AN AFFIRMATION

designed to safeguard the unity and liberty of the Presbyterian Church in the United States of America

> with all signatures and the Note Supplementary

POM 13X 8955 ,A256d 1924

May 5, 1924

The Jacobs Press Auburn, N. Y. In issuing for the second time the Affirmation, first published in January 1924, the Conference Committee is fulfilling its promise to publish all signatures received up to April 15th. That the record may be complete, the Note Supplementary, issued in March, is also included. The Committee urges on the attention of the ministers and people of the Presbyterian Church in the United States of America these considerations:

- 1. The number of signatures, 1274, is far greater than the Committee had anticipated. Furthermore, the Committee has certain knowledge, through many letters and conversations, that beside the signers there are in our church hundreds of ministers who agree with and approve of the Affirmation, though they have refrained from signing it.
- 2. No one can read this long list of signatures, containing honored names of men whose Christian character is known to all and whose ministries have been blessed with abundant fruits, without recognizing that these ministers cannot justly be charged with unfaithfulness to their ordination engagements, with revolt against rightful authority in the church, or with forsaking Christian belief. The support of such a company makes it evident that the principles restated in the Affirmation are in accord with the standards of our church.
- 3. The signers of the Affirmation are not a theological party. Among them are men who call themselves and are called conservatives, and men who call themselves and are called liberals. Differing as to certain theological interpretations, they are one in loyalty to our church, in devotion to the kingdom of God, and in faith in our Lord and Saviour Jesus Christ.
- 4. These signatures constitute an appeal to the church, both at large and as represented in its commissioners to the General Assembly, for a general adoption of this same spirit of mutual confidence and unity, for a recognition of the fact that our church is broad enough to include men honestly differing in their interpretation of our common standards and yet loyal servants of Jesus Christ, and for a new consecration of the whole church to work for the world in obedience to our Lord.

Murray Shipley Howland
Robert Brewster Beattie
Philip Smead Bird
James E. Clarke
John J. Lawrence
Alexander MacColl
Malcolm L. MacPhail
William P. Merrill
William L. Sawtelle
Robert Hastings Nichols
George B. Stewart
Conference Committee

Correspondence regarding the Affirmation may be addressed to the Conference Committee, 10 Nelson St., Auburn, N. Y.

AN AFFIRMATION

designed to safeguard the unity and liberty of the Presbyterian Church in the United States of America

Submitted for the consideration of its ministers and people

We, the undersigned, ministers of the Presbyterian Church in the United States of America, feel bound, in view of certain actions of the General Assembly of 1923 and of persistent attempts to divide the church and abridge its freedom, to express our convictions in matters pertaining thereto. At the outset we affirm and declare our acceptance of the Westminster Confession of Faith, as we did at our ordinations, "as containing the system of doctrine taught in the Holy Scriptures." We sincerely hold and earnestly preach the doctrines of evangelical Christianity, in agreement with the historic testimony of the Presbyterian Church in the United States of America, of which we are loyal ministers. For the maintenance of the faith of our church, the preservation of its unity, and the protection of the liberties of its ministers and people, we offer this Affirmation.

The church's guarantees of liberty (1) concerning the interpretation of the Confession of Faith, and

I. By its law and its history, the Presbyterian Church in the United States of America safeguards the liberty of thought and teaching of its ministers. At their ordinations they "receive and adopt the Confession of Faith of this Church, as containing the system of doctrine taught in the Holy Scriptures." This the church has always esteemed a sufficient doctrinal subscription for its ministers. Manifestly it does not require their assent to the very words of the Confession, or to all of its teachings, or to interpretations of the Confession by individuals or church courts. The Confession of Faith itself disclaims infallibility. Its authors would not allow this to church councils, their own included: "All synods or councils since the apostles' times, whether general or particular, may err, and many have erred; therefore they are not to be made the rule of faith or practice, but to be used as a help in both". (Conf. XXXI, iii). The Confession also expressly asserts the liberty of Christian believers, and condemns the submission of the mind or conscience to any human authority: "God alone is lord of the conscience, and hath left it free from the doctrines and commandments of men which are in anything contrary to his Word, or beside it, in matters of faith or worship. So that to believe such doctrines, or to obey such commandments out of conscience, is to betay true liberty of conscience; and the requiring of an implicit faith, and an absolute and blind obedience, is to destroy liberty of conscience, and reason also." (Conf. XX, ii).

The formal relation of American Presbyterianism to the Westminster Confession of Faith begins in the Adopting Act of 1729. This anticipated and provided for dissent by individuals from portions of the Confession. At the formation of the Presbyterian Church in the United States of America, in 1788, the Westminster Confession was adopted as the creed of the church; and at the same time the church publicly declared the significance of its organization in a document which contains these words: "There are truths and forms, with respect to which men of good characters and principles may differ. And in all these they think it the duty, both of private Christians and Societies, to exercise mutual forbearance towards each other". (Declaration of Principles, v).

Of the two parts into which our church was separated from 1837 to 1870, one held that only one interpretation of certain parts of the Confession of Faith was legitimate, while the other maintained its right to dissent from this interpretation. In the Reunion of 1870 they came together on equal terms, "each recognizing the other as a sound and orthodox body." The meaning of this, as understood then and ever since, is that office-bearers in the church who maintain their liberty in the interpretation of the Confession are exercising their rights guaranteed by the terms of the Reunion.

A more recent reunion also is significant, that of the Cumberland Presbyterian Church and the Presbyterian Church in the United States of America, in 1906. This reunion was opposed by certain members of the Presbyterian Church in the United States of America, on the ground that the two churches were not at one in doctrine; yet it was consummated. Thus did our church once more exemplify its historic policy of accepting theological differences within its bounds and subordinating them to recognized loyalty to Jesus Christ and united work for the kingdom of God.

(2) concerning the interpretation of the Scriptures With respect to the interpretation of the Scriptures the position of our church has been that common to Protestants. "The Supreme Judge," says the Confession of Faith, "by whom all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Spirit speaking in the Scripture". (Conf. I, x). Accordingly our church has held that the supreme guide in the interpretation of the Scriptures is not, as it is with Roman Catholics, ecclesiastical authority, but the Spirit of God, speaking to the Christian believer. Thus our church lays it upon its ministers and others to read and teach the Scriptures as the Spirit of God through His manifold min-

istries instructs them, and to receive all truth which from time to time He causes to break forth from the Scriptures.

There is no assertion in the Scriptures that their writers were kept "from error." The Confession of Faith does not make this assertion; and it is significant that this assertion is not to be found in the Apostles' Creed or the Nicene Creed or in any of the great Reformation confessions. The doctrine of inerrancy, intended to enhance the authority of the Scriptures, in fact impairs their supreme authority for faith and life, and weakens the testimony of the church to the power of God unto salvation through Jesus Christ. We hold that the General Assembly of 1923, in asserting that "the Holy Spirit did so inspire, guide and move the writers of Holy Scripture as to keep them from error," spoke without warrant of the Scriptures or of the Confession of Faith. We hold rather to the words of the Confession of Faith, that the Scriptures "are given by inspiration of God, to be the rule of faith and life." (Conf. I, ii).

Authority under the constitution for the declaration of doctrine

II. While it is constitutional for any General Assembly "to bear testimony against error in doctrine," (Form of Govt. XII, v), yet such testimony is without binding authority, since the constitution of our church provides that its doctrine shall be declared only by concurrent action of the General Assembly and the presbyteries. Thus the church guards the statement of its doctrine against hasty or illconsidered action by either General Assemblies or presbyteries. From this provision of our constitution, it is evident that neither in one General Assembly nor in many, without concurrent action of the presbyteries, is there authority to declare what the Presbyterian Church in the United States of America believes and teaches; and that the assumption that any General Assembly has authoritatively declared what the church believes and teaches is groundless. A declaration by a General Assembly that any doctrine is "an essential doctrine" attempts to amend the constitution of the church in an unconstitutional manner.

Action of the General Assembly regarding the preaching in the First Presbyterian Church of New York City III. The General Assembly of 1923, in asserting that "doctrines contrary to the standards of the Presbyterian Church" have been preached in the pulpit of the First Presbyterian Church of New York City, virtually pronounced a judgment against this church. The General Assembly did this with knowledge that the matter on which it so expressed itself was already under formal consideration in the Presbytery of New York, as is shown by the language of its action. The General Assembly acted in the case without giving hearing to the parties concerned. Thus the General Assembly did not conform to the procedure in such cases contemplated by our Book of Discipline, and, what is more serious, it in effect condemned a Christian minister without using the method of conference, patience and love

enjoined on us by Jesus Christ. We object to the action of the General Assembly in this case, as being out of keeping with the law and the spirit of our church.

The doctrinal deliverance of the General Assembly

IV. The General Assembly of 1923 expressed the opinion concerning five doctrinal statements that each one "is an essential doctrine of the Word of God and our standards." On the constitutional grounds which we have before described, we are opposed to any attempt to elevate these five doctrinal statements, or any of them, to the position of tests for ordination or for good standing in our church.

Furthermore, this opinion of the General Assembly attempts to commit our church to certain theories concerning the inspiration of the Bible, and the Incarnation, the Atonement, the Resurrection, and the Continuing Life and Supernatural Power of our Lord Jesus Christ. We all hold most earnestly to these great facts and doctrines; we all believe from our hearts that the writers of the Bible were inspired of God; that Jesus Christ was God manifest in the flesh; that God was in Christ, reconciling the world unto Himself, and through Him we have our redemption; that having died for our sins He rose from the dead and is our everliving Saviour; that in His earthly ministry He wrought many mighty works, and by His vicarious death and unfailing presence He is able to save to the uttermost. Some of us regard the particular theories contained in the deliverance of the General Assembly of 1923 as satisfactory explanations of these facts and doctrines. But we are united in believing that these are not the only theories allowed by the Scriptures and our standards as explanations of these facts and doctrines of our religion, and that all who hold to these facts and doctrines, whatever theories they may employ to explain them, are worthy of all confidence and fellowship.

Extent of the liberty claimed

V. We do not desire liberty to go beyond the teachings of evangelical Christianity. But we maintain that it is our constitutional right and our Christian duty within these limits to exercise liberty of thought and teaching, that we may more effectively preach the gospel of Jesus Christ, the Saviour of the World.

The spirit and purpose of this affirmation

VI. Finally, we deplore the evidences of division in our beloved church, in the face of a world so desperately in need of a united testimony to the gospel of Christ.. We earnestly desire fellowship with all who like us are disciples of Jesus Christ. We hope that those to whom this Affirmation comes will believe that it is not the declaration of a theological party, but rather a sincere appeal, based on the Scriptures and our standards, for the preservation of the unity and freedom of our church, for which most earnestly we plead and pray.

SIGNERS

A. E. Abben First Church, Odebolt, Iowa	
A. E. Abben	
Tohn C Abole High Point, N. C.	
James H. Abley	
Robert F. Adair	
Robert F. Adair	
Edward H Adriance Presbyterian Church, Conrad, Montana	
Englewood N. J.	
Poval Clyde Agne American Red Cross, Washington, D. C.	
Charles Carroll Albertson Latavette Avenue Church, Brooklyn, N. 1.	
Frederick A Alden Schoonmaker Memorial Church, Stillwater, N. 1.	
Albert T Alexander First Church Beaver, Pa.	
Coorgo C Alexander Eighty-Third Street Church, Birmingham, Ala.	
Pohort Alexander First Church Wolf Point, Montana	
Theron Alexander	
Walter L. Alexander	
Harry M. Allburt	
David D. AllenTaholah Indian Church, Taholah, Washington	
David D. Allen	
George H. Allen, Jr	
H. B. Allen Presbyterian Church, Marengo, Iowa	
Ira W. AllenPresbyterian Church, LaGrange, Ill.	
George William Allison	
S P Allison	
S. Neale Alter	
M. H. Ambrose	
Charles A Anderson Presbyterian Student Pastor, University of	
Pennsylvania, Philadelphia, Pa.	
John G. Anderson	
John T Anderson Presbyterian Church, Fox Lake, Wis.	
Louis M Anderson Presbyterian Church, Tillamook, Oregon	·
Harold E Andrews First Church, Ashland, Ohio	
H. E. AndrewsFirst Church, Washington, Ill.	
Joseph Andrews	
William T. AngusFirst Church, Huntington, Ind.	
Albert J. Anthony	
Debent W. Anthony First Church Schenectady N. Y.	
Bedros K. Apelian Bensohurst Church, Brooklyn, N. Y.	
H. P. ArmstrongMiddle Creek Church, Winnebago, Ill.	
Lynn P. Armstrong	
Lynn P. Armstrong	
Leon Arpee	
T. H. Aszman	
Tomas AtencioEmbudo Spanish Church, Dixon, N. M.	
W. L. Atkisson	
Anson P. AtterburyPastor Emeritus West Park Church, New York City	
Obadiah C. AuringerGlens Falls, N. Y.	
Obadiah C. Auringer	
Albert S. BaconFirst Church, Niagara Falls, N. Y.	
H. D. Bacon	
H. D. Bacon Presbyterian Chircing Ct Louis Mo.	
T. S. Bagranoff	
Roland Bahnsen Miles Park Church, Cleveland, Ohio	
Franklin C. BaileyFirst Church, Kasota, Minn.	
James G. Bailey	
W. Thomas Pailey Preshyterian Church, Franklinville, Md.	
Charles T. Baillie	
John Baillie Professor in Auburn Theological Seminary, Auburn, N. Y.	
John BaillieProfessor in Auburn Theological Seminary, Auburn, N. Y. Henry W. BaintonSabbath School Missionary, Lingle, Wyoning	
Tesse H Baird	
Arthur M Baker	
Paul E Baker	
R. E. BaldwinY. M. C. A., Kalamazoo, Mich.	

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	Frank E. Bancroft San Francisco, Calif.
	Willis G. Banker
	Joseph E. BarkerUniversity Pastor, University of New Hampshire,
	Durham, N. H.
	Charles C. Barnes
	Edward D. BarnesFirst Church, Ilion, N. Y.
	George Emerson BarnesOverbrook Church, Philadelphia, Pa.
	Joseph A. BarnesLivingston, Mont.
	William F. BarnesFirst Church, Waverly, N. Y.
	Ira W Barnett Calvary Church Riverside Calif
	Ira W. Barnett
	Afred 1. Barr
	Norman B. BarrOlivet Church, Chicago, Ill.
	Thomas E. BarrFirst Church, Osceola, Nebr.
	Sidney H. BarrettFirst Church, Sag Harbor, N. Y.
	Alexander R. Barron Walcott Memorial Church, New York Mills, N. Y.
	Frank T. Barry
	John J. BarsamNew Scotland Church, Slingerlands, N. Y.
	Henry H. Barstow
	Alein David
	Alois BartaBohemian Brethren Presbyterian Church (Independent),
	Silver Lake, Minn.
	A. R. Bartholomew
	William E. BaskervilleBandon, Oregon
	William E. Baskerville
	James W. Bean
	Lee W. Beattie Madison Square Church House, New York City
	Robert Brewster BeattieFirst (Munn Avenue) Church, East Orange, N. J.
	Debert II Beettie DeattieFirst (Muni Avenue) Church, East Orange, N. J.
	Robert H. BeattieFirst Church, Ithaca, N. Y.
	Henry T. BeattyFirst Church, Hoboken, N. J.
	C. Harrison Becker
	W. Holland BelfreyWestminster Church, Rogers City, Mich.
	Allan Bell Denver, Colo.
	S. M. Bennett
	William Russell BennettFirst Church, Morristown, N. J.
	E. Benson Portland, Oregon
	James BensonArcadia Avenue Church, Peoria, Ill.
	Walter O. BenthinSt. John's Church, Camas, Wash.
	Value O. Bentler
	Livingston Bentley Missionary, Hamadan, Persia
	Harry H. BergenSouth Church, Cleveland, Ohio
	Edward BergerMont Eagle, Tenn.
	John Van Eman BergerLakeside Church, Duluth, Minn.
	Charles S. BergnerFirst Church, Coquille, Oregon
	Charles T. BerryRichmond Hill, N. Y.
	V. K. BeshgetoorNear East Relief Work, Alma, Mich.
	George E. BevansGreystone Church, Elizabeth, N. J.
	James H. BigelowFirst Church, Oceanside, New York City
	Pantes II. Digelow
	Barton B. Bigler
-	J. A. Billingsley
	Louis R. Binder Ward Street Church, Paterson, N. J.
	Henry C. BirdLaurel, Md.
	H. H. Bird Presbyterian Church, Abington, Pa
	Philip Smead Bird First Church Utica N V
1	Remsen D. BirdPresident of Occidental College, Los Angeles, Calif.
1	Douglas Putnam Birnie
3	J. W. Bischoff
6	amual D. Dissoll
	Lemuel B. BissellLansing, Mich.
8	J. H. Black
	John A. Black
	William H. BlackPresident of Missouri Valley College, Marshall, Mo.
	topert M. Blackburn First Church Pooding Po
1	K. H. BlackshearDirector of Religious Education Brooklyn-Nassau
	Presbytery, Brooklyn, N. Y.
1	Ansley B. BladesPresbyterian Church, Ash Grove, Mo.
6	John Allan Blair
1	W Bloomfield
7	A. W. Bloomfield
	William H. BoddyRiverside Church, Hood River, Oregon

David Shires Bodenhamer
H. Alford BoggsPrinceton Church, Philadelphia, Pa.
John Marshall BoggsPresbyterian Church, Marathon, N. Y.
Paul F. Boller
Frelon E. BolsterPresbyterian Church, Port Chester, N. Y.
J. Gray Bolton
John Myers BoltonWestminster Church, Gladstone, Mich.
John H. Bone
Walter L. BoneFirst Church, Clovis, Calif.
Harry V. Bonner
Fisher Howe Booth Presbyterial Missionary, Jersey City Presbytery,
Englewood, N. J.
L. Myron Boozer
Harold J. Bortle
Thomas W. BowenFirst Church, Manilla, Iowa
Harold Leonard BowmanFirst Church, Portland, Oregon
John Boyce
Leslie Logue BoydFirst Church, Baker, Oregon
T. T. Branch
C. Carson Bransby
George BrayPresbyterian Church Alton Iowa
James R. Breaks
Joseph Bren
J. S. Bridges
B. J. Brinkema First Church, Champaign, Ill.
Walter B. Brock
J. W. Brockway West End Church, Albany, N. Y.
*Ralph W. BrokawPastor Emeritus First Church, Utica, N. Y.
William E. BrooksFirst Church, Morgantown, W. Va.
R. A. BrotemarkleFirst Church, Mount Holly, N. J.
Hugh BrowerProfessor in Parsons College, Fairfield, Iowa
C. V. BrownFirst Church, Cody, Wyoming
F. LeRoy BrownWashington Avenue Church, Terre Haute, Ind.
George Eli Brown
George William Brown
Herbert H. Brown
J. Graydon Brown
Roy H. BrownFullerton Avenue Church, Chicago, Ill.
William Adams BrownProfessor in Union Theological Seminary,
New York City
William R. Brown
E. M. Bryant
T. S. BuchananOklahoma City, Okla.
Victor BucherFirst Church, Pleasantville, Pa.
Thomas J. BucktonPresbyterian Church, Dilworth, Minn.
Charles B. BullardPresbyterian Church, Cedar Knolls, N. J.; East
Orange, N. J.
H. E. Bullock
Newman H. BurdickFirst Church, Helena, Montana
Ludvik BurianBohemian Church, Hopkins, Minn.
J. A. Burnett First Church Mishawaka Ind
Joseph Dunn BurrellSecretary Church Extension Board, Brooklyn-
Nassau Presbytery.
Leo Reid Burrows
Millar Burrows New Haven, Conn.
William C. Burton
J. E. Bushnell
George A. Buttrick
Arthur N. Butz
Albert George Butzer
William A. ByrdLafayette Church, Jersey City, N. J.
Charles G. Cady Presbyterian Church, Bainbridge, N. Y.
*Deceased March 6, 1924
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George E. Caesar
Alexander Coirne High Street Church, Newdik, N. J.
Albert O Coldwell Prespyterian Church, Waverly, N. 1.
Pohort T Coldwell First Unirch, Uneyenne, Wyo.
Cl. 1. A Comphell First Church Elizabeth, N. J.
Clarence E. CampbellFirst Church, Claremore, Okla.; Tulsa, Okla.
Edward I. Campbell
O. H. Campbell
O. H. Campbell Presbyteria in Church Macon, Mo.
Stuart M. Campbell
Charles I Candos Westminster Unifell, Willington, Del.
Archibald Cardle First Church, Burlington, Iowa
Charles I. Carbart Union Church, Hankow, China
John C Carlile Forest Hill Church, Newark, N. J.
Charles I. Carlucci
William S. Carpenter
A. T. Carr
W. A. CarringtonFirst Church, Woonsocket, R. I.
William W. Carson Troub Memorial Church, Indianapolis, Ind.
William W. Carson 170th Memorial Church, Indianapolis, Ind.
William Moll Case Minister-ad-interim First Church, Spokane, Wash.
H. T. CaskeyOakland, Calif.
August Alfred Casper First Church, Jeffersonville, N. Y.
John Lyon Caughey
Walter Dudley Cavert
Edmund B. ChaffeeAmerican International Church, New York City
Pierce A. Chamberlain
Richard F. Chambers
Richard E. Chandler
Richard E. Chandler
Charles B. ChapinProfessor in Southwestern Presbyterian Univer-
sity, Clarksville, Tenn.
Wm. Henry ChapmanChaplain of Elmira Reformatory, Elmira, N. Y.
Donald M. Chappel
John T Chase
W H Chase Presbyterian Church, St. Mary's, W. Va.
Carlos T. Chester
Nelson B. ChesterEvangelist, New York City
Edward L. ChichesterPresbyterian Church, Mahopac Falls, N. Y.
Edward L. Chichester Flesbyterian Church, Manopac Pans, N. 1.
Samuel W. ChidesterFirst Church, Waukegan, Ill.
Charles ChristensenPresbyterian Church, Novato, Calif.
John W. Christie Mount Auburn Church, Cincinnati, O.
E. S. ClaffinEast Cleveland, Ohio
Horace G. ClairFirst Church, Wall Lake, Iowa
Arthur Tillotson Clark
Edward E. ClarkCommunity Church, Lomita, Calif.
George Clark Sarles, N. D.
George L. ClarkFirst Church, Pendleton, Oregon
A. S. C. ClarkeSecond Church, Evanston, Ills.
James E. ClarkeEditor Presbyterian Advance, Nashville, Tenn.
L. Mason ClarkeFirst Church, Brooklyn, N. Y.
L. Mason ClarkeFirst Church, Brooklyn, N. 1.
Merrill F. Clarke New Canaan, Conn.
Robert H. Clarke
George Cleaver Endeavor Church, Chicago, Ill.
F. Raymond CleeGood Shepherd Church, New York City
Everett Ross Clinchy
O. Bell Close Weequahic Church, Newark, N. J.
John Baxter Clyde First Church, Leavenworth, Kansas
James J. Coale Executive Secretary, Presbytery of Baltimore, Balti-
more. Md.
Edward W. CoberthBethel Chapel, Plainfield, N. J.
Edward W. Coberth Bether Chapet, Flaithfield, N. J.
Orrin G. Cocks
Edward F. CodyLinn Street Church, Cincinnati, Ohio
R. A. Cody
Henry S. Coffin
Frank H. CoffranInstructor in Masten Park High School, Buffalo, N. Y.
Wesley W. ColePresbyterian Church, Petersburg, Mich.

E. Nicholas Comfort
Merritt J. Congdon
Chauncev E. Conrad First Church Donton Howhow Wish
Harry E. CoombsPresbyterian Church, West Milton; Ballston-Spa, N. Y.
Berry Copeland
Douglas H. Cornell
William H. Cornett
Herbert C. Cornuelle
Arthur T. Cort
Harlan Page CoryFirst Church, Cape Vincent, N. Y.
J. P. CottonInglenook Church, Birmingham, Ala.
Frank B. Cowan
Frank B. Cowan
P. J. Augustus CoxeSecond Church, Mebane, N. C.
David A. Craig
Anderson Crain
George A. Crapullo
Edwin Craven. Findlay, Ohio H. F. Craven. Presbyterian Church, LaGrange, Ind.
Hanny Loc Chayefard Presbyterian Church, LaGrange, Ind.
Harry Lee CrawfordFarmington, Ill.
William Day CrockettProfessor in Pennsylvania State College,
State College, Pa.
Norman J. S. Croft
W. C. CroftsPierce Avenue Church, Niagara Falls, N. Y.
Luther L. CrossEuclid Heights Church, Los Angeles, Calif.
John R. Crosser
D. E. CulleyProfessor in Western Theological Seminary, Pittsburgh, Pa.
Cordie J. CulpFirst Church, New Brunswick, N. J.
J. T. CurtinGibson Memorial Church, Martinsburg, Pa.
Mattoon M. CurtisProfessor in Western Reserve University, Cleve-
land, Ohio.
H. A. Dalzell
H. A. Dalzell
D. Ball Dallel Rivergale Church Clonwillard Do
Theodore Darnell, Jr First Church West Newton De
George M. DayProfessor in Occidental College Los Angeles Calif
James Shackelford Dauerty First Church Moorestown N T
Baldwin Davies Welsh Church Toronto Canada
Charles S. Davies First Church Fairbury III
David Charles Davies
Jay F. DavenportBethany Union Church Rockford III
Ralph Marshall Davis Hyde Park Church Chicago III
Walter S. DavisonArlington Avenue Church East Orange N I
William J. DawsonFirst Church Newark N I
Thomas F. Day San Anselmo Calif
Charles H. Dayton
D. G. DeBoer First Church Marlhorough N V
Francis DeSimone
Victor C. Detty Laurel Church White Book N C
William Hart Dexter Tuggeness M. M.
U. H. Dibble Pastor Emeritus Preshyterian Church Porry N V
W. Frederick Dickens-Lewis Cleveland Heights Church Cleveland Objo
Edwin H. Dickinson Geneva N V
Frank Dienl Baltimore Md
Dayton A. Dobbs
Alexander D. DoddBloomfield Conn
Charles M. Dodge Bethany Church Hitica N V
Gabriel Dokus, Jr Magyar Church Canton Ohio
George Donaldson
John B. DonaldsonPastor Emeritus Park Boulevard Church of Oak-
land; Palo Alto, Calif.
George P. Donehoo
Andrew Doremus
Josiah A. Dorris
William S. DoudsPresbyterian Church, Ripley, N. Y.
The supplemental control, repley, N. Y.

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Earl L. Douglass
Grand II Dangles Preshvierian Chirch Seven Wile, Unio
George H. Douglas Presbyterian Church, Seven Mile, Onto
Charles D Driver Prespyterian Church, Jesup, 10Wa
C. P. Dubois
C. P. Dubois Second Chartin, Hos Angeles, Canil
William I DuRourdieu Jefferson Park Church, Chicago, Ill.
Carl H. Dudley
Carl H. Dudley Yest City
Howard DuffieldPastor Emeritus First Church, New York City
John R. Duffield
Dishfold Idaho
David B. DuncanRichfield, Idaho
George S. DuncanProfessor in American University, Washington, D. C.
William Y. Duncan New York City Mission Society, New York City
William I. Duncan New Tork City Mission Plant Character Char
Irvine L. DunganFirst Church, Troy, Ohio
Cimean P Dunn
John W. Dunning
John W. Dunning Ratamazoo, Mich.
W. E. Dysart
L. H. Eakes First Church, McPherson, Kansas
L. H. Eakes
Frank EakinProfessor in Western Theological Seminary, Pitts-
burgh, Pa. Fred EastmanEast Williston, L. I., N. Y.
Fred Eastman East Williston, L. I., N. Y.
Composit Faton West Favette Church MacDougall, Gelleva, N. 1.
Harry S. EckerOlivet Church, Reading, Pa.
Harry S. Ecker
Tomog Edge First Church Pleasant Plains, Staatspurg, N. 1.
Independent Church Birmingham Ala
Henry M. EdmondsIndependent Church, Birmingham, Ala.
David Edwards Head Master of The Hill School, Polisiowii, Pa.
D. Hughes Edwards
D. Hughes Edwards Church St. Double St. Poul
Maurice D. EdwardsPastor Emeritus Dayton Ave. Church, St. Paul,
Minn
Alfred Roy EhmanNew Era Organization, New York City
Alfred Roy Edman Character Church Duffele N V
Gardner S. Eldridge
William H Elges Presbyterian Church, Dexter, 10wa
Carl H. ElliottFirst Church, Ypsilanti, Mich.
Carl H. Elliott
Charles G. Ellis
John R. Ellis First Church, Washingtonville, N. Y.
Englawood Church Englawood N I
Carl Hopkins Elmore Englewood Church, Englewood, N. J.
George Wells Ely
Herbert K. EnglandFirst Church, Roselle, N. J.
Herbert A. England
M. S. Epperson
John A. Erickson
Hower P. Erkman Preshyterian Church Broadalbin, N. Y.
Harry R Erkman Presbyterian Church, Broadaidin, N. 1.
Harry B. Erkman
J. N. Ervin
J. N. Ervin
Harry B. Erkman
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Edgar Frank
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Oliphant GibbonsPresbyterian Church, Sloan, N. Y.; Buffalo, N. Y.

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John Giren Superintendent Albany City Mission, Albany, N. I	
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R. V. Gilbert. First Church, Independence, Iowa James P. Gillespie. Assistant Secretary, Board of National Missions	,
New York City M. L. Gillespie	
M. L. Gillespie	
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New York City	
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Lyle H. Gilliam Florid Church Florida Wig	
Elton E. GilloglyFirst Church, Florence, Wis	
E. Irwin Gilmore Musconetcong Valley Church, Hampton, N. J	
Thomas H. Gilmore	
G. M. GordonBrick Church, East Orange, N. J	
Frank L. Gosnell Second Church, Auburn, N. Y	2
Charles F. GossPastor Emeritus Avondale Church, Cincinnati, Ohio	0
Franklin L. GouldFirst Church, Greenfield, Ill	
Franklin L. Gould	
Carl J. Grabb	
James Newell Grace	
N. F. GraftonFirst Church, Wichita Falls, Texas	S
T. W. Graham Dean, Oberlin Graduate School of Theology, Oberlin	,
Ohio	
William John Gratton First Church, Palisades Park, N. J	
Lyman C. Gray	
Lyman C. Gray	•
Joseph H. GreenFirst Church, Ionia, Mich	
Theodore Ainsworth GreeneBrick Church, New York City	
W. G. GreensladeMissionary, Suk-el-Gharb, Lebanon, Syria	1
R. R. GregoryAgent American Bible Society, Cristobal, Canal Zone	e
William J. GregoryWestminster Community Church, Westminster	
Colo.	
R. L. Gress	2
Daniel E. Grieder	
Jesse K. GriffithsPresbyterian Church, Lakeside, Calif	
C. Howard GrubeFirst Church, Foley, Minn	
Wilbur F. Grundy	
F. Arthur GrunewaldFirst Church, Hixton, Wis	
Juan B. GuerreroSpanish American Church, San Jose, Calif	
Herman Paul GuhseOxford Church, Philadelphia, Pa	18
Alvin B. GurleySecond Church, Philadelphia, Pa	
Stanley F. GuteliusDewey Avenue Church, Rochester, N. Y	•
D. D. Cuthwie	•
R. B. Guthrie	
W. K. GuthrieFirst Church, San Francisco, Calif	
Lindsay S. B. HadleyDorland Memorial Church, Hot Springs, N. C	
Arthur L. Hail	
Francis S. HainesLong Beach, Calif	
Matthias L. Haines Pastor Emeritus First Church, Indianapolis, Ind.	
Edward W. Hale	7
John P. Hale Bryn Mawr Church, Minneapolis, Minn	
Basil Douglas HallLafayette Avenue Church, Brooklyn, N. Y	
Warren Daniel Hall	
Warren Baller Hall	•
Warren E. HallFirst Church, Wyandotte, Mich	
Jesse HalseySeventh Church, Cincinnati, Ohio	
William HansomBig Flats, N. Y.	
Henry G. Hanson First Church, Moro, Oregon	1
William Thomson Hanzsche Prospect Street Church, Trenton, N. J.	
Martin D. HardinPresbyterian Church, Ithaca, N. Y	
Thomas B. Hargrave)
Samuel D. HarknessImmanuel Church, Kansas City, Mo	11.
George R. HarlandScotch Church of Waddington, Madrid, N. Y.	
I Duncan Harlay	
J. Duncan HarleyFirst Church, Whitefish, Mont	
W. O. HarperFirst Church, Early, Iowa	ı
Charles W. HarrisUniversity Pastor, University of Indiana, Bloom	-
ington, Ind.	
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George W. HarrisPre	esbyterian Church, Cobden, Ill.
Sidney Blair Harry	First Church Taylorville Ill.
Sidney Blair Harry	George Church New York City
Lyman R. HartleyFort	George Church, New York City
Reuben Haines HartleyPresh	oyterian Church, La Jolla, Calli.
I Henry Hartman	remont Church, New York City
T. M. HartmanFi	ret Church Paul's Valley Okla
T. M. Hartman	Girth Church Cincipneti O
Lawrence W. Harvison	Sixth Church, Cincinnati, O.
I. W Hauter Presh	ovterian Church, Winneld, Iowa
Sherman W. HavenLal	keside Church, Rochester, N. Y.
James H. Hawk	Carrollton Ohio
James H. Hawk	Carronton, Onlo
C. B. HawkinsFi	irst Church, Mt. Pleasant, Mich.
Charles A. HawleyProfessor in Int	ternational Y. M. C. A. College,
Caringfold Magg	
Walter Thomas HawthorneFirst	Church (Edgewater) Stanlaton
Walter Thomas Hawthornerirst	Church (Eugewater), Stapleton,
Staten Island, N. Y.	
Robert Lamont Hay	First Church, Fowler, Ind.
F. L. Hayden	Seattle, Wash,
F. L. Hayden	mount Church Cloveland Ohio
Joel B. HaydenFair	mount Church, Cleveland, Onto
Howell M. HaydnProfessor in We	stern Reserve University, Cleve-
land Ohio	
A. B. Haynes	Miami Texas
A. B. Haynes	Charle Habert M V
Devello S. HaynesPres	byterian Church, Hobart, N. 1.
Paul S. HeathNorth C	hurch, North Tonawanda, N. Y.
Benjamin Heideman	Onward Church, Chicago, Ill.
A. W. Henderson	First Church Bentonville Ark
A. W. Henderson	That Church, Dentonvino, 2111.
Charles C. Hemenway	Glasgow, Mo.
Ernest C Henke	First Church, Baraboo, Wis.
Walter A. HenricksPresby	vterian Church, Fredonia, N. Y.
Benjamin F. HenryPres	hyterian Church Dunbar Nehr
Benjamin F. Henry	Spyterian Chuictien College Centen
James M. HenryVice-President of C	canton Christian College, Canton,
China	
Robert M. Henry	Hillside Church, Orange, N. J.
S. Edward Henry	Camby Ind
S. Edward Henry	Camby, Ind.
Arthur B. HerrPresb	oyterian Church, Watkins, N. Y.
Charles Munderse Herrick	First Church, Fulton, N. Y.
Newman W. HessSt. Clo	and Church West Orange, N. J.
Newman W. Hess	Third Church Dookford III
G. D. Heuver	I mird Church, Rockford, III.
James HewettPresb	oyterian Church, Carlisle, N. Y.
John Grier HibbenPresident of Prince	eton University, Princeton, N. J.
A. R. HickmanBetha	any Church, Minneapolis, Minn.
Paul R. Hickok	Second Church Troy N V
Paul R. Hickok	Second Church, 110y, 1v. 1.
Ralph K. HickokProfessor	in Wells College, Aurora, N. Y.
Arthur Hicks	First Church, Fowler, Calif.
A. P. Higley	alvary Church, Cleveland, Ohio
Edward Yates Hill	First Church Philadelphia Pa
Edward Yates Hill	.First Church, I madeipma, I a.
Robert W. HillNew York State I	Board of Charities, Albany, N. 1.
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George Clifton Hitchcock Presbyter	rian Church, Bowling Green, Mo.
A. O. Hjerpe	First Church Belvidere III
A. O. Hjerpe	East Onemen M. I.
J. Howard Hobbs	East Orange, N. J.
Charles T. HockProfessor in I	Bloomfield Theological Seminary,
Disamfield N T	
Arthur R. HodgePres	shyterian Church Union Oregon
Arthur R. Houge	First Church Deltimore 31d
Hugh Lenox Hodge	First Church, Baltimore, Mu.
B A Hodges	Grace Church, Temple, Texas
James S. Hodges	First Church, Denison, Texas
Elisha A. Hoffman	Chicago III
Elisha A. Hollman	Hone Chunch Westerstown N. W.
James J. Hoffman	. Hope Church, Watertown, N. Y.
Walter I Hogue	First Church, York, Pa.
Joseph Hillman HollisterFi	irst Church, Mount Vernon, N. Y.
M. K. Hollister	Signal Mountain Tenn
M. K. Homster	atmington Church Duffale M V
Samuel V. V. Holmes	estimmster Church, Bullaio, N. Y.
Harvey E Holt	North Church, Cleveland, Onio
Alexander HoodPresby	terian Church, Wellpinit, Wash.
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	J. Turner HoodFirst Church, Cairo, Ill.
	Orville H. Hood
	William T. Hood First Church, Bison, S. Dak.
	William F. HootPresbyterian Church, Peotone, Ill.
	William Herman Hopkins First Church, Albany, N. Y.
	Paul R. Hoppe
	Ernest J. Houghton Bryn Mawr Park Church, Yonkers, N. Y.
	William R. HoustonFirst Church, Chester, Pa.
	James M. HowardSouth Street Church, Morristown, N. J.
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	J. C. HowensteinPresbyterian Church, Edri, Pa.
	Murray Shipley HowlandLafayette Avenue Church, Buffalo, N. Y.
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	Charles Kimball Hoyt
	Frank E. Hoyt
	Harry Hopkins HubbellLafayette Avenue Church, Buffalo, N. Y.
	William Henry HuberFirst Church, Akron, Ohio
	Ewing S. HudsonPresbyterian Church, Manteno, Ill.
	Fred L. Hudson
	Samuel HueckerMarket Street Church, Lima, Ohio
	Arthur M. HughesFirst Church, Mansfield, Ohio
	J. L. HughesFirst Church, Newburgh, N. Y.
	Jacob L. Hughey
	Erwin C. Hull
	H. C. Humke
	G. Flavel Humphreys
	George E. Hunt
	Graham C. HunterPresbyterian Church, Fullerton, Calif.
	John D. HunterPresbyterian Churches at Baldwyn, Nettleton, Shan-
	non, Verona; Tupelo, Miss.
	Joseph HunterFifth Avenue Church, Newark, N. J.
	Robert John HunterFirst Church, Coeur d'Alene, Idaho
	Stanley Hunter
	J. A. Hunsicker
	Robert A. Hutchison
	Oregon. David Hutchison
	John HutchisonReligious Editor Times-Union, Rochester, N. Y.
	J. Leonard HynsonFourth Street Church, Lebanon, Pa.
	Joseph D. IbbotsonLibrarian of Hamilton College, Clinton, N. Y.
13	Charles K. Imbrie
	Wm. Lloyd ImesLombard Street Church, Philadelphia, Pa.
	R. L. Irving
13	A. B. JacksonCommunity Presbyterian Church, La Plata, Mo.
8	Frederick W. JacksonGlen Ridge, N. J.
3	Robert L. JacksonMason City, Iowa
1	Roderick C. JacksonFirst Church, East Las Vegas, New Mexico
-8	Frank Latimer Janeway Chaplain at Dartmouth, College, Hanover, N. H.
1	D. D. Jansen
3	W. T. Jaquess
1	Wm. Raymond Jelliffe Madison Avenue Church, New York City
	Paul B. JenkinsWilliams Bay, Wisconsin
	Edwin H. Jenks First Church, Omaha, Nebraska
- 5	W. Beatty Jennings First Church, Germantown, Pa.
	Wm. S. JeromeWhite Pigeon Church, Keego Harbor, Mich.
5	Solon JohnsonFirst Church, Tulia, Texas
1	Howard W. JohnstonFaith Church, Chicago, Ill.
1	Irving D. JohnstonFirst Church, Garwood, Texas
]	Paul Johnston
*	*Deceased March 15, 1924
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Robt. J. Johnston
Walter JohnstonFirst Church, Charleston, Ill.
water Johnston First Church, Charleston, Ill.
Arthur R. Jones
David R. Jones First Church Dunkirk N V
E. L. Jones Ottawa Church, Dousman, Wisconsin
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E. Lloyd Jones First Church, Meridian, N. Y.
Evan M. Jones First Church LeRoy N V
Fenton C. Jones First Church, Wayne, Neb.
Tion T. Land. Wayne, Neb.
Ilion T. JonesThird Avenue Church, Corsicana, Texas
Robert G. JonesPresbyterian Church, Norwich Corners, N. Y.;
Sauquoit, N. Y.
Welter C. Town
Walter C. Jones
Wm. JonesVenedocia, Ohio
J. Walter JordanLos Angeles, Calif.
Los Aligeres, Calli.
Emanuel J. KallinaFirst Church, Canandaigua, N. Y.
Alwin J. KammanFirst Church, Takota, Iowa
P. J. KapteynLos Gatos, Calif.
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Henry Kauffman
John R. Kay Savre Memorial Church Utica N V
Archibald J. KearnsPresbyterian Church, Tekamah, Mich.
Delet D. Francisco and Church, Tekaman, Mich.
Ralph D. Kearns
Wendell Prime Keeler
James H. Keeling Presbyterian Church, Morristown, N. Y.
T W Pollow
J. W. KellerFirst Church, Nashville, Ill.
Edwin Henry Kellogg Professor in Skidmore College, Saratoga
Springs, N. Y.
Commod McCommy Valler Water of the man
Samuel McKeown KellyWestminster Church, Devil's Lake, N. D.
John W. KennedyImmanuel Church, Tacoma, Wash.
S. J. KennedyPresbyterian Church, Alhambra, Calif.
W. F. Kerby
The Church, Valley Mills, Texas
Thomas KerrGreenhill Church, Wilmington, Del.
Irving W. Ketchum
T. L. Kiernan
Chalman Church, Leetonia, Onio
Chalmers KilbournWaxahachie, Texas
William E. Kimball Whiteshore N. V.
Alva V. King
Claude W. Ping.
Claude V. King
John Scott King Presbyterian Church Little Britain N V
Albert KinzlerGerman Church, Campbell, Nebr.
I C Kinkos Charles Charles Campbell, Nebr.
L. C. Kirkes
D. H. Kirkpatrick
Thomas L. Kirkpatrick Chaplain II S Navy Washington D C
Charles F. Kittredge
Carl M. Flags
Carl N. Klass
Hermann G. KlemmePresbyterian Church, Bozeman, Montana
F. E. Kline First Church I ownill N V
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M. H. Knadjian
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M. H. Knadjian. First Armenian Church, Lewiston, Montana Benjamin B. Knapp. Lewiston, Montana First Church, Yettem, Calif. Lewiston, Montana First Church, Van Nuye Calif.
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M. H. Knadjian. Arthur Owen Knapp Benjamin B. Knapp Seriest Church, Yentem, Calif. Walter David Knight. Lewiston, Montana Benjamin B. Knapp First Church, Van Nuys, Calif. Walter David Knight. Mt. Washington Church, New York City. Herbert W. Knox Executive Secretary, Army Y. M. C. A., Ft. Leavenworth, Texas C. R. Kuebler. First Church, Hackensack, N. J. D. T. Kuhn Presbyterian Church, Glen Lake, Minn. Norman Kunkel. Presbyterian Church, Blue Grass, Iowa. W. C. Kunze. First Church, Eastland, Texas. Arthur F. Kurtz. Irving Square Church, Brooklyn, N. Y. Walter Laidlaw. Registrar, Clergy Club of New York: Executive.

Charles Stoddard Lane.....Instructor, Hartford Seminary Foundation, Hartford, Conn.

Ira LandrithModerator of the General Assembly of 1906 (Cumber-
land Branch), Winona Lake, Ind. Gordon Lang. Professor in West Texas State Teachers' College, Canyon,
Toyas
First Church, Hudson Falls, N. Y.
Prespyterian Church, Bellbrook, Onlo
Jeremiah B. Latimer
Tohn I Lawrence First Church, Binghamton, N. 1.
William H Leach Walden Church, Bullato, N. 1.
Lowis Coston Leary Huguenot Memorial Church, Pelham Manor, N. Y.
Horace H. Leavitt
I yman N Lemmon Presbyterian Church, Worthington, Pa.
William Philip Lemon Andrew Church, Minneapolis, Minn.
Frank O Leonard Presbyterian Church, Hamburg, N. Y.
Edwin I Lewis
Henry Lewis. Westminster Church, Madison, Wis. L. J. Lewis. First Church, Seward, Neb.
Frederic N Lindsay New York City
Joseph Lindsay
John Linka First Bohemian Church of Brule County, Academy, S. D.
Otis L. LinnSuperintendent of Sabbath School Missions in Nevada,
Reno, Nev. George O. Little, D.D
Henry Little Calvary Church, Springheid, Missouri
Riley McMillan Little
Robert Little
P. Lewis LloydSecond Church, Wyalusing, Pa.
Floyd Emerson LogeeFirst Church, Circleville, Ohio
George O. LongPresbyterian Church, Vail, Iowa
Ward Willis LongFirst Church, Salem, Ore.
C. R. LongbrakeLenox Federated Church, Jefferson, Ohio DuBois H. LouxEvangelist, Jackson, Mich.
W. B. Love
Gilbert LovellBoard of Christian Education, Oberlin, Ohio
Andrew M. Lowry First Church, Lapeer, Mich.
Arthur C. LudlowPastor Emeritus Miles Park Church, Cleveland, O. James M. LudlowPastor Emeritus First (Munn Avenue) Church, East
Orange, N. J.
Davis W. Lusk Superintendent, Presbytery of Newark, Newark, N. J.
John F. LyonsLibrarian of McCormick Theological Seminary,
Chicago, Ill. John R. LyonsFairmount Church, Cleveland Heights, O.
John R. Lyons Fairmount Church, Cleveland Heights, O.
Robert J. MacAlpine
J. A. MacCallum
L. Lane MacCammon
Alexander MacCollSecond Church, Philadelphia, Pa.
Albert Macdonald State Street Church, Schenectady, N. Y.
Royal E. MacGowanFirst Church, Andover, N. Y.
John A. MacIntoshProfessor in McCormick Theological Seminary, Chicago, Ill.
Allan MacKayOakland, California
John R. MackayNorth Church, New York City
W. M. MackayPresbyterian Church, Ishpeming, Mich.
Donald H. MacKenzieWestminster Church, Auburn, N. Y.
Joseph B. C. Mackie
D. A. MacLeodFirst Church, Sullivan, Ill.
John M. MacLeodFirst Church, Rensselaer, N. Y.
M. D. MacLeod

T. H. MacLeod
Wm. Bishop MacNeilTupper Lake and Piercefield Presbyterian Churches, Faust, N. Y.
Malcolm L. MacPhail
Duncan A. MacPhieSecretary and Evangelist, Wakefield, Mass.
David P. MacQuarrie
J. M. MacQuarrie
John A. MacSporran
A. E. Magary
George MairBedford Park Church, New York City
W. J. Malcolm
T W Mallard
Frank Malven
Louis Mannelli
T. J. Manton
J. C. Mapson
H. M. Markley First Church, Bartlesville, Okla.
Benjamin T. MarshallPresident of Connecticut College, New London,
Conn. Thomas F. MarshallPresident of Glendale College, Glendale, Ohio
George H Marsh
D Alan Martens First Church, Nappanee, Ind.
Elmer S. Martin
I D Martin First Church, Seymour, Ind.
Clarence W. MasonLumbercamp Missionary, Board of National
Missions, Ithaca, N. Y.
James Gilbert MasonFirst Church, Metuchen, N. J.
William H. MasonPresbyterian Church, Bethany, Ill. William H. MasonWarren Avenue Church, Saginaw, Mich.
Oliver J. Mather
Samuel H. MaxwellFirst Church, Oxford, Kansas
R. MayersGilgal McKahan Church, Bearden, Tenn.
O M McAdams
John A McAfee Westminster Church, Topeka, Kansas
Ralph C. McAfeeExecutive Secretary, Council of Churches, Kansas
City, Mo.
Edwin A. McAlpin Jr
Lewis C. McBride
George H. McClelland
John J. McClellandFirst Church, Knowlesville, N. Y.
Harry G. McClusky First Church, Plattsmouth, Nebr.
Ira Henderson McClymondsMesilla Park Church, State College, New
Mexico
Daniel Spencer McCorkleSheldon Jackson Memorial Church, Clark,
Wyo.
Samuel B. McCormickChancellor Emeritus, University of Pittsburgh,
Pittsburgh, Pa. George McCullochOlivet Church, Jamestown, N. Y.
George D. McCullochPresbyterian Church, Batavia, Ohio
D. Ernest McCurry
B. F. McDowellBowers & Walkers Chapel, Greenville, S. C.
Frank B. McDowell
Alexander McFerranFirst Church, Mt. Pleasant, Iowa
Alexander McGaffin
William C. McGarveyExecutive Secretary, Presbytery of Buffalo, Buffalo, N. Y.
J. W. McGee
Nathaniel McGiffin
Robert Gardner McGregorNorth Avenue Church, New Rochelle, N. Y.
H. Preston McHenryMariners' Church, Philadelphia, Pa.

Island, N. Y.	
Charles R. McKean	
Joseph O. McKelveyLa Mesa, Calif.	
Charles McKenzie	
Gordon McKenzieUtica, N. Y.	
Peter McKenzieOlivet Church, Utica, N. Y.	
George A McKinlay	
A. H. McKinneySuperintendent of New York City Mission Society,	
Now York City	
Samuel R. McKinstry First Church, Marion, N. Y.	
A. E. McLean	
William E. McLennan	
Charles M. McManisFirst Church, Mitchell, S. Dak.	
B. F. McMicanPresbyterian Church, Manchester, Kansas	
Duncan J. McMillanSecretary New York Sabbath Committee, New	
York City	
John McNab	
D. L. McNaryFirst Church, Freeport, Ill.	
S. A. McPherson	
J. E. McQuown	
Calvin A. McRae	
William J. McSurelyPastor Emeritus Presbyterian Church, Hillsboro,	
Ohio; Oxford, O. James A. McWilliamsPresbyterian Church, Honey Brook, Pa.	
George W. Mead	
Rudolph MeierLakeview Church, Paterson, N. J.	
Andrew B. MeldrumFirst (Old Stone) Church, Cleveland, Ohio	
Willard C. MellinBethesda Church, Rimersburg, Pa.	
J. A. Melrose	
Grant MerchantMcFarland Memorial and Mountain Brook Churches,	
White Salmon, Wash.	
Robert D. Merrin	
Robert D. Merrill	
William P. Merrill	
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NOTE SUPPLEMENTARY TO AN AFFIRMATION

designed to safeguard the unity and liberty of the Presbyterian Church in the United States of America

In view of certain features of the discussion which has followed the publication of "An Affirmation designed to safeguard the unity and liberty of the Presbyterian Church in the United States of America," the Conference Committee, which had charge of the publication of the Affirmation, desires to call attention to

- (I) some important utterances of one of our church's greatest leaders, Dr.Charles Hodge, for more than half a century professor in Princeton Theological Seminary,
- (II) a part of the constitution of the church, and
- (III) an historic action taken on the ground of this part of the constitution by the General Assemblies of the Presbyterian Church in the U. S. A. and the Cumberland Presbyterian Church, as the basis of the reunion of these churches.

All of these things are relevant to statements made in the Affirmation.

I. The subject of the authority of the deliverances of General Assemblies was discussed by Dr. Charles Hodge in articles in the Princeton Review of July and October, 1865. There will be no difference of opinion as to Dr. Hodge's loyalty to the Presbyterian Church or his competence to expound its law. His discussion was occasioned by an action of the General Assembly of 1865 concerning matters of civil right and duty; but from his words it will be seen that he held that the authority of the deliverances of General Assemblies "on all points of truth and duty," to use his own language, is constitutionally limited.

Dr. Hodge speaks as follows:

"It is an axiom in our Presbyterianism that the General Assembly can make no law to bind the conscience. It cannot alter by adding thereto or detracting therefrom the constitutional terms of ministerial or Christian fellowship. Those terms are laid down in express words in our Form of Government, which we are all bound to obey. Assent to the truth or propriety of the deliverances or testimonies of the Assembly is not one of the terms prescribed We have no security for liberty of conscience, no protection from the tyranny of casual majorities, if the principle be once admitted that the Assembly can make anything beyond what the constitution prescribes, a condition either of admission into the ministry of our church or of continuance in it. This is too plain to be questioned." (Princeton Review, vol. xxxvii, p. 508).

"The Assembly of course has the right to express its judgment and give instructions on all points of truth and duty. So has every presbytery and every minister or Christian. But such judgments have only the authority due to the advice or opinions of those from whom they proceed. They have no legal force on any man's conscience or conduct. . . . The Popish doctrine of the infallibility of church courts does not suit Americans. It is high time that these simple principles of religious liberty should be clearly announced and openly asserted." (Princeton Review, vol. xxxvii, p. 510).

"The next question is, What is the authority due to the deliverances of our ecclesiastical judicatories, and specially of the General Assembly. As to this point we do not believe that there is any real difference of opinion among true Presbyterians.

- "1. It is admitted that church courts are not infallible. 'All synods or councils,' says our Confession, 'since the apostles' times, whether general or particular, may err, and many have erred; therefore they are not to be made the rule of faith or practice, but to be used as a help in both.' If not a rule of faith or practice, acquiescence in their deliverances cannot be made a term either of Christian or ministerial communion.....
- "2. If the deliverances of ecclesiastical bodies be not infallible, then there must be a judge of their correctness, and a standard by which that judgment is to be formed. The judge is every man who chooses to exercise the privilege. If Paul recognizes the right of private judgment, even in reference to the preaching of an apostle, or of an angel from heaven, surely this will not be denied with regard to the acts of any body of fallible and sinful men. The standard of judgment is of course the holy Scriptures. Our Confession tells us the decrees and determinations of councils are to be received only when 'consonant to the word of God.' As an exposition of the word of God, admitted as authority among Presbyterians, we have our Confession of Faith and Form of Government, which constitute our ecclesiastical constitution." (Princeton Review, vol. xxxvii, pp. 647-8).

"Any action of the Assembly in contravention of the compact contained in our Constitution, is of no binding force. [Here follow examples illustrative of this principle] But if the Assembly should assume the prerogative of altering the terms of ministerial communion in our church, it would be an arrogation of a power which does not belong to it." (Princeton Review, vol. xxvii, pp. 649-50).

"Yet every member of the Assembly would, on reflection, readily admit that it is the right, not only of subordinate ecclesiastical bodies, but of the humblest member of the church, to express in respectful language their judgment on the acts of our highest court. This is a privilege which we all claim, and which we all freely exercise, and which no Presbyterian ever will give up." (Princeton Review, vol. xxxvii, p. 507).

Dr. Hodge opposes "the Assembly's making its own deliverances the test of orthodoxy and loyalty," and goes on to say, "We are persuaded that not a member of the body, when he comes calmly to consider the matter, will hesitate to admit that the Assembly, in so doing, transcended its power." (Princeton Review, vol. xxxvii, p. 507, p. 508).

In its words concerning the authority of the deliverances of General Assemblies, the Affirmation merely states the plain principles of the law of the church. It is submitted that Dr. Hodge and the Affirmation hold exactly the same position on this subject.

II. With regard to the meaning of the subscription to the Confession of Faith made by ministers, the Presbyterian Church in the United States of America has authoritatively spoken, in the Declaratory Statement of 1902, which is a part of the constitution of the church. The Declaratory Statement begins thus: "While the ordination vow of ministers, ruling elders and deacons, as set forth in the Form of Government requires the reception and adoption of the Confession of Faith only as containing the System of Doctrine taught in the Holy Scriptures,". (Constitution of the Presbyterian Church U. S. A., 1922, p. 140). This therefore is the church's interpretation of the subscription to the Confession of Faith. The Confession is received and adopted "only as containing the System of Doctrine taught in the Holy Scriptures." These words of the Declaratory Statement, which was made part of the constitution of our church by action of two General Assemblies and more than two-thirds of the presbyteries, have authority superior to the authority of any deliverance of any General Assembly or of any number of General Assemblies. Thus it appears that the statement of the Affirmation concerning the meaning of the subscription to the Confession of Faith finds support in an explicit provision of our constitution.

III. The interpretation of the subscription to the Confession of Faith contained in the Declaratory Statement was made one of the terms of the reunion of the Presbyterian Church in the United States of America and the Cumberland Presbyterian Church. In 1904 the General Assemblies of both churches adopted, as the basis of the reunion, certain "Concurrent Resolutions," which thereby became of permanent authority in the reunited church. In the Resolutions are found these memorable words: "It is also recognized that liberty of belief exists by virtue of the provisions of the Declaratory Statement, which is part of the Confession of Faith of the Presbyterian Church in the United States of America, and which states that the ordination vow of ministers, ruling elders and deacons, as set forth in the Form of Government, requires the reception and adoption of the Confession of Faith only as containing the system of doctrine taught in the Holy Scriptures'." (Const. Presb. Ch. U. S. A., 1922, p. 496).

The Conference Committee believes that these quotations from Dr. Charles Hodge and from constitutional documents, confirmatory of the Affirmation, are worthy of consideration by the ministers and people of our church.

ADDITIONAL SIGNATURES TO THE AFFIRMATION

received after the printing of the pamphlet containing the list of signatures had started:

Alexander M. Allen
Alexander M. Allan Missionary, Bogota, Colombia
Carl F. Crusius Belden Ave. Church, Chicago, Ill.
D. M. Demcott Third Church, Paterson, N. J.
Clarence H. Ford Auburn, N. Y.
Hugh T. Gary First Church, Pueblo, Colorado
Earl I. Hamlin First Church, Buffalo, N. Y.
Samuel R. Hayt
Calvin H. HazlettMissionary, Ewing Christian College, Allahabad, India
Wm H Hele Programmer Charles Charles Allanabad, India
Vm. H. Hoole
M. B. HouckLower Path Valley Church, Fannettsburg, Pa.
ames P. Jewell
William C. Kerr Missionary, Seoul, Chosen
ames MacnabRoseburg, Oregon
Archibald McClureFirst Church, South Bend, Ind.
ohn Calvin McCoy
V Poling
O. V. Poling First Church, Albany, Oregon
Henry F. Watts Presbyterian Church, Suffern, N. Y.
Maurice S. White Washington, D. C.
J. J. Williams Miami Avenue Church, Columbus, Ohio
S. C. Williams Presbyterian Church, Libby, Montana

The request of the Rev. George E. Caesar, of Little Rock, Arkansas, that his name be not published as that of a signer of the Affirmation, was received after the printing of the pamphlet. He should not be regarded as a signer.

Total number of signatures, 1293.