
THE

AUBURN

BETRAYAL

By **MURRAY FORST THOMPSON, ESQ.**

The Auburn Betrayal

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MURRAY FORST THOMPSON, ESQ.

a ruling elder of The Orthodox Presbyterian Church

TRACTS FOR TODAY

No. 4

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The Auburn Betrayal

"It is interesting to note where the Fundamentalists are driving in their stakes to mark out the deadline of doctrine around the church, across which no one is to pass except on terms of agreement. They insist that we must all believe in the historicity of certain special miracles, preeminently the virgin birth of our Lord; that we must believe in a special theory of inspiration—that the original documents of the scripture, which of course we no longer possess, were inerrantly dictated to men a good deal as a man might dictate to a stenographer; that we must believe in a special theory of the atonement—that the blood of our Lord, shed in a substitutionary death, placates an alienated deity and makes possible welcome for the returning sinner; and that we must believe in the second coming of our Lord upon the clouds of heaven to set up a millennium here, as the only way in which God may bring history to a worthy denouement. Such are some of the stakes which are being driven, to mark a deadline of doctrine around the church."

With those words Dr. Harry Emerson Fosdick, the well-known Modernist, began the notorious sermon "Shall the Fundamentalists Win?", which he preached on May 21, 1922, in the First Presbyterian Church of New York City.¹ Having stated, among other things, that "if a man is a genuine liberal, his primary interest is not against holding these opinions, *although he may well protest against their being considered the fundamentals of Christianity*" (italics supplied), Dr. Fosdick contrasted the liberal and Fundamentalist views concerning the virgin birth of Christ, the inspiration of Scripture, and the sec-

¹ For the full text of the sermon see "The Christian Century", June 8, 1922, (Vol. XXXIX, pp. 718 ff.).

ond coming of our Lord. In view of the importance of this sermon we quote excerpts concerning each doctrine:

"We may as well begin with the vexed and mooted question of the virgin birth of our Lord. I know people in the Christian churches, ministers, missionaries, laymen, devoted lovers of the Lord and servants of the gospel, who, alike as they are in their personal devotion to the Master, hold quite different points of view about a matter like the virgin birth. Here, for example, is one point of view: that the virgin birth is to be accepted as historical fact; it actually happened; there was no other way for a personality like the Master to come into this world except by a special biological miracle. That is one point of view, and many are the gracious and beautiful souls who hold it. But, side by side with them in the evangelical churches is a group of equally loyal and reverent people who would say that the virgin birth is not to be accepted as an historical fact . . ."

"Consider another matter on which there is a sincere difference of opinion between evangelical Christians: the inspiration of the Bible. One point of view is that the original documents of the scripture were inerrantly dictated by God to men. Whether we deal with the story of creation or the list of the dukes of Edom or the narratives of Solomon's reign or the sermon on the mount or the thirteenth chapter of first Corinthians, they all came in the same way and they all came as no other book ever came. They were inerrantly dictated; everything there—scientific opinions, medical theories, historical judgments, as well as spiritual insights—is infallible. That is one idea of the Bible's inspiration. But side by side with those who hold it, lovers of the book as much as they, are multitudes of people who never think about the Bible so. Indeed, that static and mechanical theory of inspiration seems to them a positive peril to the spiritual life."

“ . . . Conceptions from which we now send missionaries to convert Mohammedans, are to be found in the Book. There one can find God thought of as an oriental monarch; there, too, are patriarchal polygamy, and slave systems, and the use of force on unbelievers. Only in the Bible these elements are not final; they are always being superseded; revelation is progressive . . . finality in the Bible is ahead. We have not reached it. We cannot yet compass all of it. God is leading us out toward it.”

“ . . . One view is that Christ is literally coming, externally on the clouds of heaven, to set up his kingdom here. I never heard that teaching in my youth at all. It has always had a new resurrection when desperate circumstances came and man's only hope seemed to lie in divine intervention. It is not strange, then, that during these chaotic, catastrophic years there has been a fresh rebirth of this old phrasing of expectancy. . . .

“Side by side with those to whom the second coming is a literal expectation, another group exists in the evangelical churches. They, too, say, ‘Christ is coming!’ They say it with all their hearts; but they are not thinking of an external arrival on the clouds. They have assimilated as part of the divine revelation the exhilarating insight which these recent generations have given to us, that development is God's way of working out His will.”

In the concluding paragraph of his sermon Dr. Fosdick—referring to the “immeasurable folly” of Fundamentalists who “propose to drive out from the Christian churches all the consecrated souls who do not agree with their theory of inspiration”—throws down the gauntlet and at the same time pleads for tolerance in the following words:

"Well, they are not going to do it; certainly not in this vicinity. I do not even know in this congregation whether anybody has been tempted to be a Fundamentalist. Never in this church have I caught one accent of intolerance. God keep us always so and [sic] ever increasing areas of the Christian fellowship: intellectually hospitable, open-minded, liberty-loving, fair, tolerant, not with the tolerance of indifference as though we did not care about the faith, but because always our major emphasis is upon the weightier matters of the law."

Dr. Fosdick's sermon was destined to have far-reaching consequences for The Presbyterian Church in the U. S. A. and to set in motion a series of events culminating in the publication of the heretical "Auburn Affirmation."

Dr. Fosdick, a Baptist and professor of Practical Theology in Union Theology Seminary², New York City, who admitted frankly that he spoke "from the view-point of liberal opinions", had been invited in January of 1919 to become the "associate minister" of the First Presbyterian Church and to serve as "stated preacher". From that vantage point within a denomination whose doctrinal standards were the Word of God and the Westminster Confession of Faith and Catechisms, Dr. Fosdick had been attacking doctrines constituting the heart and core of the historic Christian faith.

Although Dr. Fosdick said that "any gentleman dislikes to be a cause of disturbance in a neighbor's house-hold"³, that is

² Union Theological Seminary, one of the outstanding Modernist seminaries, in October of 1892 had terminated its relation to the General Assembly of The Presbyterian Church in the U. S. A. because of the action of the Assembly of 1891 in failing to confirm the appointment of Dr. Charles A. Briggs to the Edward Robinson professorship of Biblical Theology and because of the refusal of the Assembly of 1892 to agree to a termination of the compact of 1870 between the Assembly and the Seminary, under which Union had granted the Assembly a veto power over appointments of professors by the Seminary. Dr. Briggs was found guilty of heresy and his suspension from the ministry was affirmed by the General Assembly of 1893. He remained a professor at Union until his death in 1913.

³ "Minutes, General Assembly", 1024, Part I, p. 195.

exactly what he proved to be. "Shall the Fundamentalists Win?" was the proverbial straw that broke the camel's back. On October 16, 1922, the Presbytery of Philadelphia adopted an overture (introduced by Conservatives under the leadership of Dr. Clarence E. Macartney) reading in part as follows:

"The Presbytery of Philadelphia hereby respectfully overtures the General Assembly to direct the Presbytery of New York to take such action as will require the preaching and teaching in the First Presbyterian Church of New York City to conform to the system of doctrine taught in the Confession of Faith."⁴

Six other presbyteries sent similar overtures to the General Assembly. The Assembly, which met in May of 1923, in Indianapolis, adopting (by a vote of 439 to 359) a minority report presented by one⁵ of the twenty-two members of the Standing Committee on Bills and Overtures, expressed "its profound sorrow that doctrines contrary to the standards of the Presbyterian Church, proclaimed in said pulpit, have been the cause of controversy and division in our church" and directed the Presbytery of New York to take the action requested in the Philadelphia overture. The General Assembly also reaffirmed the evangelical deliverance of the General Assembly of 1910, in which the following had been declared to be "essential" doctrines of the "Word of God and our standards": the plenary inspiration and inerrancy of Holy Scripture, the virgin birth of Christ, His bodily resurrection, His substitutionary atonement by which He "satisfied divine justice and reconciled us to God", and His miracles.⁶

⁴ "The Presbyterian", October 26, 1922, pp. 6, 7.

⁵ Rev. A. Gordon MacLennan, D.D., now pastor of Shadyside United Presbyterian Church, Pittsburgh, Pa.

⁶ "Minutes, General Assembly", 1923, Part I, p. 258.

As Dr. J. Gresham Machen once observed, "this evangelical pronouncement contained nothing distinctive of the Reformed Faith, and certainly did not err on the side of too great detail". It did nevertheless enunciate "certain great facts and doctrines about which all the great branches of the historic church are agreed".⁷ The action of the General Assembly in the Fosdick case should have had the thankful approval of all the members of The Presbyterian Church in the U. S. A. Furthermore, the doctrinal deliverance—or the "Five Points" as it came to be called—was not something new. It had first been promulgated by the General Assembly of 1910 in response to an overture from the Synod of Baltimore "respecting prevalent doubts and denials of certain statements of the Confession"; and it had been reaffirmed by the General Assembly of 1916 in answer to overtures complaining of the action of the Presbytery of New York in licensing candidates for the ministry who "neither affirmed nor denied the doctrine of the virgin birth."⁸ In short, the General Assembly of 1923 condemned the Modernist propaganda of a self-confessed liberal in a Presbyterian pulpit, and reaffirmed for the second time central doctrines of the Christian faith. It is important to bear these facts in mind as we consider the events which followed.

While Conservatives in the Church were rejoicing in the action of the General Assembly, the Modernists were preparing a powerful, but subtle and cleverly worded, assault upon the Christian religion. It appeared in January of 1924 and called itself "An Affirmation designed to safeguard the unity and liberty of the Presbyterian Church in the United States of America." It was signed by one hundred and fifty ministers

⁷ "Christiannity Today", May, 1930, p. 6.

⁸ "Minutes, General Assembly", 1910, Part I, pp. 271-273.

⁹ "Minutes, General Assembly", 1916, Part I, pp. 130-132.

and was issued from Auburn, New York, the location of Auburn Theological Seminary.¹⁰

On May 5, 1924, the Auburn Affirmation was published over the signatures of twelve hundred and ninety-three ministers of The Presbyterian Church in the U. S. A. More than one-tenth of the ministers of a Christian church had denied the necessity of belief in cardinal truths of the Christian religion.

Before continuing with the history of the Auburn Affirmation and noting the influence which its signers have acquired in The Presbyterian Church in the U. S. A., we must examine the document itself. What does it say? Is it really an assault upon the Christian faith? Was it not "designed to safeguard the unity and liberty" of that Church? While we are sad indeed to make the charge, and fully realize its seriousness, we are compelled to say that the evident purpose of the Affirmation was to affirm the liberty of ministers of The Presbyterian Church in the U. S. A. to hold and to preach views at variance with the doctrinal standards of the Church. And this liberty, ironically enough, was claimed in the name of unity!

Now of course it is inane to suppose that unity in a Christian church can be safeguarded by allowing anti-Christian views to be taught by her ministers. One might as well contend that unity in a Republican club could best be achieved by permitting its members to cherish and to disseminate Democratic principles. But, it may be objected, surely men of the intelligence possessed by many Affirmationists could not seriously have proposed that unity in a Presbyterian church can be fostered by the teaching of un-Presbyterian views. Well, of course the Affirmation does not say that. On the contrary, it contends that its views are not at variance with "the Scriptures and our stand-

¹⁰ Auburn Theological Seminary had been established in 1818 to teach "New School Theology". Five members of its Faculty—a majority of its full professors, including the president of the Seminary—signed the Affirmation.

ards".¹¹ Indeed the Affirmationists have the temerity to charge that it is the General Assembly of 1923 which is in error, that it is the "Five Points" which are out of harmony with the standards of the Church! There is nothing of the defensive about the Auburn Affirmation. It has been truly said that it constitutes "a major offensive against the Word of God."¹²

The Questions Raised by the Affirmation

The Auburn Affirmation¹³ attacked the evangelical deliverance of the General Assembly of 1923 on two grounds—grounds of by no means equal importance. First, it raised procedural and constitutional objections. These are comparatively unimportant in this discussion and will be dealt with briefly. Second, the Affirmation assailed the doctrinal contents of the "Five Points". It is this teaching of the Affirmation which is particular concern to Bible-believing Christians.

The Affirmation begins with a vigorous exposition of "the liberty of thought and teaching" of ministers of The Presbyterian Church in the U. S. A., and challenges the power of the General Assembly to declare "authoritatively" what that church "believes and teaches" without concurrent action of the presbyteries. The Affirmation also charges that the General Assembly of 1923 "virtually pronounced a judgment" against the First Presbyterian Church of New York "without giving a hearing to the parties concerned" and with knowledge that the matter was

¹¹ This is not an accurate phrase. The "standards" of The Presbyterian Church in the U. S. A. include Holy Scripture, which is the primary standard.

¹² Address, "The Auburn Heresy" by Gordon H. Clark, Ph.D., in "Christianity Today", April, 1935, pp. 250-261.

¹³ The text of the Affirmation, including the names of its signers, is attached to this article as Appendix A.

"already under formal consideration in the Presbytery of New York".

These objections of course raised some interesting legal questions. The question whether the General Assembly had the power to specify essential doctrines of the Church is a problem of absorbing interest to students of church government. (In passing we cannot refrain from observing that it is a great pity that the defenders of Dr. Fosdick and the critics of the General Assembly of 1923 did not, ten years later, remember the principles of fair dealing and the limitations upon the power of the Assembly which they had asserted, when in 1936 they disciplined Dr. J. Gresham Machen and some of his associates in The Independent Board for Presbyterian Foreign Missions on the basis of an *ex parte* deliverance of the General Assembly of 1934.)¹⁴ We are not concerned with such questions here. We are not now interested in the Auburn Affirmation as a treatise on ecclesiastical law, although many have been the attempts to persuade us that the Affirmation has significance only from that point of view. The Affirmationists did not stop with these legal questions. Had they wanted to confine their criticisms of the Assembly's action to its legal aspects, they could have done so. They might even have been content with the expression of their views as to the nature and effect of their ordination vows—solemn undertakings by which they had affirmed that they believed "the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice", and had received and adopted "the Confession of Faith of this Church, as containing the system of doctrine taught in the Holy Scriptures".¹⁵ That would have been bad enough,

¹⁴ It is interesting to note that four of the seven ministerial members of the Permanent Judicial Commission of the General Assembly of 1936 were Auburn Affirmationists. A month before the General Assembly convened another ministerial member had died. He was not an Affirmationist.

¹⁵ Form of Government of The Presbyterian Church in the U. S. A., Chapter XV, Section XII.

considering the liberal views of subscription Affirmationists hold. But they did not stop even there. They proceeded to something more fundamental. They launched into an attack upon the Bible and the very doctrines they had been ordained to preach.

The Plenary Inspiration and Inerrancy of Scripture

In the first of the "Five Points" the General Assembly stated:

"It is an essential doctrine of the Word of God and our standards that the Holy Spirit did so inspire, guide and move the writers of Holy Scripture as to keep them from error."

The Affirmation rejects this doctrine in the following unequivocal language:

"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)."

Could any words be plainer? The writers of Scripture were not kept "from error". The doctrine of inerrancy "impairs" the authority of Scripture and "weakens the testimony of the church." The Auburn Affirmation, in denying the plenary inspiration and infallibility of the Word of God, directs a blow against the very foundation of the Christian faith. If the Bible contains error, it cannot be the Word of God. If the Bible is the Word of God, it cannot contain error. God cannot lie. The Bible must be either "God-breathed", inerrant Scripture, or only a fallible, human document. There is no middle ground.

The Auburn Affirmationist, however, does not agree that there is no middle ground. He says that the Bible can have "supreme authority for faith and life" just because it is not inerrant. The inanity of this proposition has been exposed in an admirable *reductio ad absurdum*: ". . . in order for the Bible to be authoritative, it must contain error; and, I suppose, the more erroneous it is, the more authoritative it can be."¹⁶

But the Affirmation itself appeals to the Confession of Faith. We are glad that it does. Let us see what the Confession does teach. In view of the importance of this matter, we quote rather fully from the Confession. It should be noted that the Affirmation quotes only the words in italics:

"Under the name of Holy Scripture, or the Word of God written, are now contained all the books of the Old and New Testaments, which are these . . . All which are given by inspiration of God to be the rule of faith and life" (Chap. I, ii).

¹⁶ Clark, "op. cit.", p. 250.

"The authority of the Holy Scripture, for which it ought to be believed and obeyed, dependeth not upon the testimony of any man or church, but wholly upon God, (who is truth itself,) the author thereof; and therefore it is to be received, because it is the Word of God" (Chap. I, iv).

The next section of the Confession, dealing with our persuasion of the truth of Scripture, speaks of "the entire perfection thereof" and proceeds,

our full persuasion and assurance of the *infallible* truth, and the divine authority thereof, is from the inward work of the Holy Spirit, bearing witness by and with the Word in our hearts" (Chap. I, v).

Finally, as to saving faith, the Confession teaches:

"By this faith, a Christian believeth to be true, whatsoever is revealed in the Word for the authority of God himself speaking therein" (Chap. XIV, v).

Is it not clear beyond cavil that the Confession *does* teach the doctrine of plenary inspiration and inerrancy, and consequently that the Auburn Affirmationists at their ordinations had subscribed to that basic doctrine?

But the signers of the Affirmation say, ". . . we all believe from our hearts that the writers of the Bible were inspired of God". What does this mean? Whatever the Affirmationists intended by this language, manifestly they hold a view of inspiration that permits of errors in the Scriptures. It is not surprising then that men holding this view of the Bible rallied to the defense of Dr. Fosdick and the First Presbyterian Church of New York, for at the same time they asserted their own right, within a church committed by its standards to an inerrant Bible, to teach that the Bible is not inerrant.

The Attack on the Remaining Four Points

The attack of the Auburn Affirmationists upon the remaining four points of the General Assembly's evangelical deliverance is more subtle than their outright denial of plenary inspiration and inerrancy:

"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 unfailling presence He is able to save to the uttermost.¹⁷ 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."

What then *is* the view of the Affirmation concerning the doctrines of the virgin birth, the substitutionary atonement. the

¹⁷ This sentence in the Affirmation appears in bold face type.

bodily resurrection, and the miracles? If we are to understand what the Affirmation teaches on each of these points, and if we are not to be deceived by its use of Christian terminology, we must keep certain important facts in mind.

In the first place we must remember that the Affirmation is positive as well as negative. It states what its signers believe as well as what they do not believe. We must therefore compare the Affirmationist view *at each point* with the Assembly's deliverance.

In the second place we must remember that, according to Affirmationists, the Assembly's points are merely "theories" explaining certain "great facts and doctrines" set forth in the Affirmation, and that these theories "are not the only theories allowed by the Scriptures and our standards as explanations of these facts and doctrines of our religion". Furthermore, the Affirmation states that "all who hold to these facts and doctrines, *whatever theories* they may employ to explain them, are worthy of all confidence and fellowship" (*italics supplied*).

The significance of these facts will appear as we take up the four points separately.

The Virgin Birth

The General Assembly's second point was as follows:

"It is an essential doctrine of the Word of God and our standards that our Lord Jesus Christ was born of the Virgin Mary."

The Affirmation, *in opposition to the Assembly*, says that "Jesus Christ was God manifest in the flesh." The Affirmation also holds, of course, that the Assembly's view is only one of the possible "theories" that might be advanced as a satisfactory explanation of the incarnation!

In the first place the Affirmationists refer to the virgin birth as a "theory", and that confuses the issue. They use that term, of course, because they believe the virgin birth is not the only explanation of the incarnation. The virgin birth is not a theory. It happened or it did not happen. It is truth or fiction. The issue the Affirmation actually raises at this point is the historicity of the virgin birth.

In the second place, if the virgin birth is only one possible explanation of the incarnation, manifestly another possible explanation is that our Lord was the child, by ordinary generation, of Mary and some unknown person. It follows, then, that a minister in The Presbyterian Church in the U. S. A. who believes that "Jesus Christ was God manifest in the flesh" and who explains his belief by adding that our Lord was the son of unmarried human parents is, in the words of the Affirmation, "worthy of all confidence and fellowship"!

But what of the Affirmation's claim to the support of the Confession of Faith? Chapter VII, Section ii, of the Confession, declares:

"The Son of God, the second person in the Trinity, being very and eternal God, of one substance, and equal with the Father, did, when the fulness of time was come, take upon him man's nature, with all the essential properties and common infirmities thereof, yet without sin: being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, of her substance."

In the face of these clear words how can the Affirmationists—*whatever* their personal views may be—contend seriously that the standards of the church allow any "explanation" of the incarnation other than the virgin birth? The Confession sets forth the Virgin Birth as an actual event in history. The Affirmationists are *not* in agreement with the doctrinal position of their church in this matter. We repeat that the Auburn Affirmation is an heretical document and that those who signed it were concerned to defend their right to teach anti-Christian views within a church whose standards commit it to historic Christianity.

The Substitutionary Atonement

The General Assembly declares in its third point that,

"It is an essential doctrine of the Word of God and our standards that Christ offered up himself a sacrifice to satisfy Divine justice and to reconcile us to God."

The Affirmation, however, teaches that "God was in Christ, reconciling the world unto Himself and through Him we have our redemption". What, it might be asked, could be more satisfactory than this affirmation, couched as it is in the language of the apostle Paul himself? This is a particularly clear instance of the perversion of Scripture. While the Affirmation does use Paul's words, it uses them for the purpose of expressing a view

which is set forth in opposition to the Assembly's view. If the Assembly declared the orthodox view of the substitutionary atonement, the Affirmation must then have intended to deny the necessity of belief in the Biblical view.

The General Assembly stated—albeit too briefly—what is often called the "satisfaction theory" of Christ's atonement. "According to this doctrine", says the great Christian theologian, Dr. Charles Hodge, "the work of Christ is a real satisfaction, of infinite inherent merit, to the vindicatory justice of God; so that He saves his people by doing for them, and in their stead, what they were unable to do for themselves, satisfying the demands of the law in their behalf, and bearing its penalty in their stead; whereby they are reconciled to God, receive the Holy Ghost, and are made partakers of the life of Christ to their present sanctification and eternal salvation".¹⁸ No Bible-believing Christian needs proof that this theory of the substitutionary atonement is the teaching of the Word of God. But the Affirmation teaches that this theory is not the only theory allowed by "the Scriptures and our standards" as an explanation of "the Atonement".

Now, of course, theologians have advanced other theories of the atonement. Only one need be mentioned to show the heterodoxy of the Affirmation at this point. One of the most popular theories is the "moral theory", often called the "moral influence theory". According to this theory the atonement made by our Lord did not produce any change in the attitude of God towards the sinner but affected only the sinner's attitude toward God. This view of Christ's work, Dr. Hodge explains, "rejects all idea of expiation, or of the satisfaction of justice by vicarious punishment, and attributes all the efficacy of his work to the moral effect produced on the hearts of men by his character, teaching, and acts. . . . The assumption is that there is

¹⁸ "Systematic Theology", Vol. II, pp. 563, 4.

no such attribute in God as justice; *i. e.*, no perfection which renders it necessary, or morally obligatory, that sin should be punished."¹⁹

The Affirmation places the stamp of its approval upon a minister who believes in "the Atonement", "whatever theory" he may use to explain it. Any minister who holds the "moral influence theory" and thus denies the satisfaction theory of our Lord's atonement is therefore "worthy of all confidence and fellowship".

Dr. Henry Sloane Coffin, President of Union Theological Seminary, New York, is a powerful figure in The Presbyterian Church in the U. S. A. In his book, *The Meaning of the Cross*, Dr. Coffin regrets that "certain widely used hymns still perpetuate the theory that God pardons sinners because Christ purchased that pardon by His obedience and suffering". (p. 118). That is a flat denial of the satisfaction theory of Christ's atonement. And in a lecture entitled *Evangelical Preaching*,²⁰ Dr. Coffin began by suggesting, as the objective of a sermon, the presentation of "Christ crucified as the symbol of God's nature and of the life to which His children are called"; and in his lecture, referring to the offence of the cross, Dr. Coffin also observed that "the impossibility of attaining the ideal to which it constrains leads to rebellion of spirit" (p. 22).

Dr. Coffin's view is one of the most prevalent forms of the moral influence theory of the atonement. It need scarcely be added that Dr. Coffin was one of the original one hundred and fifty signers of the Auburn Affirmation.

We are not forgetting that the Affirmationists, when setting forth their views concerning "the Resurrection" and the "Con-

¹⁹ "Systematic Theology", Vol. I, pp. 566, 7.

²⁰ This lecture was recommended for the year 1936-1937 by the Unit of Evangelism of the Board of National Missions of The Presbyterian Church in the U. S. A.

tinuing Life and Supernatural Power of our Lord Jesus Christ" state incidentally that Christ "died for our sins" and that "by His vicarious death and unfailling presence He is able to save to the uttermost". If this language appeared in an otherwise evangelical pronouncement, we might not suspect that those who used it were not evangelicals. But we know that it is the fashion among Modernists today to employ Christian terms to express non-Christian views. No amount of traditional language can obscure the Affirmationist's view that it is not essential for Presbyterian ministers to believe in the Biblical view of the substitutionary atonement.

Once again we turn to the Confession of Faith since the Affirmation contends that the satisfaction theory of the atonement is not the only theory allowed by the standards of the Church. In Chapter VIII, Section V, we find the following magnificent statement of the gospel:

"The Lord Jesus Christ by his obedience and sacrifice of himself, which he through the eternal Spirit once offered up unto God, hath fully satisfied the justice of his Father; and purchased not only reconciliation, but an everlasting inheritance in the kingdom of heaven, for all those whom the Father hath given unto him."

The Confession leaves no room for any other theory of the atonement than that which Paul declared in his epistle to the Romans: "Being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God".²¹ The apostle Paul could not have signed the Auburn Affirmation.

²¹ *Romans* 3:24-25.

The Bodily Resurrection

The General Assembly's fourth point declared,

"It is an essential doctrine of the Word of God and our standards concerning our Lord Jesus Christ, that on the third day He rose again from the dead with the same body with which He suffered, with which also He ascended into heaven, and there sitteth at the right hand of His Father, making intercession".

Those are indeed words to warm our hearts. But what do the Affirmationists say? They affirm, again in opposition to the Assembly, that "having died for our sins, He rose from the dead and is our everliving Saviour". Note the significant omission of the Assembly's phrase "with the same body with which He suffered". Our Lord's resurrection, according to the Affirmation, was not necessarily bodily. If it was not bodily, then what was it? It must have been some kind of "spiritual resurrection": our Lord's body remained in the tomb, but His spirit survived death and He is "our everliving Saviour". This may be the view of the Affirmation, but it is not the view which its signers were ordained to preach.

The Affirmation of course says that the General Assembly's "theory" of Christ's resurrection is not the only theory allowed by the standards of the Church. But the Assembly used almost the identical words of the Confession of Faith, which teaches in Chapter VIII, Section IV, that,

"on the third day he rose from the dead, with the same body in which he suffered; with which also he ascended into heaven, and there sitteth at the right hand of his Father, making intercession . . .".

The Larger Catechism is even more explicit, declaring in the answer to Question 52, that our Lord rose from the dead "having the very same body in which he suffered, with the essential properties thereof (but without mortality, and other common infirmities belonging to this life) really united to his soul". The standards of The Presbyterian Church in the U. S. A. do not recognize a Saviour whose body remained in a Palestinian grave. The Westminster divines who framed those standards remembered the confession of doubting Thomas, and they believed the apostle Paul, who declared, "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures".²²

The Miracles of Our Lord

The last of the "Five Points" of the General Assembly of 1923 was the following:

"It is an essential doctrine of the Word of God as the supreme standard of our faith that our Lord Jesus showed his power and love by working mighty miracles. This working was not contrary to nature, but superior to it."

What does the Affirmation teach in opposition to *this* point? It teaches merely that "in His earthly ministry He wrought many mighty works". Observe the contrast: "mighty miracles" versus "mighty works". Note also the significant omission in the Affirmation: it fails to agree that our Lord's working was "superior" to nature. Affirmationists hold that a Presbyterian minister may if he wishes, explain the "Supernatural Power of our Lord

²² I Cor. 15:3, 4.

Jesus Christ" by affirming that He wrought many mighty works, but need not believe that our Lord performed miracles. What does this mean?

The Affirmation does not like that word "miracles". It is also evident that, despite their reference to our Lord's "Supernatural Power", Affirmationists hold that His "miracles" can be explained upon a natural basis. If this is not their view, why do they object to the Assembly's language on this point?

Dr. A. A. Hodge has given us a definition of a miracle "in the Scriptural sense of that word": "A miracle is (1) an event occurring in the physical world, capable of being discerned and discriminated by the bodily senses of human witnesses, (2) of such a character that it can be rationally referred to no other causes than the immediate volition of God, (3) accompanying a religious teacher and designed to authenticate his divine commission and the truth of his message".²³ Even Webster defines a miracle as "an event or effect in the physical world deviating from the known laws of nature or transcending our knowledge of those laws". The import of these definitions is plain, and Auburn Affirmationists must be assumed to know what a miracle is. A miracle is not explainable on a natural basis. Obviously "mighty works" can be so accounted for. If words are to be given any meaning at all, we must conclude that Affirmationists deny the necessity of belief in our Lord's miracles.

But here again the Affirmationists assert that the standards of The Presbyterian Church in the U. S. A. sustain their position. While there is no direct statement in the Confession concerning our Lord's miracles, we must not forget that Chapter V, Section iii, teaches that "God in his ordinary providence maketh use of means, yet is free to work without, above and against them at his pleasure", and that, according to Chapter VIII, Sec-

²³ "Outlines of Theology", Revised and Enlarged Edition, 1928, p. 275.

tion ii, Christ is "the Son of God, the second person in the Trinity, being very and eternal God, of one substance and equal with the Father . . ." It follows inescapably that the Lord Jesus, being very God, had power to perform miracles. And we know—surely no argument is needed here—that the Scriptures record many of our Lord's miracles.

Dr. J. Gresham Machen once declared, "I know nothing of a Christ who possibly did and possibly did not work miracles, but know only a Christ who said to the winds and the waves, with the sovereign voice of the Maker and Ruler of all nature, 'Peace, be still' ""²⁴ No Auburn Affirmationist who realized what he was doing when he signed the Affirmation could have joined Dr. Machen in that simple, solemn confession of faith.

The signers of the Affirmation denounce the doctrine of the plenary inspiration and inerrancy of Scripture, and they deny the necessity of belief in the virgin birth, or in the substitutionary atonement, or in the bodily resurrection, or in the miracles of our Lord. Those precious doctrines—declared by the General Assembly to be "essential" Christian doctrines—are taught by the standards of The Presbyterian Church in the U. S. A. What good then does it do for the Affirmationists to concede that "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"? Can a man be said to believe in plenary inspiration and inerrancy if he has full confidence in those who regard it as a harmful doctrine? If one deems worthy of all confidence and fellowship those who deny that Christ offered up Himself a sacrifice to satisfy divine justice and to reconcile us to God, how much does the vicarious atonement of our Lord actually mean to him? But, so far as the

²⁴ Sermon preached on March 17, 1935, in the First Presbyterian Church, Pittsburgh, Pennsylvania; published in part in "The Independent Board Bulletin", April, 1935, p. 5.

teaching of the Affirmation is concerned, it is immaterial what its signers *believe*. The inescapable fact is that the Affirmation is heretical, for, according to that "disaffirmation", Christianity can exist without an inerrant Bible, without a virgin-born Christ, without a Saviour who died to satisfy God's justice and to reconcile His people to God, without a Lord who rose bodily from the tomb on the third day, without a Jesus who performed mighty miracles.

Efforts to Deal With the Affirmation Heresy

We come now to the subsequent history of this infamous document. What, if anything, was done about this heresy? And what became of the heretics? The answers to these questions form one of the saddest chapters in the long history of The Presbyterian Church in the U. S. A. The signers of the Affirmation have never been convicted of heresy. Instead they have become powerful leaders of a once great, Christian church.

It goes without saying that the Auburn Affirmation failed in its purpose to "preserve" unity in the Church. In the first place there was no unity to be preserved. The peace of the Church had long been disturbed by heresy, which had first made its appearance more than a century before and which had been gaining power ever since. The "New School" theology,²³ which had come into the church after the adoption of the Plan of Union in 1801 with the General Association of the State of Connecticut (Congregational), had divided the Church in 1837. As a consequence of the reunion of the "Old School" and "New School" Assemblies in 1869 — a merger which the venerable Charles Hodge had left a sick-bed to oppose — unbelief con-

²³ For an account of the origins of "New School" theology, see "A Genetic History of the New England Theology", by F. H. Foster.

tinued to poison the fountain-head of the Church's teaching. The trials of Professor Charles A. Briggs²⁶ and Professor Henry Preserved Smith,²⁷ and the case of Dr. Arthur C. McGiffert²⁸ (to mention only a few of the heresy cases involving ministers of The Presbyterian Church in the U. S. A. in the last decade of the nineteenth century) were not without their ominous significance. And the fact that the General Assemblies of 1910, 1916, and 1923 had found it necessary to direct attention to the "Five Points" indicated the growing influence of unbelief in the church.²⁹ There is indeed grim irony in the publication of the Affirmation in 1924 for the purpose of preserving a unity which had ceased to exist, and to defend, among others, the person whose heretical preaching had done so much to promote disunity in the Church.

In the second place the Affirmation merely added fuel to the flames. The religious press, previously much engaged with Dr. Fosdick's sermons, began to discuss the Affirmation as well. Agitation grew also in the Church. Nineteen overtures, two memorials and one paper dealing with doctrinal issues were sent up to the General Assembly which met in Grand Rapids in May of 1924.³⁰ A slumbering Church seemed to be waking up. Perhaps before it was too late something would be done about the Auburn heretics. It is sad to record, however, that not one signer of the Affirmation was brought to trial. More than one-tenth of the ministers of the Church had issued a disaffirmation of doctrines at the center of the Christian faith but not one of those ministers was then formally charged with heresy, much less convicted of it.

²⁶ See "The Presbyterian Digest", 1930, Vol. II, pp. 305-316.

²⁷ loc. cit., pp. 316-323.

²⁸ loc. cit., pp. 323-324.

²⁹ See also, in this connection, "The Presbyterian Conflict" by the Rev. Edwin H. Rian; and "Why The Orthodox Presbyterian Church", a pamphlet, by the Rev. John P. Galbraith.

³⁰ "Minutes, General Assembly", 1924, Vol. I, pp. 22-28.

That the orthodox failed in their duty there can be no doubt. It is true that they continued to preach the truth of the Word of God, they faithfully and zealously exposed the error of the Affirmation, they contended for the faith, but they did not bring the signers of the Affirmation before the courts of the Church. Indeed many conservatives have admitted their dereliction of duty. The Church was to suffer for this failure to exercise prompt discipline and thus to purge out "that leaven which might infect the whole lump" and to vindicate "the honor of Christ, and the holy profession of the Gospel."²¹

No account of the Auburn Affirmation would be complete if it failed to mention two specific efforts which Conservatives made to deal with the Affirmation heresy. These attempts were made a decade apart and the outcome in each case reflected the ever-increasing influence of unbelief in the Church.

The first attempt was an overture to the General Assembly of 1924, adopted April 21, 1924, by the Presbytery of Cincinnati. That overture placed the Affirmation in the hands of the Assembly that it might be "well advised of its contents and purposes" and that it might "exercise intelligently, under the guidance of the Divine Spirit, its 'powers of deciding in all controversies respecting doctrine; of reproof, warning, or hearing testimony against error in doctrine, or immorality in practice, in any church, Presbytery or Synod'; 'and of suppressing schismatical contentions and disputation' (Form of Government XII, Section V)".²² The Cincinnati overture was referred to the Assembly's Standing Committee on Bills and Overtures, which was "extremely liberal"²³ and included four signers of the Affirma-

²¹ Confession of Faith, Chapter XXX, entitled "Of Church Censures", Section III.

²² "An Affirmation", a pamphlet, by John Vant Stephens, pp. 27, 28.

²³ Letter, Dr. Maitland Alexander, in "The Presbyterian", January 23, 1936, p. 22.

tion. The chairman of the Committee, appointed by the moderator of the Assembly, Dr. Clarence E. Macartney, was Dr. Maitland Alexander, who was, of course, a Conservative.⁸⁴ The Committee recommended to the Assembly that "no action be taken" on the overture and the Assembly adopted the recommendation.⁸⁵

In our opinion, under the Constitution of the Church, an overture from a presbytery to the General Assembly was not the proper method of dealing with the Auburn heresy. Disciplinary action against the Affirmationists in their respective presbyteries would have been the correct procedure, and such action should have been instituted. That was the course followed, for example, in the cases of Professor Briggs and Professor Smith. The General Assembly of 1924 could not have been expected to prejudge the matter by condemning the Affirmation and its signers in advance of such disciplinary action which might subsequently have reached the Assembly on appeal. It is, nevertheless, regrettable that neither the Committee on Bills and Overtures nor the General Assembly nor any minority of either body placed on the record even a reaffirmation of the precious doctrines set forth in the evangelical pronouncement of the General Assembly of 1923. The Conservatives in the General Assembly of 1924 marshalled all their strength to deal with the Fosdick case which was again before the Assembly on a complaint against the failure of the Presbytery of New York to carry out the directions of the General Assembly of 1923.⁸⁶

⁸⁴ The other members of the Committee were elected by the Assembly.

⁸⁵ "Minutes, General Assembly", 1924, Vol. II, p. 202.

⁸⁶ The Permanent Judicial Commission of the Assembly, whose judgment on the complaint was confirmed by the Assembly, held that the relationship which Dr. Fosdick sustained to the First Presbyterian Church of New York City was "wholly without precedent" and "an anomaly", but recommended that the Presbytery of New York determine whether it was Dr. Fosdick's "pleasure" to enter the Church and "thus be in a regular relationship with the First Presbyterian Church of New York as one of its pastors" ("Minutes, General Assembly", 1924, Vol. I, pp. 195-197). For criticisms of this compromising action of the Assembly, see "The Presbyterian", June 6, 1924, (pp. 13, 20), July 3, 1924, (p. 4), and October 23, 1924, (p. 6).

The baleful influences of Modernism were making themselves felt more and more. The Conservatives in 1924 mustered barely enough power to elect one of their number moderator of the General Assembly (by a vote of 464 to 446) but so powerful was the grip of unbelief upon the Church that the Affirmationists were permitted to flout her doctrine.

The second attempt to deal with the heresy of the Affirmation occurred ten years later, when for the first time an effort was made to discipline any signer of that notorious paper. On October 12, 1934, formal charges of heresy were filed in the Presbytery of Philadelphia against eleven Affirmationists subject to the jurisdiction of that presbytery.³⁷

Six charges were filed. The first was that Affirmationists, in rejecting the doctrine of the plenary inspiration and inerrancy of Holy Scripture, had violated their first ordination vow.³⁸ The next four charges alleged that the accused had violated both their first and second³⁹ ordination vows in denying the necessity of belief in the virgin birth of Christ, His death as a sacrifice to satisfy divine justice and reconcile us to God, His bodily resurrection, and His miracles. The sixth charge involved the Affirmationists' denial of the necessity of belief in *all* five doctrines as part of the system of doctrine of the Church.

In February of 1932 those Affirmationists had been publicly asked to renounce their error or to leave the Church.⁴⁰ For more than two years efforts had been made to settle the matter amicably. The Affirmationists, however, had refused to confer or even to answer letters requesting an interview. When the

³⁷ "Christianity Today", November, 1934, p. 141.

³⁸ "Do you believe the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice?"

³⁹ "Do you sincerely receive and adopt the Confession of Faith and Catechisms of this church, as containing the system of doctrine taught in the Holy Scriptures?"

⁴⁰ Sermon, "The Heretical 'Auburn Affirmation' ", by the Rev. H. McAllister Griffiths, in "Christianity Today", February, 1932, pp. 4-8.

charges were filed, the prosecutors issued a statement, in the course of which they said,

"Judicial process in this case may still be avoided. It may be avoided if the accused will resign their commissions as ministers of the Presbyterian Church in the U. S. A. and save the Church from the division which their own acts and presence make otherwise inevitable. Doubtless they will have much to say or imply about 'peace', but intelligent people will not forget that if these men really want peace, they, who themselves are breaking the law of the Church, can secure it by eliminating themselves, or else by recanting their heresy, and returning to the faith of Christendom. *If they do really believe that they and others holding their views are entitled to a place in the Presbyterian Church, under its laws, then we challenge them openly to defend this case on its merits, not attempting to barricade themselves behind a smoke-screen of inapplicable technicalities or to becloud and confuse the issues.* If they are sincere in their view: they will not be afraid or ashamed to defend them on their merits."⁴¹

Here at last was an effort to bring the Affirmationists to book. A decade had elapsed since the publication of the Affirmation but it was still being circulated. Its heretical teaching was still being given to Christ's little ones. What happened? Did the Affirmationists meet the doctrinal issue on its merits? Were they at last brought to trial and convicted of heresy? None of these things happened.

In the first place the doctrinal issue was not squarely faced by the accused. One Affirmationist, for example, stated that even if the Affirmation was "wrong", it had been signed so many years before that prosecution was barred by the law of the

⁴¹ "Christianity Today", November, 1984, p. 142.

Church. Another said that the Affirmation had been signed "a dozen years before" and that, "if there had been any evil in it, the reaction would have been immediate".⁴² These comments foreshadowed the raising of the statute of limitations contained in Chapter III, Section ii, of the Book of Discipline, which provided that "prosecution for an alleged offense shall commence within one year from the time of its alleged commission, *or from the date when it is reported to the judicatory which has jurisdiction thereof*" (italics supplied).

The prosecutors had two answers to this technical defense: (a) heresy—particularly heresy which is still being disseminated when charges are filed—does not cease to be a punishable offense because it was first expressed ten years before; and (b) the heretical teaching of those Affirmationists who were under the jurisdiction of the Presbytery of Philadelphia had never been officially brought to the attention of the presbytery so that the period of limitation had never begun to run.

This question—not to mention the doctrinal issue—was never decided by any court of the Church, for the proceeding did not reach the stage of a trial. The action of the Presbytery of Philadelphia, accomplished by an illegal vote (in which the accused themselves participated!), is one of the most tragic events in the history of The Presbyterian Church in the U. S. A. The presbytery—the same presbytery which twelve years before had brought the Fosdick case before the General Assembly—on November 5, 1934, in violation of its own standing rules, refused even to allow the charges to be referred to its Committee on Judicial Business and voted to return them to the prosecutors.⁴³ The Modernists had won another major battle in the war being waged in defense of the gospel.

⁴² "Christianity Today", November, 1934, p. 142.

⁴³ For the details of the actions of the presbytery, see "Christianity Today", December, 1934, pp. 171 and 178.

The Standing of Affirmationists Today

We have seen the origin of the Auburn Affirmation. We have sought to expose its heretical teaching. We have described the efforts of the Conservatives to do something about it. What is the standing of the Affirmationists in the Church today?

It is hardly necessary to say that they have not withdrawn from the Church. Did they not affirm that they "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"? They have not left the Church; they have "taken over" the Church.

The best method of determining the power and influence of the Affirmationists is to note some of the more important official positions which they hold. A study of their official status in the numerous presbyteries and synods throughout the country would be a herculean task. It is sufficient to see how many signers of the Affirmation are on the various Boards and agencies of the Church, and on the Permanent Judicial Commission and standing committees of the General Assembly. We have tabulated in Appendix B the results of our investigation. We have listed the comparative figures for the year 1934 (when the heresy charges were filed) and for the present year. Here figures speak louder than words. These statistics show the extent to which the Church has honored the Affirmationists. They also indicate that the signers of the Affirmation have not lost influence in the last seven years."

Prior to 1940, Affirmationists had been placed on the most influential standing committees of the General Assembly; they

" These figures can be verified by checking the names of signers of the Auburn Affirmation against the Minutes and Board Reports of the General Assembly for 1934 and 1941.

were elected to the Mission Boards and the Boards of Christian Education and Pensions; they were on the General Council, the central administrative body of the Church; they were members of the Department of Church Cooperation and Union, which is becoming increasingly important in view of the efforts to unite with The Presbyterian Church in the U. S. (the Southern Presbyterian Church) and the Episcopal Church; they were on the Permanent Judicial Commission of the General Assembly, the highest judicial body in the Church, next to the Assembly itself. But it remained for the General Assembly of 1940 to honor an Affirmationist with the highest office in the Church. That Assembly elected as its moderator Dr. William L. Young, President of Park College, Parkeville, Missouri. Dr. Young's nearest opponent was a fellow-signer of the Affirmation, Dr. J. B. C. Mackie, of Philadelphia, and on Dr. Mackie's motion, Dr. Young was elected by acclamation.⁴⁵ Times had certainly changed. In 1924 the Conservatives elected their candidate by a scant majority of 18 out of 910 votes.⁴⁶

Unquestionably the Modernists had a "field day" at the General Assembly of 1941. And they made the most of their opportunity. The Presbytery of Arkansas overtured the Assembly to reaffirm once more the "Five Points" of the General Assembly of 1923.⁴⁷ Dr. Mackie, as the chairman of the Standing Committee on Bills and Overtures, had the satisfaction of recommending that the Assembly take no action on the overture. The recommendation was adopted by unanimous vote.⁴⁸ The signers of the Affirmation had come a long way. In 1924

⁴⁵ "The Presbyterian Guardian, June 25, 1940, pp. 190-192.

⁴⁶ It is also worth recording that Dr. Young appointed fellow-Affirmationists as chairmen of half of the important standing committees of the Assembly (Bills and Overtures, National Missions, Polity, Nomination of Members of General Council, and Social Education and Action).

⁴⁷ "Minutes, General Assembly", 1940, Vol. I.

⁴⁸ See "The Presbyterian Guardian", June 25, 1940, pp. 187, 192.

they were able only to *protest* against the Assembly's reaffirmation of the "Five Points"; in 1940 they were in a position to *see* that the Assembly did not make the same mistake again.

Nor did the Affirmationists fare so badly in the General Assembly of 1941. The leading candidates for moderator were Dr. Herbert Booth Smith of Los Angeles, and Affirmationist Henry Sloane Coffin of New York City. Although Dr. Smith was elected, Dr. Coffin received 46 per cent of the votes cast. Furthermore, Dr. Coffin was nominated by Dr. Jesse Halsey, a fellow-signer of the Affirmation. And a "dark horse" who was "scratched" after the second ballot was another Affirmationist, Dr. William R. Farmer of Pittsburgh, who was Visiting Professor of Homiletics at Princeton Seminary in 1937-1938.⁴⁹

Dr. Smith showed his colors immediately by appointing as vice-moderator Affirmationist Norman E. Nygaard of Los Angeles, and by appointing Dr. Coffin chairman of the Standing Committee on Bills and Overtures, and another signer of the Affirmation, Dr. Asa J. Ferry of Wichita, Kansas, chairman of the Standing Committee on Nominations.

For the second time in consecutive Assemblies an Affirmationist was chairman of the Committee on Bills and Overtures, and again that committee had an opportunity to prevent the reaffirmation of any of the Christian doctrines contained in the "Five Points". The Presbytery of Cedar Rapids sent up to the Assembly an overture intended to assure the Southern Presbyterian Church of the doctrinal soundness of the Northern Church. The overture asked the Assembly to declare that it regarded certain doctrines "as being involved in the ordination vows to which we subscribe". The doctrines were the inerrancy of the Scriptures, and the virgin birth, the substitutionary atonement,

⁴⁹ See "The Presbyterian Guardian", June 10, 1941, (pp. 172, 173) and June 25, 1941, (p. 180).

the bodily resurrection, and the second coming of our Lord.⁸⁰ The text of the overture was rewritten by Dr. Coffin's committee, and as adopted by the Assembly did not affirm a single Christian doctrine. The Assembly piously reaffirmed "the fidelity of the Church to its doctrinal standards" and declared itself convinced that "its ministers and elders are loyal to their ordination vows".⁸¹

The evidence we believe shows that the Affirmationists—or the heretical views they represent—control The Presbyterian Church in the U. S. A. We do not say that the signers of the Affirmation are the only heretics in the Church. We do say, however, that no more significant or influential anti-Christian declaration has appeared in the history of that denomination. It was indeed a dark hour for the Church when that infamous document was published. Many even darker hours were to come later as the protests of Conservatives became more and more feeble and the leaven of unbelief did its work. One of the darkest arrived on May 22, 1941, when the General Assembly, meeting in St. Louis and having been constituted with prayer, received the sacrament of the Lord's Supper from the hands of the Affirmationist moderator of the General Assembly of 1940.

The events since 1936 show that the Presbyterians who then left The Presbyterian Church in the U. S. A. were right. But many Christians remained. To them we address a final word. Are you going to continue in a church which is dominated by men who reject the Bible as the infallible Word of God and who do despite to the most precious truths of the Christian religion?

⁸⁰ "Minutes, General Assembly", 1941, Vol. I, p. 32.

⁸¹ "Minutes," *op. cit.*, p. 112.

APPENDIX A.

THE TEXT OF THE AUBURN AFFIRMATION

AN AFFIRMATION¹

*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.

¹ Reprinted from the second printing of the Affirmation, The Jacobs Press, Auburn, N. Y., May 5, 1924.

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 betray 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 ministries 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 ill-considered 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.

SIGNERS²

A

- Abben, A. E., Brooklyn, N. Y.
 Abbott, Paul R., Hunan, China.
 Abels, John C., High Point, N. C.
 *Abney, James H., Shiprock, N. M.
 Adair, Robert F., Nashville, Tenn.
 *Adams, John Quincy, Clifton Springs, N. Y.
 *Adriance, Edward H., Conrad, Mont.
 *Adriance, Harris Ely, Englewood, N. J.
 Agnc, Royal Clyde, Evanston, Ill.
 Albertson, Charles Carroll, New York, N. Y.
 *Alden, Frederick A., Stillwater, N. Y.
 *Alexander, Albert J., Beaver, Pa.
 Alexander, George C., Fredericktown, Mo.
 Alexander, Robert, Vesta, Minn.
 Alexander, Theron, Humboldt, Tenn.
 *Alexander, Walter L., Findlay, O.
 Allan, Alexander M., Bucaramanga, Colombia.
 *Allburt, Harry M., Petoskey, Mich.
 *Allen, David D., Taholah, Wash.
 Allen, George H., Jr., Bath, N. Y.
 *Allen, H. B., Marengo, Ia.
 *Allen, Ira W., LuGrange, Ill.
 Allison, George William, Fort Wayne, Ind.
 Allison, S. P., Wellesley Hills, Mass.
 Alter, S. Neale (Neal), Hama, Syria.
 *Ambrose, M. H., Palestine, Ill.
 Anderson, Charles A., Greenville, Tenn.
 Anderson, John G., Dexter, N. M.
 *Anderson, John T., Fox Lake, Wis.
 *Anderson, Louis M., Tillamook, Ore.
 Andrews, Harold E., Ashland, O.
 Andrews, H. E., Yates City, Ill.
 Andrews, Joseph, Miller, S. D.
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 Anthony, Albert J., Alma, Mich.
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 Apelian, Bedros K., Radburn, N. J.
 Armstrong, H. P., Winnebado, Ill.
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 Aszman, T. H., Lawrence, Kans.
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 *Baillie, John, Auburn, N. Y.
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 Baird, Jesse H., San Anselmo, Cal.
 Baker, Arthur M., Philadelphia, Pa.
 *Baker, Paul E., New York, N. Y.
 Baldwin, R. E., Cnshmere, Wash.
 *Bancroft, Frank E., San Francisco, Cal.
 *Banker, Willis G., Tahlequah, Okla.
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 Barnes, Edward D., Troy, N. Y.
 Barnes, George Emerson, Philadelphia, Pa.
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 Barr, Norman B., Chicago, Ill.
 *Barr, Thomas E., Osceola, Neb.
 Barrett, Sidney H., Remsenburg, N. Y.
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² This list of the signers of the Auburn Affirmation was prepared by the Rev. Robert S. Marsden, General Secretary of the Committees on Home and Foreign Missions, The Orthodox Presbyterian Church.

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 - Becker, C. Harrison, Morrison, Ill.
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 - Bennett, S. M., Arlington, Tex.
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 - Benson, James, Rockford, Ill.
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 - *Bergeh, Harry H., Cleveland, O.
 - *Berger, Edward, Montecagle, Tenn.
 - Berger, John Van Eman, Portage, Wis.
 - Bergner, Charles S., Rochester, N. Y.
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 - *Bigler, Barton B., St. Augustine, Fla.
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 - *Bird, Henry C., Laurel, Md.
 - Bird, H. H., Jenkintown, Pa.
 - Bird, Philip Smead, Cleveland, O.
 - Bird, Remsen D., Los Angeles, Cal.
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 - *Bischoff, J. W., Hamburg, N. J.
 - *Bissell, Lemuel B., Lansing, Mich.
 - *Black, J. H., Baldwin, Wis.
 - *Black, John A., Orchard Park, N. Y.
 - Black, William H., Fairmont, W. Va.
 - *Blackburn, Robert M., Reading, Pa.
 - Blackshear, R. H., Peckskill, N. Y.
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 - Blair, John Allan, Chambersburg, Pa.
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 - *Bodemhamer, David Shires, Dallas, Tex.
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 - *Boggs, John Marshall, Marathon, N. J.
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 - *Bolater, Frelon E., Port Chester, N. J.
 - *Bolton, J. Gray, Philadelphia, Pa.
 - *Bolton, John Myers, Gladstone, Mich.
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 - Bone, Walter L., Oakland, Cal.
 - Bonner, Harry V., Utica, N. Y.
 - *Booth, Fisher Howe, Englewood, N. J.
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 - Bowen, Thomas W., Bradenton, Fla.
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 - Brockway, J. W., Apollo, Pa.
 - *Brokaw, Ralph W., Utica, N. Y.
 - Brooks, William E., Morgantown, W. Va.
 - Brotemarkle, R. A., Mt. Holly, N. J.
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 - Brown, F. LeRoy, Terre Haute, Ind.
 - Brown, George Eli, Warren, O.
 - Brown, George William, Bingham-ton, N. Y.
 - Brown, Herbert H., Hadley, Pa.
 - *Brown, J. Graydon, Unadilla, N. Y.
 - Brown, Roy H., Manila, P. I.
 - Brown, William Adams, New York, N. Y.
 - Brown, William R., LaMesa, Cal.
 - Bryant, E. M., Louisville, Ky.
 - *Buchanan, James Craig, Gowanda, N. Y.
 - *Buchanan, T. S., Oklahoma City, Okla.
 - Bucher, Victor, Pleasantville, Pa.
 - Buckton, Thomas J., Springfield, Ill.
 - *Bullard, Charles B., East Orange, N. J.
 - *Bullock, H. E., Cleburne, Tex.
 - *Burdick, Newman H., Helena, Mont.
 - Burian, Ludvik, Cedar Rapids, Ia.
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 - *Burrell, Joseph Dunn, Brooklyn, N. Y.
 - Burrows, Leo Reid, West Allis, Wis.
 - *Burrows, Millar, New Haven, Conn.
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 - Bushnell, J. E., Minneapolis, Minn.
 - Buttrick, George A., New York, N. Y.
 - Butz, Arthur N., Maplewood, N. J.
 - Butzer, Albert George, Buffalo, N. Y.
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C

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 *Campbell, O. H., Hamilton, Mo.
 *Campbell, Stuart M., Macon, Mo.
 Candee, Charles L., Wilmington, Del.
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 Carlile, John S., New York, N. Y.
 Carlucci, Charles L., Endicott, N. Y.
 Carpenter, William S., Lansing, Mich.
 Carr, A. T., Bentleyville, Pa.
 Carrington, W. A., Orlando, Fla.
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 Case, William Moll, Reno, Nev.
 Caskey, H. T., Oakland, Cal.
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 Cavert, Walter Dudley, Syracuse, N. Y.
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 Chase, W. H., Marion, Ind.
 *Chester, Carlos T., Wyncote, Pa.
 *Chester, Nelson B., New York, N. Y.
 *Chichester, Edward L., Mahopac, N. Y.
 *Chidester, Samuel W., Waukegan, Ill.
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 Christie, John W., Wilmington, Del.
 *Clafin, E. S., East Cleveland, O.
 *Clair, Horace G., Wall Lake, Ia.
 *Clark, Arthur Tillotson, Greenville, Tenn.
 Clark, Edward E., Los Angeles, Cal.
 Clark, George, Rolla, N. D.
 Clark, George L., Twin Falls, Ida.
 *Clarke, A. S. C., Evanston, Ill.
 Clarke, James E., Nashville, Tenn.
 Clarke, L. Mason, Dorset, Vt.
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 Clarke, Robert H., Nashville, Tenn.
 Cleaver, George, Chicago, Ill.
 *Clee, F. Raymond, New York, N. Y.
 Clinchy, Everett Ross, New York, N. Y.
 Close, O. Bell, Belleville, N. J.
 *Clyde, John Baxter, Leavenworth, Kans.
 Coale, James J., Annapolis, Md.
 Coberth, Edward W., Mt. Holly, N. J.
 Cocks, Orrin G., Wellsboro, Pa.
 Cody, Edward F., New Philadelphia, O.
 *Cody, R. A., Dyer, Tenn.
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 *Cole, Wesley W., Petersburg, Mich.
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 Conrad, Chauncey E., West Chester, O.
 Coombs, Harry E., Jonesville, N. Y.
 Copeland, Berry, Athens, Ala.
 Cornell, Douglas H., Glencoe, Ill.
 Cornett, William H., Santa Monica, Cal.
 *Cornuelle, Herbert C., Elwood, Ind.
 Cort, Arthur T., Boonville, N. Y.
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 *Cowan, Frank B., Glen Cove, N. Y.
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 Crapullo, George A., Flushing, N. Y.
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 Craven, H. F., Auburn, Ind.
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 Crofts, W. C., Knowlesville, N. Y.
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D

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 Daurty, James S., Moorestown, N. J.
 Davies, Baldwin, Carnarvon, Wales.
 Davies, Charles S., Fairbury, Ill.
 Davies, David Charles, Crawfordsville, Ia.
 Davenport, Jay F., Caracas, Venezuela.
 Davis, Ralph Marshall, Oakland, Cal.
 Davison, Walter S., New York, N. Y.
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 Day, George M., Los Angeles, Cal.
 Day, Thomas F., San Anselmo, Cal.
 Dayton, Charles H., Phelps, N. Y.
 *DeBoer, D. G., Marlborough, N. Y.
 Demcott, O. M., Paterson, N. J.
 DeSimone, Francis, Philadelphia, Pa.
 Detty, Victor C., Wysox, Pa.
 *Dexter, William Hart, Tuscarora, N. Y.
 *Dibble, C. H., Perry, N. Y.
 Dickens -Lewis, W. Frederick, E. Cleveland, O.
 Dickinson, Edwin H., Ovid, N. Y.
 Diehl, Frank, Baltimore, Md.
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 Dodge, Charles M., Utica, N. Y.
 Dokus, Gabriel, Jr., Canton, O.
 *Donaldson, George, Grantwood, N. J.
 Donaldson, John B., Los Angeles, Cal.
 *Donchoo, George P., Harrisburg, Pa.
 *Doremus, Andrew, New Brunswick, N. J.
 *Dorris, Josiah A., Choctaw, Okla.
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 DuBourdicu, William J., Harvard, Ill.
 *Dudley, Carl H., Silver Creek, N. Y.
 *Duffield, Howard, New York, N. Y.
 *Duffield, John R., Malone, N. Y.
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 Duncan, George S., Washington, D. C.

- Duncan, William Y., New York, N. Y.
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 Eaton, Samuel, Canandaigua, N. Y.
 Ecker, Harry S., Gettysburg, Pa.
 Edge, James, Yonkers, N. Y.
 Edmonds, Henry M., Birmingham, Ala.
 *Edwards, Boyd, Pottstown, Pa.
 *Edwards, D. Hughes, Paterson, N. J.
 *Edwards, Maurice D., St. Paul, Minn.
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 *Eldridge, Gardner S., Buffalo, N. Y.
 Elges, William H., California, Ia.
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 *Ellis, Charles G., Kingston, N. Y.
 Ellis, John R., Glens Falls, N. Y.
 Elmore, Carl Hopkins, Englewood, N. J.
 *Ely, George Wells, Columbia, Pa.
 England, Herbert K., Roselle, N. J.
 Epperson, M. S., Ada, Okla.
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 Erkman, Harry B., Broadalbin, N. Y.
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 Evans, Albert, Washington, D. C.
 Evans, Albert L., Wilmington, Del.
 Evans, Anthony H., New York, N. Y.
 Evans, D. Luther, Columbus, O.
 Evans, E. R., Dansville, N. Y.
 *Evans, John, Boonville, N. Y.
 *Everett, Charles, Dayton, N. J.
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 Fender, George W., Arlington, Tex.
 Fenninger, Laurence, Princeton, N. J.
 Ferguson, James Elmer, Houston, Tex.
 *Ferguson, Joseph B., Elizabeth, N. J.

- Ferris, Frank Halliday, Cleveland Hts., O.
 Ferris, Walter Rockwood, Easton, Md.
 Ferry, Asa J., Wichita, Kans.
 Ferry, Horace F., Tucson, Ariz.
 Fessenden, A. G., Lake Arrowhead, Cal.
 Findlay, Robert, Rochester, N. Y.
 Findlay, William L., Medina, N. Y.
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 *Fishburn, William H., Los Angeles, Cal.
 *Fisher, George McVey, Kalispell, Mont.
 Fisk, Henry A., Los Angeles, Cal.
 Fitcher, J. F., Jr., Geneva, N. Y.
 Fitt, Frank, Grosse Pointe, Mich.
 Fix, Elmer E., Santa Cruz, Cal.
 Fleming, D. J., New York, N. Y.
 *Folsom, Joseph F., Newark, N. J.
 Ford, Clarence H., Oswasoo, N. Y.
 Ford, F. H., New Orleans, La.
 Ford, James T., Los Angeles, Cal.
 *Foss, Walter, Ballston Lake, N. Y.
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 Frank, Edgar, Owego, N. Y.
 Frank, R. W., Chicago, Ill.
 *Franklin, J. T., Haynesville, La.
 Frantz, George Arthur, Indianapolis, Ind.
 Fraser, Fenwick B., Auburn, N. Y.
 *Fraser, Fenwick W., Poland, O.
 *Freeman, Robert, Pasadena, Cal.
 Frelick, H. Victor, Schenectady, N. Y.
 *French, A. J., Tishomingo, Okla.
 *French, Calvin H., Albany, N. Y.
 *Frisbie, Frederick V., Groveland Station, N. Y.
 Froman, James, Trimble, Mo.
 *Frost, Charles Noble, Avon, N. Y.
 Frost, Cuthbert C., Adams, N. Y.
 Frost, George Canfield, Utica, N. Y.
 Fulcher, George S., Wausau, Wis.
 *Fulton, A. F., Grove City, Pa.
 *Fulton, Albert A., Pasadena, Cal.
 Fulton, Albert C., Murray Isle, N. Y.
 Furnald, Henry Natsch, Riverdale, N. Y.
- G
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 Gage, Howard P., Clearwater, Cal.
 Galbraith, Lewis A., Glassboro, N. J.
 Gamertsfelder, W. S., Athens, O.
 Gardner, O. F., Lake Wales, Fla.
- *Garretson, George R., Maplewood, N. J.
 Garritt, J. C., Green Cove Springs, Fla.
 Gary, Hugh T., Pasadena, Cal.
 Gates, Leo Alvin, Buffalo, N. Y.
 Gates, William Bishop, Cincinnati, O.
 Gaunt, Harold G., Ventnor, N. J.
 Gauss, Paul W., Youngstown, O.
 *Gaylord, E. W., Amherst, Mass.
 *Geddes, D. M., Afton, N. Y.
 Gee, Clarence S., Columbus, O.
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 Gelston, W. L., Highland Park, Mich.
 *George, Jeremiah, Miami, Fla.
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 Gibbons, Oliphant, Buffalo, N. Y.
 *Gibbons, R. O., Quincy, Ill.
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 *Giffen, John, Albany, N. Y.
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 Gillespie, James P., White Plains, N. J.
 *Gillespie, M. L., Fayetteville, Ark.
 Gillett, Charles R., Norfolk, Conn.
 Gillham, Lyle H., Henryetta, Okla.
 *Gillooly, Elton E., Florence, Wis.
 *Gilmore, E. Irwin, Hampton, N. J.
 *Gilmore, Thomas H., Carthage, Mo.
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 Gonnell, Frank L., Auburn, N. Y.
 *Goss, Charles F., Cincinnati, O.
 Gould, Franklin L., Greenview, Ill.
 Grubb, Carl J., Painted Post, N. Y.
 Grace, James Newell, Roslyn, N. Y.
 *Grafton, N. F., Wichita Falls, Tex.
 Graham, T. W., Oberlin, O.
 *Gratton, William John, Palisades Pk., N. J.
 *Gray, Lyman C., Quincy, Ill.
 Green, Joseph H., Duluth, Minn.
 *Greene, Theodore Ainsworth, New York, N. Y.
 Greenslade, W. G., Beirut, Syria.
 Gregory, R. R., Cristobal, C. Z.
 *Gregory, William J., Westminster, Col.
 Greas, R. L., Riverside, Cal.
 *Grieger, Daniel E., Terrell, Tex.
 Griffiths, Jesse K., Pilot Rock, Ore.
 *Grube, C. Howard, Foley, Minn.
 *Grundy, Wilbur F., Watford City, N. D.
 Grunewald, F. Arthur, Kansas, Ill.
 Guerrerro, Juan B., San Francisco, Cal.

Guhse, Herman Paul, Forest Hills, N. Y.
 Gurley, Alvin B., Saranac Lake, N. Y.
 Gutelius, Stanley F., Rochester, N. Y.
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 Guthrie, W. K., Ross, Cal.

H

- Hadley, Lindsay S. B., Cortland, N. Y.
 Hail, Arthur L., Donora, Pa.
 *Haines, Francis S., Los Angeles, Cal.
 Haines, Matthias L., Indianapolis, Ind.
 *Hale, Edward W., Bronx, New York, N. Y.
 *Hale, John P., Minneapolis, Minn.
 *Hall, Basil Douglas, Brooklyn, N. Y.
 *Hall, Warren Daniel, Buffalo, N. Y.
 Hall, Warren E., Wyandotte, Mich.
 Halsey, Jesse, Cincinnati, O.
 Hamlin, Earle I., Albion, N. Y.
 *Hansom, William, Big Flats, N. Y.
 Hanson, Henry G., Portland, Ore.
 Hanzsche, William Thomas, Trenton, N. J.
 *Hardin, Martin D., Elmira, N. Y.
 Hargrave, Thomas B., Knoxville, Tenn.
 Harkness, Samuel D., Winnetka, Ill.
 Harland, George R., Madrid, N. Y.
 Harley, J. Duncan, Buffalo, N. Y.
 Harper, W. O., Ringsted, Ia.
 Harris, Charles W., Easton, Pa.
 Harris, George W., Oregon, Wis.
 Harry, Sidney Blair, Indianapolis, Ind.
 Hartley, Lyman R., New York, N. Y.
 *Hartley, Reuben Haines, La Jolla, Cal.
 *Hartman, J. Henry, New York, N. Y.
 *Hartman, T. M., Paul's Valley, Okla.
 Harvison, Lawrence W., Harvey, Ill.
 Hauter, L. W., Oelwein, Ia.
 Haven, Sherman W., Rochester, N. Y.
 *Hawk, James H., Carrollton, O.
 Hawkins, C. B., Mt. Pleasant, Mich.
 Hawley, Charles A., Hazleton, Ida.
 Hawthorne, Walter T., New York, N. Y.
 *Hay, Robert Lamont, Fowler, Ind.
 *Hayden, F. L., Seattle, Wash.
 Hayden, Joel B., Hudson, O.
 *Haydn, Howell M., Cleveland, O.
 Haynes, A. B., Houston, Tex.
 Haynes, Devello S., Highland, N. Y.
 *Hayt, Samuel R., Watertown, N. Y.
 Hazlett, Calvin H., Allahabad, India.
 Heath, Paul S., Kalamazoo, Mich.
 Heidemman, Benjamin, Flora, Ill.
 *Henderson, A. W., Bentonville, Ark.
 -Hemenway, Charles C., Glasgow, Mo.
 Henke, Ernest C., Barbo, Wis.
 Henricks, Walter A., Sr., Penn Yan, N. Y.
 Henry, Benjamin F., Pratt, Kans.
 Henry, James M., Canton, China.
 Henry, Robert M., Reading, Pa.
 Henry, S. Edward, Camby, Ind.
 *Herr, Arthur B., Watkins, N. Y.
 *Herrick, Charles Mynderse, Fulton, N. Y.
 Hess, Newman W., New York, N. Y.
 *Heuver, G. D., Rockford, Ill.
 *Hewett, James, Carlisle, N. Y.
 *Hibben, John Griener, Princeton, N. J.
 Hickman, A. R., Chicago, Ill.
 Hickok, Paul R., Newark, N. J.
 Hickok, Ralph K., Oxford, O.
 *Hicks, Arthur, Fowler, Cal.
 Higley, A. P., Cleveland, O.
 *Hill, Edward Yates, Philadelphia, Pa.
 *Hill, Robert W., Albany, N. Y.
 Hinke, William J., Auburn, N. Y.
 Hitchcock, George C., Washington Ind.
 Hierpe, A. O., Cincinnati, O.
 Hobbs, J. Howard, Orange, N. J.
 *Hock, Charles T., Bloomfield, N. J.
 Hodge, Arthur R., Vancouver, Wash.
 *Hodge, Hugh Lenox, Baltimore, Md.
 *Hodges, B. A., Temple, Tex.
 *Hodges, James S., Denison, Tex.
 *Hoffman, Elisha A., Chicago, Ill.
 *Hoffman, James J., Watertown, N. Y.
 *Hogue, Walter J., York, Pa.
 Hollister, Joseph H., Washington, D. C.
 Hollister, M. K., Signal Mt., Tenn.
 *Holmes, Sanuel V. V., Buffalo, N. Y.
 Holt, Harvey E., Zanesville, O.
 Hood, Alexander, North Fork, Cal.
 Hood, George C., New York, N. Y.
 Hood, J. Turner, Augusta, Ill.
 Hood, Orville H., Filnt, Mich.
 Hood, William T., Montcoal, W. Va.
 Hoole, William H., Deckerville, Mich.
 Hoot, William F., Detroit, Mich.
 Hopkins, William Herman, Albany, N. Y.
 *Hoppe, Paul R., Atlantic City, N. J.
 *Houck, M. B., Fannettsburg, Pa.

Houghton, Ernest J., Mt. Vernon, N. Y.
 Houston, William R., Dundalk, Md.
 Howard, James M., Ft. Pierce, Fla.
 Howe, J. L., Lawrence, Kans.
 Howenstein, J. C., Troy, N. Y.
 Howland, Murray Shipley, Binghamton, N. Y.
 *Hoyt, Arthur S., Auburn, N. Y.
 *Hoyt, Charles Kimball, Auburn, N. Y.
 *Hoyt, Frank E., Auburn, N. Y.
 Hubbell, Harry Hopkins, Manassquan, N. J.
 Huber, William Henry, Akron, O.
 Hudson, Ewing S., Long Beach, Cal.
 Hudson, Fred L., La Plata, Mo.
 *Huecker, Samuel, Lima, O.
 Hughes, Arthur M., Ridgewood, N. J.
 *Hughes, J. L., Newburgh, N. Y.
 *Hughey, Jacob L., McLeansboro, Ill.
 *Hull, Erwin C., Arkport, N. Y.
 Humke, H. C., Punxsutawney, Pa.
 *Humphreys, G. Flavel, Minerva, N. Y.
 Hunt, George E., Madison, Wis.
 Hunter, Graham C., Fullerton, Cal.
 *Hunter, John D., Tupelo, Miss.
 Hunter, Joseph, Bloomfield, N. J.
 Hunter, Robert John, Cocur d'Alene, Ida.
 Hunter, Stanley, Berkeley, Cal.
 Hunsicker, J. A., Eckert, Col.
 *Huntsman, William L., Stamford, Conn.
 *Hutchison, Robert A., Parkdale, Ore.
 Hutchison (Hutchinson), David, Albany, N. Y.
 *Hutchison, John, Rochester, N. Y.
 Hynson, J. Leonard, Lebanon, Pa.

I

Ibbotson, Joseph D., Clinton, N. Y.
 Imbrie, Charles K., Newburgh, N. Y.
 Imes, William Lloyd, New York, N. Y.
 *Irving, R. L., Fort Davis, Tex.
 Irwin, C. Lewis, Beloit, Kans.

J

Jackson, A. B., Jefferson City, Mo.
 *Jackson, Frederick W., Glen Ridge, N. J.
 *Jackson, Robert L., Mason City, Ia.
 Jackson, Roderick C., Winfield, Kans.

Janeway, Frank Latimer, Buffalo, N. Y.
 Jansen, D. D., Jamestown, N. D.
 *Jaquess, W. T., Detroit, Mich.
 Jelliffe, William Raymond, New York, N. Y.
 *Jenkins, Paul B., William Bay, Wis.
 *Jenks, Edwin H., Omaha, Neb.
 *Jennings, W. Beatty, Philadelphia, Pa.
 *Jerome, William S., Keego Harbor, Mich.
 Jewell, James P., Fredericktown, Mo.
 Johnson, Solon, Lubbock, Tex.
 Johnston, Howard W., Chicago, Ill.
 *Johnston, Irving D., Garwood, Tex.
 Johnston, Paul, Rochester, N. Y.
 *Johnston, Robert J., Randallstown, Md.
 *Johnston, Walter, Charleston, Ill.
 Jones, Arthur R., Myrtle Point, Ore.
 *Jones, David R., Dunkirk, N. Y.
 Jones, E. L., Lake Worth, Fla.
 *Jones, E. Lloyd, Meridian, N. Y.
 Jones, Evan M., LeRoy, N. Y.
 Jones, Fenton C., Wood River, Neb.
 Jones, Ilion T., Iowa City, Ia.
 Jones, Robert G., Utica, N. Y.
 Jones, Walter C., Blissfield, Mich.
 *Jones, William, Venedocia, O.
 Jordan, J. Walter, Los Angeles, Cal.

K

Kallina, Emanuel J., New York Mills, N. Y.
 Kamman, (Alwin) (Alvin) J., Cody, Wyo.
 *Kapteyn, P. J., Los Gatos, Cal.
 Kauffman, Henry, Haworth, N. J.
 Kay, John R., Clinton, N. Y.
 Kearns, Archibald J., Rocky Ford, Col.
 Kennrs, Ralph D., Flint, Mich.
 Keeler, Wendell Prime, Yonkers, N. Y.
 Keeling, James H., Watertown, N. Y.
 *Keller, J. W., Nashville, Ill.
 Kellogg, Edwin H., Saratoga Springs, N. Y.
 Kelly, Samuel McK., Devils Lake, N. D.
 *Kennedy, John W., Tacoma, Wash.
 Kennedy, S. J., Alhambra, Cal.
 Kerby, W. F., Arlington, Tex.
 *Kerr, Thomas, Wilmington, Del.
 Kerr, William C., Seoul, Chosen.
 Ketchum, Irving W., Washington, D. C.

Kiernan, T. L., Rootstown, O.
 Kilbourn, Chalmers, Waxahachie, Tex.
 *Kimball, William E., Whitesboro, N. Y.
 King, Alva V., New York, N. Y.
 King, Claude V., Dallas, Tex.
 King, John Scott, Little Britain, N. Y.
 Kinzler, Albert, Bay, Mo.
 Kirkes, L. C., Laguna Beach, Cal.
 Kirkpatrick, D. H., San Antonio, Tex.
 Kirkpatrick, Thomas L., Bremerton, Wash.
 *Kittredge, Charles F., Whitesboro, N. Y.
 Klass, Carl N., Seattle, Wash.
 Klemme, Hermann G., Northfield, Minn.
 Kline, F. E., Plymouth, Ind.
 Knudjian, M. H., Fontana, Cal.
 Knapp, Arthur Owen (Oren), Chicago, Ill.
 *Knapp, Benjamin B., Van Nuys, Cal.
 Knight, Walter David, Newton Center, Mass.
 Knox, Herbert W., Jamaica, N. Y.
 Kuebler, C. R., Hackensack, N. J.
 *Kuhn, D. T., Glen Lake, Minn.
 Kunkel, Norman E., Lansing, Mich.
 *Kunze, W. C., Eastland, Tex.
 *Kurtz, Arthur F., Brooklyn, N. Y.

L

*Laidlaw, Walter, Clergy Club of N. Y.
 *Lake, Edward W., Binghamton, N. Y.
 Landrith, Ira, Pasadena, Cal.
 *Lane, Charles Stoddard, Hartford, Conn.
 *Lang, Gordon, Hillsdale, Kans.
 LaRue, J. Servis, Hudson Falls, N. Y.
 Latham, Harris L., Chicago, Ill.
 *Latimer, Jeremiah B., Carbondale, Kans.
 *Laughlin, J. W., Oshkosh, Wis.
 Lawrence, John J., Rochester, N. Y.
 Leach, William H., Cleveland, O.
 Leary, Lewis Gaston, West Milford, N. J.
 *Leavitt, Horace H., Brooklyn, N. Y.
 LeDuc, C. Littell, Chicago, Ill.
 Lemmon, Lyman N., Wheeling, W. Va.
 Lemon, William Philip, Ann Arbor, Mich.
 Leonard, Frank O., Poland, O.
 *Lewis, Edwin J., Orwell, O.

Lewis, Henry, Carmi, Ill.
 Lewis, L. J., Hastings, Neb.
 *Lindsay, Frederic N., New York, N. Y.
 Lindsay, Joseph, Erie, Pa.
 *Linka, John, Academy, S. D.
 Linn, Otis L., San Francisco, Cal.
 *Little, George O., Washington, D. C.
 Little, Henry, Frostburg, Md.
 *Little, Riley McMillan, Albany, N. Y.
 Little, Robert, Cedar Rapids, Ia.
 Livingston, Ira L., Franklinville, N. Y.
 Lloyd, P. Lewis, Margaretville, N. Y.
 Logee, Floyd Emerson, Butte, Mont.
 *Long, George O., Bail, Ia.
 Long, Ward Willis, Stockton, Cal.
 Longbrake, C. R., Bainbridge, O.
 *Loux, DuBois H., Jackson, Mich.
 Love, W. B., Mountain Lake Park, Md.
 Lovell, Gilbert, East Lynn, Mass.
 Lowry, Andrew M., Ft. Wayne, Ind.
 *Ludlow, Arthur C., Cleveland, O.
 *Ludlow, James M., East Orange, N. J.
 *Lusk, Davis W., Newark, N. J.
 Lyons, John F., Chicago, Ill.
 *Lyons, John R., Cleveland Hgtl O.

M

*MacAlpine, Robert J., Buffalo, N. Y.
 MacCallum, J. A., Philadelphia, Pa.
 MacCammon (McCammon), L. Lane, Zelenople, Pa.
 *MacClelland, George L., Jamestown, N. Y.
 MacColl, Alexander, Philadelphia, Pa.
 *Macdonald, Albert, Schenectady, N. Y.
 *MacGowan, Royal E., Andover, N. Y.
 *MacIntosh, John A., Chicago, Ill.
 *MacKay, Allan, Oakland, Cal.
 *MacKay, John R., New York, N. Y.
 MacKay, W. M., Lansing, Mich.
 MacKenzie, Donald H., Auburn, N. Y.
 Mackie, Joseph B. C., Philadelphia, Pa.
 MacLean, Charles C., Batavia, N. Y.
 MacLeod, D. A., Hillsboro, Ill.
 MacLeod, John M., Valatie, N. Y.
 MacLeod, M. D., Red Creek, N. Y.
 MacLeod, T. H., Washington, D. C.
 *Macnab, James, Roseburg, Ore.

- Macnaughton, J., Chatham, N. J.
- MacNeil, William Bishop, Faust, N. Y.
- MacPhail, Malcolm L., Auburn, N. Y.
- MacPhie, Duncan A., Wakefield, Mass.
- MacQuarrie, (McVarrie), David P., Pittsburgh, Pa.
- MacQuarrie, J. M., Vernon Center, N. Y.
- MacRury, J. Allison, Woodhaven, N. Y.
- MacSporran, John A., East Orange, N. J.
- Magary, A. E., Brooklyn, N. Y.
- Mair, George, New York, N. Y.
- Malcolm, W. J., Three Rivers, Mich.
- Mallard, J. W., Arkinda, Ark.
- Malven, Frank, Poughkeepsie, N. Y.
- Mannell, Louis, Auburn, N. Y.
- Manton, T. J., Chicago, Ill.
- Mapson, J. C., Pacific Palisades, Cal.
- Markley, H. M., Nebraska City, Mich.
- Marshall, Benjamin T., New London, Conn.
- Marshall, Thomas F., Elkins, W. Va.
- Marsh, George H., Muskegon, Mich.
- Martens, D. Alan, Ligonier, Pa.
- Martin, Elmer S., Milwaukee, Wis.
- Martin, J. D., New Albany, Ind.
- Mason, Clarence W., Ithaca, N. Y.
- Mason, James Gilbert, Metuchen, N. J.
- Mason, William H., Bethany, Ill.
- Mason, William H., Alpena, Mich.
- Mather, Oliver J., Beaumont, Cal.
- Maxwell, Samuel H., Haskell, Okla.
- Muyers, R., Bearden, Tenn.
- McAdams, O. M., St. Petersburg, Fla.
- McAfee, John A., Maryville, Tenn.
- McAfee, Ralph C., Eric, Pa.
- McAlpin, Edwin A., Jr., Madison, N. J.
- McBride, Lewis C., Grand Rapids, Mich.
- McCaulley, F. L., Cohoes, N. Y.
- McClelland, George H., New Rochelle, N. Y.
- McClelland, John J., Knowlesville, N. Y.
- McClure, Archibald, South Bend, Ind.
- McClusky, Harry G., Plattsburgh, Neb.
- McClymonds, Ira Henderson, Knobnoster, Mo.
- McCorkle, Daniel Spencer, Conrad, Mont.
- McCormick, Samuel B., Pittsburgh, Pa.
- McCoy, John Calvin, Lebanon, O.
- McCulloch, George, Dundee, N. Y.
- McCulloch, George D., Jackson Hts., N. Y.
- McCurry, D. Ernest, Kansas City, Mo.
- McDowell, B. F., Greenville, S. C.
- McDowell, Frank B., Menominee, Mich.
- McFerran, Alexander, Celina, Tex.
- McGaffin, Alexander, Cleveland, O.
- McGarvey, William C., Buffalo, N. Y.
- McGee, J. W., Staplehurst, Neb.
- McGiffin, Nathaniel, Springfield, Mo.
- McGregor, Robert Gardner, Lake Placid Club, N. Y.
- McHenry, H. Preston, Philadelphia, Pa.
- McIntyre, Thomas, Huntingdon Station, N. Y.
- McKean, Charles R., Mexico, D. F.
- McKelvey, Joseph O., La Mesa, Cal.
- McKenzie, Charles, Johnstown, N. Y.
- McKenzie, Gordon (J. Gordon), Canistota, N. Y.
- McKenzie, Peter, Newark, N. J.
- McKinlay, George A., Saicm, Ore.
- McKinney, A. H., New York, N. Y.
- McKinstry, Samuel R., Avoca, N. Y.
- McLean, A. E., Markville, Minn.
- McLennan, William E., Buffalo, N. Y.
- McManis, Charles M. (N.), Mitchell, S. D.
- McMican, B. F. (C. F.), Farmington, Ia.
- McMillan, Duncan J., New York, N. Y.
- McNab, John, Trenton, N. J.
- McNary, D. L., Freeport, Ill.
- McPherson, S. A., Waxahachie, Tex.
- McQuown, J. E., Norman, Okla.
- McRae, Calvin A., Detroit, Mich.
- McSurely, William J., Oxford, O.
- McWilliams, James A., Ossining, N. Y.
- Mead, George W., Asheville, N. C.
- Means, J. T., Atoka, Okla.
- Meier, Rudolph, Paterson, N. J.
- Meldrum, Andrew B., Cleveland, O.
- Mellin, Willard C., Oakmont, Pa.
- Melrose, J. A., Jonesville, Wis.
- Merchant, Grant, Chattanooga, Okla.
- Merrill, Robert D., Nichols, N. Y.
- Merrill, William P., New York, N. Y.
- Meyer, William, Tecumseh, Okla.
- Michelsen, G. H., N. Tonawanda, N. Y.

Middlemass, William S., Pasadena, Cal.
 Miedema, William, Port Huene, Cal.
 *Micras, C. E., Detroit, Mich.
 Millard, H. C., Ontario Center, N. Y.
 *Miller, Edward Waite, Gloversville, N. Y.
 Miller, Frank L., Washington, D. C.
 Miller, George D., Warsaw, N. Y.
 Miller, J. M., Walterboro, S. C.
 Miller, Joseph Walter, Princeton, N. J.
 Miller, Kenneth D., New York, N. Y.
 Miller, R. F., Reynoldsville, Pa.
 *Milner, Duncan C., Chicago, Ill.
 Milner, Jean S., Indianapolis, Ind.
 *Mitchell, B. G., Greenfield, Tenn.
 Mitchell, William C., Binghamton, N. Y.
 Mixsell, Frank H., Eagle Rock, Cal.
 Miyat, Alexander L., Greenwood, Ind.
 *Mobley, D. A., Vallejo, Cal.
 Moffett, John H. K., Ellendale, N. D.
 Moldenhawer, J. V., New York, N. Y.
 Moment, John J., Plainfield, N. J.
 *Montgomery, Samuel T., Eagle Rock, Cal.
 Moody, David W., Williamson, N. Y.
 Moody, Winfred Pettit, Yonkers, N. Y.
 Moore, Elias L., Redding, Cal.
 *Moore, Frank W., Auburn, N. Y.
 *Moore, H. O., Davis, Okla.
 *Moore, Jeremiah, Aransas Pass, Tex.
 Moore, William R., Sioux City, Ia.
 Moran, Hugh A., Ithaca, N. Y.
 *More, James Harold, Cincinnati, O.
 *Morey, Lewis H., San Antonio, Tex.
 *Moring, Nathaniel J., St. Louis, Mo.
 *Morris, J. Reed, Dayton, Pa.
 *Morse, Richard C., New York, N. Y.
 Mortenson, Arthur, Winterset, Ia.
 *Morton, S. M., Taylorville, Ill.
 Moser, Charles M., Pine Plains, N. Y.
 Mould, Elmer W. K., Elmira, N. Y.
 Mowatt, Acton J. W., Sussex, N. J.
 Mowry, T. G., Derry, Pa.
 Mullendore, George D., Starkville, Miss.
 Murdoch, John, Bakersfield, Cal.
 Murray, Basil A., Chicago, Ill.
 Murray, David J., Lamesa, Tex.
 Mutch, Andrew, Wynnewood, Pa.

Myers, A. J. W., Hartford, Conn.
 Myers, James, New York, N. Y.
 *Myline, George W., Ellicott City, Md.
 Mytton, Leonard V. C., Langhorne, Pa.

N

*Nation, Henry C., Palatka, Fla.
 *Nelson, Paul E., Lewistown, Ill.
 Newcomb, Ozro R., E. Lansing, Mich.
 Newlin, Fred M., Effingham, Ill.
 Newman, Fred B., Plainfield, N. J.
 *Nicholas, Henry Irwin, Summit Hill, Pa.
 Nicholls, J. Shane, Lakeside, O.
 Nichols, Robert Hastings, New York, N. Y.
 *Nicholson, R. L., DeKalb, Miss.
 Nickerson, C. S., Beverly, O.
 Nicklen, Henry E., Penney Farms, Fla.
 Nickless, Alfred S., Davenport, Ia.
 *Niles, John S., Goleta, Cal.
 *Niles, W. H., Roscoe, N. Y.
 North, Earl R., Cincinnati, O.
 *Noyes, William D., Toronto, Ont.
 *Nyce, Benjamin M., Lincoln, Neb.
 Nygaard, Norman E., Los Angeles, Cal.

O

Oates, Arthur R., Marshfield, W.
 Odell, Arthur Lee, St. Paul, Minn.
 *Odell, Joseph H., Wilmington, Del.
 *Odell, Owen D., Sewickley, Pa.
 Oggel, Melvin V., Lincoln, Neb.
 Ohan, William J., Chicago, Ill.
 Oliver, T. E., Ojai, Cal.
 Orr, E. L., Nashville, Tenn.
 Orr, Samuel C., Buhl, Ida.
 *Orsborn, Charles K., River Forest, Ill.
 Orvis, Greeley H., Prattsburg, N. Y.
 Ostrander, E. V., Altadena, Cal.
 *Ostrander, L. A., Lyons, N. Y.
 *Owen, J. A., Slaton, Tex.
 Owen, Richard J., Judson, Minn.
 Owen, William, Greensburg, Pa.

P

Page, Stanley C., Willard, N. Y.
 Palmer, Frederick A., Irvington, N. Y.
 Palmer, Samuel G., Bluff Point, N. Y.
 Palmer, Stephen E., Lockport, N. Y.

Papp, Charles, New Brunswick, N. J.
 *Parkhurst, Charles H., New York, N. Y.
 Partee, W. E., Jacksonville, Fla.
 Paterson, William T., Cincinnati, O.
 Payne, Paul Calvin, Philadelphia, Pa.
 Pearce, Henry Arthur, West Orange, N. J.
 Pearson, Marcus L., Orange, Cal.
 *Pease, C. B. F., Schenectady, N. Y.
 Penfield, Thorton B., Englewood, N. J.
 Pennell, Alvin Ross, Honesdale, Pa.
 *Pentecost, George E., Galway, N. Y.
 *Percival, George A., St. Louis, Mo.
 *Perry, Arthur E., Chillicothe, Mo.
 *Persons, Silas E., Annapolis, Md.
 *Peterson, Anthony N., Scarborough, N. Y.
 Petrie, Edward C., Solebury, Pa.
 Pettit, Morley S., Columbus, O.
 Pheley, William H., San Diego, Cal.
 Phelps, R. L., Laurel, Md.
 *Philleo, Edward C., Oakland, Cal.
 *Phillips, James Kay, Albany, N. Y.
 Phillips, Arthur, Philadelphia, Pa.
 Phillips, W. Myles.
 Pickford, Darwin F., Watertown, N. Y.
 Piercy, Samuel K., Allentown, Pa.
 *Pillmeyer, Louis, Ottumwa, Ia.
 Pillsbury, Harris, Chico, Cal.
 Piper, David R., Elgin, Ill.
 *Piper, Joseph H., La Grange, Mo.
 Pires, E. C., Beaver, Pa.
 *Plaack, Vincent, New York, N. Y.
 Pitkin, W. G., Howe, Ind.
 Pitta, C. E., Des Moines, Ia.
 Pitzer, Robert Claiborne, Irvington, N. J.
 *Platter, David E., E. Cleveland, O.
 Pockock, Eugene W., Cleveland Hgts., O.
 Poe, Floyd, Dallas, Tex.
 *Pohl, Fredrick J., Brooklyn, N. Y.
 *Poling, D. V., Albany, Ore.
 *Pollock, George C., Norwich, Conn.
 *Pond, Horace N., Topoka, Kans.
 *Poole, W. J., Roxbury, Kans.
 *Porter, Charles F., Albany, N. Y.
 Porter, Henry A., Geneva, N. Y.
 Potter, J. Sherman, San Leandro, Cal.
 *Pratt, James A., New York, N. Y.
 Pratt, Owen W., Decatur, Ill.
 Pratte, James G., Greensburg, Pa.
 Prentice, George D., Adrian, Mich.
 *Preston, W. B., North Pleasanton, Tex.

*Provine, W. A., Nashville, Tenn.
 Pryor, S. P., Flemingsburg, Ky.
 *Purdy, Andrew J., Buffalo, N. Y.
 *Purinton, Harry E., Denver, Col.
 *Purmort, C. H., Waterloo, Ia.
 Purnell, W. B., Glassport, Pa.
 *Putman, Bradford Van Vliet, Dolgeville, N. Y.
 *Putnam, Frank C., Castile, N. Y.
 *Putney, Max C., Elkland, Pa.

R

Rainey, Thomas Wallis, Lexington, Ky.
 Randolph, Willard F., St. Louis, Mo.
 Rauch, Charles M., Flora, Ind.
 Raue, Edward C., North Platte, Neb.
 *Raymond, George L., Washington, D. C.
 Rearick, William R., Philadelphia, Pa.
 Reed, Harry Lathrop, Salisbury, Conn.
 Reed, Robert R., Columbus, O.
 Reemsnyder, George O., Pittsburgh, Pa.
 Reemtams, H. J., Ft. Defiance, Ariz.
 Reid, James Clement, Santa Barbara, Cal.
 *Reid, James, Riverside, Cal.
 Reid, S. Leslie, Buffalo, N. Y.
 Reinhold, Franklin P., Bay Village, O.
 Reynolds, Charles Lee, Newark, N. J.
 *Reynolds, George, New Rochelle, N. Y.
 Rex, William A., Defiance, O.
 Rhind, John Gray, Columbus, O.
 Rhinow, Arthur B., Ridgewood, N. Y.
 Rhoad, Frank T., Amsterdam, N. Y.
 Rhodes, Charles Elbert, Buffalo, N. Y.
 *Rice, Arthur L., Klamath Falls, Ore.
 Rice, Bernard L., Boston, Mass.
 Rice, Charles W., Martinsburg, N. Y.
 *Rice, P. A., Grand Junction, Col.
 Richards, Charles Gorman, Verona, N. J.
 Richards, D. Morgan, Utica, N. Y.
 Richardson, Charles F., E. Cajon, Cal.
 *Richelson, John, Buffalo, N. Y.
 *Richmond, Charles A., Schenectady, N. Y.

Richmond, Harry W., Lackawanna, N. Y.
 Riddle, Henry A., Jr., Lewistown, Pa.
 Rider, Ora Putnam, Glendale, Cal.
 Riemann, R. G., Crawfordsville, Ind.
 *Riggs, James S., Auburn, N. Y.
 Righter, S. Ward, West Orange, N. J.
 Riley, Charles A., Rome, O.
 Rippey, Edwin F., Phoenix, Ariz.
 Riley, William L., Lonestar, S. C.
 Rives, R. R., Brownwood, Tex.
 *Roberts, David L., Waterloo, Ia.
 *Roberts, George, Lake Forest, Ill.
 *Roberts, O. Jones, Aurora, Ind.
 Roberts, David, Pinckneyville, Ill.
 Robertson, D. T., Escalton, Cal.
 Robertson, James, Grand Forks, N. D.
 Rock, Robert B., Plainfield, N. J.
 Rock, W., Bound Brook, N. J.
 *Rohrbaugh, Daniel H., Flanders, N. J.
 Rolofson, R. H., Ashtabula, O.
 Roosa, Charles T., Hamburg, N. Y.
 Ross, Charles Alexander, Elizabeth, N. J.
 Rostock, B. F., Chicago, Ill.
 Ruf, Louis F., E. Cleveland, O.
 *Rumer, Henry, Darlington, Md.
 *Russell, J. C., Oneonta, N. Y.
 Russell, J. Elmer, Auburn, N. Y.

S

Sadler, Alfred J., Jersey City, N. J.
 Sager, Byron G., Gibbon, Neb.
 Salisbury, Stanton W., Auburn, N. Y.
 *Sanborn, Moore, Pittsburgh, Pa.
 Sanderson, W. R., Newark, N. Y.
 *Sangree, William, Buffalo, N. Y.
 Sanna, Joseph, Cincinnati, O.
 Sarkias, Harry J., Findlay, O.
 Savage, Theodore F., New York, N. Y.
 *Sawtelle, Alvin C., Paterson, N. J.
 *Sawtelle, William L., Scranton, Pa.
 *Schaeffer, Samuel Carlyle, Lompoc, Cal.
 Schaul, U. S., Oklahoma City, Okla.
 Schearrer, R. Paul, Washington, D. C.
 *Scherer, George M., Lebanon, Syria.
 *Schmavonian, A. B., Cazenovia, N. Y.
 Schmitt, Henry, Freeport, Ill.
 Schorge, Frederick C., Pennellville, N. Y.
 Schwarzbach, Charles H., Douglaston, N. Y.

Scotfield, George H., Walla Walla, Wash.
 Scott, L. W., Dunkirk, N. Y.
 Scoular, William F., Beloit, Wis.
 Scull, Reese E., Morenci, Ariz.
 Searles, Herbert L., Culver City, Cal.
 *Searls, Theodore J., Sacket Harbor, N. Y.
 Selden, Frederick L., Ripon, Wis.
 Sellers, O. R., Chicago, Ill.
 Sellie, J. H., Le Sueur, Minn.
 *Serafini, Vincent, Trenton, N. J.
 Sewall, Charles G., Christmas Cove, Me.
 *Sewall, Grenville P., Aurora, N. Y.
 *Sewell, Mayson H., Attica, N. Y.
 *Sharp, Edward M., Monterey, Cal.
 Sharp, J. R., Canyon, Tex.
 Shaw, Charles Franklin, Asbury Park, N. J.
 *Shaw, Edward B., Dawson, Pa.
 Shaw, Edward B., Philadelphia, Pa.
 *Shaw, G. C., Oxford, N. C.
 *Shaw, Robert P., Tacoma, Wash.
 Shell, Garland, Temple, Tex.
 Shell, L. Burney, Jacksboro, Tex.
 *Shepherd, Robert L., Marshall, Mo.
 Sheppard, Albert, Forest Hills, N. Y.
 Sherman, R. E., Perth, Kans.
 Sherwin, Louis W., Highland Park, Ill.
 Short, Edgar C., St. Paul, Minn.
 Sichterman, Nicholas S., Port Huron, Mich.
 Sidebotham, Robert S., North timore, O.
 Simonson, G. H., Cincinnati, O.
 Simpson, Arthur H., Reading, Pa.
 Sinclair, A. G., Bloomfield, N. J.
 *Skinner, J. M., Stockton, Cal.
 Small, Lary B., New York, N. Y.
 *Smith, Gilbert A., Rudyard, Mich.
 *Smith, Hal F., Winters, Tex.
 Smith, Henry D., Green Island, N. Y.
 Smith, I. C., Belle Plaine, Kans.
 *Smith, Matthew F., Indianapolis, Ind.
 Smith, Thomas W., Sarasota, Fla.
 Smith, W. Clyde, San Francisco, Cal.
 Smyth, George Hugh, Searsdale, N. Y.
 *Smythe, David T., Avoca, Pa.
 Snyder, Henry, Waukesha, Wis.
 Soper, Willard P., Pelham Manor, N. Y.
 Spare, Bernard Y., Wilmington, O.
 Spaulding, Arthur, Salem, N. Y.
 Spaulding, Clarence A., River Forest, Ill.
 Speers, Thomas Guthrie, Baltimore, Md.

*Spencer, Marcus A., Warren, O.
 Stark, Harry Rodgers, New York,
 N. Y.
 Stasio, Arnaldo, New York, N. Y.
 *Statom, Edward J., Alta Loma, Cal.
 Staver, Harry W., Marshall, Mich.
 Stearns, Albert D., Canastota,
 N. Y.
 Steckel, William E., Muncie, Ind.
 Steele, Frederic Todd, Wilbraham,
 Mass.
 *Steele, I. D., Chattanooga, Tenn.
 Steele, J. N., Lake Worth, Fla.
 Steele, John N., Syracuse, N. Y.
 Steelman, I. Newton, Williamstown,
 N. Y.
 *Steiner, W. L., U. S. S. Arkansas.
 *Stelzle, Charles, New York, N. Y.
 Stevenson, Arthur M., Ellwood City,
 Pa.
 Stevenson, Francis B., Minneapolis,
 Minn.
 *Stevenson, Thomas E., Burbank, Cal.
 Stewart, George, Jr., Stamford,
 Conn.
 *Stewart, George B., Auburn, N. Y.
 Stewart, Harris B., Aurora, N. Y.
 Stewart, J. M., New Plymouth, O.
 *Stier, Richard R., Sayreville, N. J.
 Stockbridge, Arthur O., Windham,
 N. Y.
 Stoll, Rudolph Carl, Snyder, N. Y.
 Stone, Robert C., Eureka, Cal.
 Stone, Warren S., Charleston, W.
 Va.
 *Stormzand, Martin J., Los Angeles,
 Cal.
 Strand, John Cornelius, Horicon,
 Wis.
 *Strange, F. G., Portland, Ore.
 *Straus, Thomas C., Peckskill, N.
 Y.
 *Strayer, Paul Moore, Rochester,
 N. Y.
 Strong, Edward K., Berkeley, Cal.
 *Stuart, A. C., Montgomery, N. Y.
 Stuart, Elmer J., Corning, N. Y.
 Surface, E. B., Abilene, Tex.
 Sutherland, H. B., South Gate, Cal.
 *Sutphen, Paul F., Cleveland, O.
 *Swan, Alfred W., Marion, O.
 Swan, Harry J., Ballston Spa,
 N. Y.
 *Swan, William L., Willoughby, O.
 *Swartz, Charles B., Chicago, Ill.
 *Swartz, Philip Allen, Rochester,
 N. Y.
 *Swift, Isaac E., Syracuse, N. Y.
 *Swift, William Henry, Honesdale,
 Pa.
 Swinnerton, George B., Oneida,
 N. Y.

T

*Tait, W. W., Omaha, Neb.
 Talmage, T. Markham, Honolulu,
 T. H.
 Tappan, George L., Binghamton,
 N. Y.
 *Tatlock, William, Downsville, N.
 Y.
 *Tator, Charles Samuel, Portland,
 Ore.
 Taylor, Andrew Murray, Sharon, Pa.
 Taylor, B. G., Midlothian, Tex.
 *Taylor, Rnlpn O., Abilene, Kans.
 Taylor, William R., La Rose, Ill.
 Thomas, Albert J., Lyons, N. Y.
 Thomas, David, Perry, Okla.
 Thomas, George W., El Centro, Cal.
 Thomas, J. D., Scranton, Pa.
 Thomas, R. O., Dodge City, Kans.
 *Thomas, William Arthur, Mays
 Landing, N. J.
 Thomas-Hazell, J. A., Denver, Col.
 Thompson, Alexander, Geneva,
 N. Y.
 Thompson, C. B., Hudson, N. Y.
 *Thompson, H. A., Glendale, Ariz.
 Thomsen, Rasmus, Amarillo, Tex.
 Thomson, Herbert, Los Gatos, Cal.
 Thomson, H. Sears, Los Angeles,
 Cal.
 *Tice, J. E., Fort Smith, Ark.
 Tidball, Jesse M., Madison, Ind.
 Tighe, Thomas, Waverly, N. Y.
 *Todd, S. Paterson, Milwaukee, Wis.
 *Tucker, Samuel, Redfield, Ark.
 Turner, Herman L., Atlanta, Ga.
 Turner, T. B., Corning, Ia.
 Twitchell, Edmund W., Glens Falls,
 N. Y.
 Twitty, R. B., Lyons, Kans.
 *Tyler, Corydon Curtiss, Philadel-
 phia, Pa.

U

Ulmer, Ernest, Benton, Ark.
 Upton, Hayden R., Bentonville,
 Ark.

V

*Vauce, William F., Hawarden, Ia.
 Van der Las, Richard A., Ukiah,
 Cal.
 *van Dyke, Henry, Princeton, N. J.
 *van Dyke, Paul, Princeton, N. J.
 *van Dyke, Tertius, New York, N. Y.
 Van Griethuysen, C. A., Ida Grove,
 Ia.
 Van Note, Eugene M., Highland
 Falls, N. Y.

- *Vanorden, Alfred E., Wausau, Wis.
- Varner, Joseph H., Wooster, O.
- Villelli, Joseph A., New York, N. Y.
- Von Thurn, Robert, Maysville, Ky.

W

- *Wadsworth, Charles, Jr., Philadelphia, Pa.
- Waggoner, Ralph A., Sedalia, Mo.
- Wagner, D. D., Thompson Ridge, N. Y.
- *Wagner, Irvin Franklin, Wilmington, Del.
- *Walker, Charles C., Brandywine Summit, Pa.
- Walker, Edward, Ben Lomond, Cal.
- Walker, George W., Perry, N. Y.
- Walker, J. G., Chicago, Ill.
- *Walker, Nathaniel R., Cincinnati, O.
- Walker, W. T., Madison, Kans.
- *Walker, Z. T., Sawtelle, Cal.
- Wallace, C. M., Ames, Ia.
- Wallace, D. C., Hoxie, Kans.
- Wallace, F. W., Arlington, Cal.
- Walsh, Joseph Edward, Morris Plains, N. J.
- *Walter, J. Grant, E. Cleveland, O.
- Walz, Ernest Louis, New York, N. Y.
- Ward, C. Franklin, Minneapolis, Minn.
- Ward, S. Lawrence, Los Angeles, Cal.
- Warren, George W., East Boston, Mass.
- Warren, Harold C., Warren, Pa.
- Watts, Henry F., Suffern, N. Y.
- Wear, Frank L., Waxahachie, Tex.
- Weatherall, Bertram B., Palm Springs, Cal.
- *Weatherby, W. H., Lamesa, Tex.
- Weaver, Burt (Bert) N., Berryville, Ark.
- *Webb, William H., Geneva, N. Y.
- Webber, Jerome E., South Bend, Ind.
- *Weber, Henry J., Bloomfield, N. J.
- Webster, Emery D., Brockport, N. Y.
- *Weeks, F. M., Bowling Green, O.
- Weisz, A. B., Rossiter, Pa.
- *Weith, Charles C., Ardmore, Okla.
- Welch, John Rayen, Rochester, N. Y.
- *Wellburn, George W., Scranton, Pa.
- *Wellen, Conrad, Havre, Mont.
- *Weller, Oliver C., Woodburn, Ore.
- Weller, William W., Rochester, N. Y.
- Wells, J. Van Kirk, Jackson Hgts., N. Y.
- *West, Frank W., Vernon Center, N. Y.
- West, J. G., Scranton, Ark.
- Weston, Frank Morey, Rochester, N. Y.
- *Westwood, William, Sandpoint, Ida.
- Wheat, William C., Bentonville, Ark.
- *Wheeland, Clyde Randolph, Chicago, Ill.
- *Whetzel, C. M., Cleveland, O.
- Whisler, George H., Palo Alto, Cal.
- *White, Gaylor S., New York, N. Y.
- *White, George A., Missoula, Mont.
- *White, Hiram F., Tacoma, Wash.
- White, John W., Patterson, Cal.
- *White, Maurice S., Washington, D. C.
- White, T. R., Pendleton, Ind.
- *White, William P., Philadelphia, Pa.
- Whyte, Robert B., Cleveland, O.
- Wicher, Edward A., San Anselmo, Cal.
- Wickwire, George A., Philadelphia, Pa.
- *Wigginton, Thomas A., Evansville Ind.
- Wightman, Percy B., Woodbury, Conn.
- Wilcox, Abbott Y., Athens, O.
- *Wilkinson, George A., Turin, N.
- *Willi, O. B., Osceola, Fla.
- Williams, D. J., Punta Gorda, I.
- Williams, Frederic E., East Setu ket, N. Y.
- Williams, Hamilton B., Worthington, O.
- Williams, J. G., Seattle, Wash.
- *Williams, Mark William, Morris-town, S. D.
- Williams, Owen R., Philadelphia, Pa.
- Williams, S. C., Portland, Ore.
- *Williams, W. Edward, Covina, Cal.
- *Williams, W. Owen, Wilkes-Barre, Pa.
- *Williamson, C. R., West Chester, Pa.
- *Williamson, James D., Cleveland, O.
- Willits, William S. (H.), Elmira, N. Y.
- Wilson, E. Graham, New York, N. Y.
- *Wilson, Gilbert L., St. Paul, Minn.
- *Wilson, J. Nesbit, Cleveland O.
- Wilson, James M., Bellingham, Wash.
- Wilson, Matthew Hale, Parkville, Mo.

Wilson, R. A. N., De Sota, Mo.
 Wingert, R. D., Nankin, O.
 Wisner, Oscar Francis, Hayward,
 Cal.
 *Wisae, Iman, Grand Rapids, Mich.
 Withers, Howard B., Cleveland, O.
 Witherspoon, M. M., New York,
 N. Y.
 Witherspoon, W. B., Washington,
 D. C.
 Withington, H. J., Multnomah,
 Ore.
 Wittenberger, Arthur F., St. Paul,
 Minn.
 Wolever, John E., Tuscola, Ill.
 Wolfe, Paul A., New York, N. Y.
 *Wolff, Julius F., Freehold, N. J.
 Wood, Charles, Washington, D. C.
 Wood, Charles J., Fredonia, N. Y.
 *Wood, Charles J., Detroit, Mich.
 *Woods, D. W., Gettysburg, Pa.
 Woods, Frank Churchill, Severna
 Park, Md.
 *Worrell, W. B., Steepleville, Ill.
 Wright, Alfred J., Cleveland, O.
 *Wright, E. R., Cleveland, O.
 Wylie, Edmund M., Scarborough,
 N. Y.
 Wylie, Harold Worden, Clinton,
 N. Y.
 Wynkoop, Asa, Pasadena, Cal.

Y

Yauch, William, Lansing, Mich.
 Yergin, Howard V., New York,
 N. Y.
 Young, Calvin M. (Jr.), Lexington,
 N. C.
 Young, Clifford J., Baldwin, N. Y.
 Young, Edward C., North Ridgeville,
 O.
 Young, J. Wallace, Starrucca, Pa.
 Young, R. Spencer, Newton, N. J.
 Young, S. Edward, East Aurora,
 N. Y.
 *Young, S. Hall, Juneau, Alaska.
 Young, William Lindsay, Parkville,
 Mo.
 *Yount, R. L., Marble Hill, Mo.
 Yundt, John D., Fort Wayne, Ind.

Z

Zeigler, Earl F., Philadelphia, Pa.
 *Zeigler, Robert E., Harvay, Ill.
 Zelig, John Sheridan, Westwood,
 Mass.
 Zimmerman, Emery E., Diagonal,
 Ia.

Total—1291. Total without asterisk (*)—819.

Percentage of total number still ministers in the Presbyterian Church in the U. S. A., 1941—63.

Percentage of active signers of the Affirmation to all ministers in the Presbyterian Church in the U. S. A., 1941—8.6.

* Name not listed in this form as a living minister of the Presbyterian Church in the United States of America, in the Minutes of the General Assembly—Fourth Series—Volume III—1941—Part 1. Addresses of those whose names are not marked with asterisk * are those given in the Minutes, 1941.

Where name is found in the Minutes of 1941 in a form considered significantly different from the form in which it appears as a signer of the Affirmation, the variant form, as contained in the Minutes, is enclosed in brackets.

Three original signers of the Affirmation, in addition to these, are known to have withdrawn their names, and their names are not herein included.

APPENDIX B

(Figures indicate number of Auburn Affirmationists
holding positions listed)

	1934	1941
<i>Standing Committees of General Assembly (only more important listed)</i>		
Bills and Overtures	1	1
National Missions	3	5
Foreign Missions	5	0
Christian Education	5	1
Theological Seminaries	2	4
Nomination Members		
General Council	1	
		Nominations (one committee) 6
Nomination Members		
Permanent Judicial Commission	3	
Polity	0	4
Social Welfare	4	Social Education and Action 3
<i>Board of National Missions</i>		
Members	7	6 (including President)
General Secretary	1	1
Synodical Executives	2	3
Executives, Specially designated presbyteries	7	7
Constituent Boards	4	5

Board of Foreign Missions

Members	1	4
Secretary Central Area Office	non-existent	1

Board of Christian Education

Members	2	2
General Secretary	—	1
Field Representatives	5 (Field Directors)	5
Editorial Department	0	1
Presbyterian leaders in University centers	No figures available	6

Board of Pensions

Members	2	2
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General Council

Members	2	5
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Department of Church

<i>Cooperation and Union</i>	2	3
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Permanent Judicial

<i>Commission</i>	4	2
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APPENDIX C

The following Note Supplementary appeared with the second issuance of the Affirmation, May 5, 1924.

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.

"I. 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 asking 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.