At the beginning of the morning session of the General Assembly, the Rev. Dr. J. Ross Stevenson made an address of welcome as pastor of the Fifth Avenue Presbyterian Church, in which the sessions are held. He said he wanted to welcome the General Assembly to his church and to the city. He paid a fervent tribute to the late Dr. Purves and the late Dr. Hall, his predecessors in the pastorate of the Fifth Avenue church. He added:

The Episcopalian Church to-day is using Presbyterian material in their pulpits, and I believe to their advantage. When you take into consideration the number of Presbyterians used in Episcopalian pulpits and in pulpits of the Dutch Reformed Church, I think we can say that in welcoming you to New-York we welcome you to a veritable Presbyterian stronghold. It is for you to make it stronger yet.

The Rev. Dr. Wilton Merle Smith, moderator of the New-York Presbytery, welcomed the commissioners on the part of that body.

GET READY FOR AN EXPLOSION.

"This is not a city of which we are very proud at present," said Dr. Smith. "Our streets are everywhere torn up with that pernicious nuisance known as the subway. And I warn you that there is a sufficient amount of dynamite stored in the immediate vicinity of each of our leading hotels to blow the entire assembly into smithereens. If you have not made your wills, or if you have not been in the habit of saying your prayers regularly, these are matters that ought to be attended to."

After the report of the committee on revision had been received, a report from the committee on ministerial relief was read by its chairman, Supreme Court Justice William P. Potter, of Pittsburg. The report, which was adopted, recommended the increase of the fund of the Board of Relief, now amounting to over $1,500,000, and calls upon the churches to raise an aditional sum of $1,000,000.

The report on Sabbath observance, it was announced, would be made the second order of business on Friday morning.

Owing to a misunderstanding, the Rev. Dr. Richard S. Holmes asked to have the reading of the report on the Presbyterian Building postponed until Friday morning, when the report will be in a clear and concise shape. The request was granted.

The report on "The Assembly Herald" was read by the Rev. Dr. A. Woodruff Halsey, secretary of the Board of Foreign Missions, and was adopted. It stated that the expenses of the publication last year amounted to $16,119, and were $2,557 in excess of the receipts.

An invitation from the Union Theological Seminary to the members of the assembly to visit the building and make use of its facilities was read and accepted with thanks.

Reports on church statistics, on the Omaha Theological Seminary and on the printing of minutes of the General Assembly were read and adopted before the end of the morning session.

Before the adjournment, Daniel R. Noyes, of St. Paul, Minn., was appointed vice-moderator. He made a short speech.

A WONDERFUL CITY.

Description of the wonderful city of Dalny, Russia, the new commercial seaport in Manchuria, which the Czar had actually built to order in the last two years. It has a population of 50,000, and its architecture is a mixture of all styles. Fine six column picture of this city in to-morrow's Tribune.

THE STANDING COMMITTEES.

The new standing committees of the Presbyterian General Assembly were announced last evening by Dr. Roberts, the stated clerk. They are the following:

BILLS AND OVERTURES.—Ministers, William R. Taylor, H. G. Mendenhall, N. H. Miller, J. M. Jenkins, A. B. Riggs, David Howell, George C. Lamb, John R. Sutherland, David R. Kerr, C. C. Weith and H. C. Minton; elders, John C. Churchill, Silas B. Brownell, Judge William M. Lanning, Robert Pitcairn, J. R. Hogg, E. R. Perkins, R. P. Hamilton, William F. Tait, W. B. Minnis, C. G. Emerson and Dr. J. Soule.

JUDICIAL COMMITTEE.—Ministers, Charles A. Richmond, Howard Duffield, T. A. McCurdy, James D. Moffat, J. Gray Bolton, John S. Plumer, J. E. Brown, Duncan C. Milner, Francis Lee Goff, Theodore Bracken and F. L. Hayden; elders, Joseph C. Batcheller, Jeremiah Baker, L. A. Depue, John H. Converse, W. W. Warwick, E. A. Fraser, W. A. Fund, W. H. Hart, Warren Switzler, J. E. Monroe and H. N. Gustin.

CHURCH POLITY.—Ministers, Howard Cornell, Samuel T. Carter, Donald C. McLeod, David Tully, Warran H. Wilson, Franck C. Colvin, Thomas H. Cleland, C. G. Sterling, A. Christy Brown, J. M. Whitlock and R. F. Maclaren; elders, S. B. Howe, A. P. Ketcham, George A. Blake, James A. Thompson, Joseph Matchette, Albert F. Remy, J. W. Nourse, Calvin Rayburn, William A. Wheatley, J. R. Ralston and H. W. Hale.

HOME MISSIONS.—Ministers, William Hogarth Tower, Wilson Phraner, R. Hilliard Gage, R. S. Holmes, Charles Lee, H. J. Steward, Henry W. Johnson, S. A. Glasgow, Samuel C. Palmer, M. H. McLeod and J. C. Willett; elders, Garret G. Lansing, Edwin Bulkley, Caleb S. Davis, William H. Ridgeway, Foster Copeland, J. M. Campbell, Henry Phelps, C. Bayless, Judge R. M. Crothers, J. D. Langford and Robert Henderson.

FOREIGN MISSIONS.—Ministers, Charles N. Frost, Courtenay H. Fenn, J. W. McIvaine, David R. Workman, J. O. Pierce, L. H. Davis, J. Beveridge Lee, J. C. McClintock, J. S. Butt, A. B. Martin and Henry B. Gage; elders, G. W. Pierson, George H. Chase, William A. Torrey, A. J. Davis, Horace C. Hand, E. Loudenslager, Thomas C. Day, D. F. Graham, S. S. McLaughlin, D. W. France and J. P. Galbreath.

EDUCATION.—Ministers, George H. Gardner, David G. Wylie, L. C. Wainwright, H. D. Lindsay, James Moore, R. A. McKinley, J. B. Garrett, John H. Hatfield, John G. Newman, W. W. Smith and A. J. Montgomery; elders, Albert B. Tobey, Charles G. Rockwood, R. L. Douglass, Charles E. Murray, M. C. Hopewell, E. W. Ellsworth, Charles A. Page, M. L. Millspaugh, Dr. Robert McConaughy, J. M. Reid and Dr. E. A. Sturge.

PUBLICATION AND SABBATH SCHOOL WORK.—Ministers, Halsey B. Stevenson, David O. Irving, S. J. Onque, J. Frederick Dripps, W. F. Cellars, John Redpath, George P. Magill, John R. Vance, A. C. McCauley, J. D. Catlin and J. W. Lundy; elders, H. M. McPherson, John H. Dey, Joseph L. Osmond, R. R. Moore, James F. Magee, J. Q. A. Campbell, P. H. Clugston, John G. Reynolds, Dr. Richard W. Colville and J. M. May.

CHURCH ERECTION.—Ministers, David Winters, A. C. McMillan, Isaac H. Condit, Henry Bain, Augustus C. Shaw, Charles E. Tefford, Charles E. Huffer, Oliver C. Johnson, Cyrus C. Armstrong, W. S. Wilson and Telesphore Brouillette; elders, William J. Donovan, P. H. Hoffman, N. O. Stokes, John A. Canan, W. B. Jones, M. A. Trowbridge, John E. Houston, A. M. Loomis, A. G. Burr, W. A. Blackburn and George Malcolm.

THEOLOGICAL SEMINARIES.—Ministers, Jay T. Badgley, James F. Riggs, John L. Allison, James W. Gilland, F. S. Arnold, Gilbert Torbet, H. F. McK. Ross, William H. Ensign, W. H. Kearns, H. L. Moore and James Curry; elders, David L. Sharp, George Calder, Thomas W. Synnott, S. P. Harbison, De B. K. Ludwig, M. B. Carleton, M. D., F. P. Vail, Thomas Templeton, Joseph G. White, John L. Morrison and Walter Mann.

MINISTERIAL RELIEF.—Ministers, George F. Walker, George F. Pentecost, B. R. Foster, Thomas Parry, I. J. Lansing, John W. Cummins, Thomas G. Pearce, William MacKay, William C. Atwood, A. M. Reynolds, Thomas MacGuire; elders, Henry C. Ellinwood, Calvin B. Orcutt, I. L. Kent, Robert J. Linton, A. J. Harter, R. D. Garner, F. A. Watkins, Charles W. Dodd, W. C. McLean, Alexander Smith, Charles Curtis.

FREEDMEN.—Ministers, H. H. Kellogg, Isaiah Hopwood, I. J. Melton, Samuel A. Martin, J. W. Wilson, S. H. Edgecumbe, F. D. McRae, L. M. Beebe, F. J. Hibbard, E. G. Haymaker, W. S. Whiteside; elders, F. G. Goodale, F. W. Dillingham, Benjamin R. Kelty, Selman Wells, Z. T. Kellar, George Neff, Alick Fulton, Dr. F. A. Sabin, Dr. Charles Thomas, Charles A. Stewart, Francis Chalmers.

AID FOR COLLEGES.—Ministers, Silas Persons, Wilton Merle Smith, Frank Lukens, Hugh L. Hodge, M. H. Anderson, S. P. Sprecher, Charles E. Kircher, S. H. Hyde, J. Calvin Ely, John C. Miller, G. W. Giboney; elders, Lucius B. Smith, H. W. Clouse, S. B. Pride, Dr. T. M. Livingston, Henry F. Bowlus, S. W. Glasgow, Dr. J. A. Rowles, William L. Brown, H. M. Foley, A. F. Romig, Martin Hoover.

CORRESPONDENCE.—Ministers, J. Lyon Caughey, C. W. McCleary, A. M. Caldwell, J. S. Roddy, D. E. Jones, R. K. Wharton, Jacob V. Hughes, Enoch B. Linn, J. P. Williamson, C. F. Richardson and Richard Messenger; elders, Martin Luther, Frank H. Hotchkiss, John G. Conner, I. N. Taylor, M. Bitler, Myron E. Dennison, J. P. Ward, M. D.; Thomas L. Fansler, W. H. Averill, S. M. Smith and S. S. Shields.

BENEVOLENCE.—Ministers, George Dugan, H. B. Sayre, John H. Freeman, R. L. Alter, James A. Little, Walter J. Clark, William Carson, Arthur B. Cooper, William Carter, C. E. B. Ward and Adolph Haberly; elders, William L. Bundy, Nathan T. Post, J. M. T. Finney, Alfred Hayes, C. C. Alexander, W. B. Thomas, D. R. Noyes, E. Lynde, S. D. Love, V. S. Search and W. A. Moore.

NARRATIVE.—Ministers, Murray H. Gardner, N. I. Sproul, W. A. Scott, William Gibb, J. F. Slagle, W. B. Jennings, John Copeland, Edward N. Ware, Theodore Morning, H. S. Little and Donald M. Gillies; elders, Charles L. Hubbard, S. S. McCurdy, Anthony F. O'Donnel, W. T. N. Wallace, James Grant, Edwin M. Kennedy, H. E. Loomis, James A. Logan, Philip M. Ogan, W. Carlyle and M. R. Ross.

TEMPERANCE.—Ministers, David L. Roberts, D. Stuart Dodge, Joseph Howell, E. P. Robinson, William Hutton, Francis A. Kerns, Frank Palmer, Thomas R. White, Isaac H. Polhemus, L. C. Denise and J. M. Cornelison; elders, Hubert S. Wilber, George B. Studley, W. P. Evans, A. K. Argue, E. L. Hill, C. G. Strong, Charles W. Lomas, Charles Kyle, A. F. Norton, Elmer Cox and H. M. Taylor.

LEAVE OF ABSENCE.—Ministers, N. Foster Brown, John D. Stokes, R. W. Holman, James B. Lyle, C. E. Walker, M. M. Allen, Louis G. Jongeneel, E. Benson, H. P. V. Bogue, A. Kistler and George C. Butterfield; elders, Dr. James T. Sweetman, R. McWilliams, Judge John Rellstab, Robert L. Park, W. D. Bolles, W. C. Bracken, J. H. Kelley, James Hay, William A. Nixon, W. Baird and G. W. Shannon.

MILEAGE.—Elders, Cheney Whitney, Arthur Boyd, Caleb S. Davis, F. K. Ployer, Richard Folsom, J. G. Selden, M. McDonald, C. E. Boude, J. W. Sweat, J. S. Cromb and Guy W. Campbell.

FINANCE.—Elders, Archibald Buchanan, John T. Terry, Robert M. Anderson, G. S. Campbell, I. S. Varrick, L. H. Severance, W. W. Alder, William E. Hunter, N. L. Curry, James D. Husted and G. L. Lindsley.

YACHT AND BOAT CLUBS.

The various yachting, rowing and canoeing clubs which line the shores of Gravesend Bay have at last awakened for their season of pleasure. Interesting story, with pictures of most of the clubs, in to-morrow's Tribune.

HOME MISSION MEETING.

WOMEN TELL OF THEIR WORK IN VARIOUS FIELDS, AND CALL FOR ONSET AGAINST MORMONISM.

The thirty-third annual meeting of the Woman's Board of Home Missions of the Presbyterian Church was held yesterday in the Central Church, No. 220 West Fifty-seventh-st. The meeting was preceded by a devotional service, conducted by Mrs. Yeisley, of Hudson, N. Y. At 10 o'clock Mrs. Darwin R. James took the chair and formally opened the meeting. The church was crowded with an enthusiastic congregation of delegates, who came from all parts of the United States, representing the synods and presbyteries of the denomination.

Dr. George F. McAfee, superintendent of schools, delivered his report, and congratulated the women on the completion of another year of successful work; he stated that the board supported 145 schools in twenty-three States and Territories, including Porto Rico and Cuba, with 488 missionaries and teachers. He spoke of the need of this mission work, and described Mormonism as a cancer on the body politic of no small proportions, which had for its object the destruction of evangelistic, religious and civil liberties. The evangelical school work of the Woman's Board, he said, was the surgeon that would cut out and cure the cancerous growths of superstition.

The financial report was given by the treasurer, Miss S. F. Lincoln. The total amount received during the year was $416,081. Of this, $25,000 was for evangelization, $305,533 for teachers' salaries and maintenance of schools, and $65,805 for freedmen's work. The board has school buildings and property valued at $875,000. The reports of Mrs. J. F. Pingry, acting secretary of the board, and Miss M. J. Petrie, secretary of young people's work, were most encouraging.

In her annual address the president reviewed the work of the board since the last annual meeting held here eighteen years ago.

"Our work is among the exceptional populations, and we can truly say that the sun never sets on our home mission stations, for they reach from Porto Rico to Alaska," she said. She gave as the thought for the new year, "This one thing I do: I press forward in the work—our land for Christ."

Mrs. Finks, the Editor of "The Home Mission Monthly," said that the magazine had gained one thousand new subscribers during the year, and its financial condition warranted the turning of $5,000 into the treasury of the Woman's Board. She urged that the women of the Church should remain loyal in their support of the official organ of the board.

There were many missionaries from the field who spoke earnestly on behalf of their work. Mrs. Tillie K. Paul, a native Alaskan, gave the story of her life. Once a heathen girl, brought up in a communal house and taught all the old heathen rites of her people, she was finally sent to a mission school, and was converted while under Mrs. McFarland's care. She was married while very young, and, with her husband, entered the service of the home board, and is still a faithful worker, who carries the needs of her people very close to her heart. She pleaded most earnestly for Killisnoo, a village eighty miles from Sitka, where there is no established mission.

Dr. Grace Williams Atkins represented the work done in San Juan, Porto Rico. She is the only woman physician practising in the island, and has treated from five thousand to six thousand in the sixteen months she has been there. She earnestly pleaded for a hospital where she could treat the very sick and the very poor, as it was impossible to get proper care for her patients in the miserable native shacks of the people.

Mrs. Herndon told of the work at Tucson, Ariz., where 150 Pima and Papago boys and girls are being educated. The first graduating class finish their work this year, and is composed of four Pima boys.

Miss Frost, a missionary working among the Bannocks and Shoshones, told the story of the organization of the native church, now numbering seventy-one members. The interest of the audience was aroused when they learned of the need of a well of pure water on the mission grounds. Under the leadership of Mrs. Hamlin, of Washington, the money necessary for this purpose was raised at once.

Miss Fish told of the work done among the mountaineers, and Miss Prudence Clark of that among the Mexicans of New-Mexico and Arizona.

Miss Serena Wilson said that Mormonism was spreading in all the States, and that there was a crisis pending in Utah. It was a mistake to think that Mormonism was dying out, for the Church was sending out two thousand missionaries and was opposing Christian schools and Christian influence everywhere. She said that the battleground of home mission was to be in Utah. Herself a convert from a Mormon family, she urged that Christian women should send more workers into Mormon strongholds and remember that the system was corrupt, though the people were much purer than their system.

The freedmen's department was represented by the secretary, Mrs. Palmer, and Mrs. Marquis, of Chester, S. C. Mrs. Palmer reported 2,069 contributing societies, and said that of the amount subscribed for the department $86,812 came from freedmen themselves.

The meeting was closed at 4:30 p. m., so that the delegates could attend the reception in the Presbyterian Building given by the Board of Home Missions.

COLORED EVANGELIZATION GROWS.

STILLMAN INSTITUTE PROGRESSING, AND HAS DONE GOOD WORK.

Jackson, Miss., May 16.—The report of the committee on colored evangelization was presented to the General Assembly of the Presbyterian Church in the United States at its morning session. The report showed an encouraging development in every branch of the committee's work.

At the Stillman Institute, which is a school for training colored ministers, the students are to be put on their own resources on the following general plan:

The committee will provide the land, the buildings, the necessary implements, stock and all necessary teachers, and the students will be expected to furnish the labor, fertilizers, seed, etc., and to have the proceeds from their farming.

Dr. Russell C. Reid, of Richmond, Va., presided. A telegram of greeting and congratulation from the General Conference of Methodists at Dallas, Tex., was read. Dr. H. H. Hayes, of West Virginia, financial agent of the home and school at Fredericksburg, Va., made a report showing the good work done by this young institute.

A PICTURESQUE SUBURB.

On the far side of the second Orange Mountains is the village of Essex Fells, where many New-Yorkers have their summer homes. We present a whole page of these pretty country houses in The Tribune to-morrow.

"GO AFTER THE PEOPLE."