

Comments on a document named

"published anonymously by Loigean

Bros., ^{but} written by Edgar E. Straker.

1. Such an anonymous affidavit is worthless. It is even open to question whether the certification of such an anonymous libel by a notary public ~~is~~, printed on the last page, is not illegal.

2. Such a document is dishonorable. The writer brags having put all his entrance behind the conceals of anonymity.

3. The affidavit is full of inconsistencies and falsehood.

The writer being sworn to statements which are false and he swears falsehood into the mouth of the dead. He swears

that ^{let} the ^{do} Rev. J. Walter Lewis, whom he identifies but not name, wrote letters which he did not write and made statements which he did not make. He swears that Dr. Lewis told him that he wrote

Dr. Lewis wrote one such letter. He swears that Dr. Lewis told him that he had been told of a statement ~~made~~ ^{made} by Mr.

Span of a ^{such} ^{of} a name. ~~It~~ Other statements are attributed to Dr. L.

which are a mass of absolute rubbish and shameless lies. Dr. L. never said, Mr. Straker stands both to living and to dead - any the living Dr. P. Frank Price whose nobility & character is pronounced on Mr. Straker's conduct and cowardice.

4. This affidavit ^{is} no longer a ~~petition~~ ^{petition} in that
changed into ~~an~~ ^{an} ~~affidavit~~ ^{affidavit} by ~~inserting~~ ^{inserting} a ~~petition~~ ^{petition}
in the ~~affidavit~~ ^{affidavit} now an affidavit to ~~insert~~ ^{insert} only
petition into ~~the~~ ^{the} ~~affidavit~~ ^{affidavit} to add ~~the~~ ^{the} ~~petition~~ ^{petition}
now to ~~the~~ ^{the} ~~petition~~ ^{petition}.

5. The ~~kind~~ ^{kind} ~~of~~ ^{of} ~~the~~ ^{the} ~~affidavit~~ ^{affidavit} in that
to ~~author~~ ^{author} ~~as~~ ^{as} ~~the~~ ^{the} ~~victim~~ ^{victim} ~~of~~ ^{of} ~~the~~ ^{the} ~~obscure~~ ^{obscure} ~~which~~ ^{which} ~~compelled~~ ^{compelled} ~~the~~ ^{the} ~~author~~ ^{author}
to ~~do~~ ^{do} ~~his~~ ^{his} ~~own~~ ^{own} ~~business~~ ^{business} in ~~China~~ ^{China}.

From folder labelled

1936

The Christian Literature Society of China is not a Union institution in the same sense as the Church of Christ in China, or one of the Union Universities. It was independently established and supported by Dr. Timothy Alexander Williamson, Richard and their British friends; but, in later years, has sought the cooperation of all Protestant Missions through the appointment by them of members of its Board of Directors, the assignment of literary missionaries to its staff and the contribution of funds to its budget. For many years, our Board, through the China Council, has aided in all three ways and has been aided in its own work by most of the Society's publications.

The Christian Literature Society, especially since the closing of the Presbyterian Mission Press, has been the only general Christian Publishing House through which Christian authors of books of considerable size have been able to secure the publication and distribution of their works. Dr. A. B. Dodd himself has a few books on the Christian Literature Society list and Dr. W. M. Hayes has a very large number, of great value to all the Missions and Churches. Those two stalwart "Fundamentalists" have not found it feasible or necessary to avoid the companionship of authors of a somewhat less conservative type in securing the distribution and use of their books. Mrs. Mateer's plain Gospel for women and children has also been issued by the Christian Literature Society. Most conservatives have rightly felt that the company they were thus keeping and the cause they were thus aiding were far more sympathetically Christian than those maintaining any other publishing house in China. The Society has tried to serve all Protestant missionary agencies in China and could not be a distinctively Presbyterian Society.

While it is true that the Society has issued some books which more conservative Presbyterians would not endorse, yet of late its editorial scrutiny of books offered for publication has been increasingly careful, as its attention has been called, by our office especially, to the danger of doing harm rather than good by the dissemination of literature whose evangelical character might be called in question. The Society has definitely asked for closer relations with the Missions and more advice from them, and our China Council has endeavored to provide it both by membership in the Directorate and by assigning missionaries to the editorial staff.

The Christian Literature Society declares its function "to make known what Christ is doing for the world." By far the largest part of the Christian Literature extant in China, with the exception of the Bible and small tracts, has been published by this Society. It is publishing the new Union Hymnal. Most of the conservative works on Theology, Church History and the Spiritual Life, also Biblical Commentaries, have been published by it. It is now broadcasting the Gospel from its own Station to all the Orient.

H. J. ...

June 10, 1936
(Dict. June 8)

Dr. Sam Higginbottom,
Allahabad Christian College,
Naini, E. I. Railway, U.P., India.

My dear Sam:

I am writing at the first opportunity since returning from the Assembly four days ago to relieve your mind of any anxiety on the score of Mr. Dyke's charges published in Dr. Barnhouse's letter to the Board, dated April 8, which he gave to the press some days before any copy of it was received by the Board. When this letter was published it was deemed unwise to make any reply to it whatever inasmuch as Dr. Barnhouse had declined to meet with the Committee of the Board to consider answers which had been received from the missionaries whom he had cited in his original report as instances of Modernism, justifying his charge that the Board had been remiss in sending to the field and retaining there missionaries whom it knew, or ought to have known, to be disloyal to the Standards of the Church. We dealt, however, very fully with Mr. Dyke's letter before the Standing Committee on Foreign Missions at the General Assembly.

Perhaps it will be well for me to summarize the steps which the Board has taken in this whole matter. I will send a copy of this letter to Dr. Dodds and to Dr. Lucas and perhaps later summarize it in a letter to the Missions.

1. When it became known in 1934 that Dr. Barnhouse contemplated a visit to the Mission field Dr. McAfee wrote a kindly letter inviting him to confer with him and requesting that when he came back that he make any report that he had to make directly to the Board. The Missions were also advised that Dr. Barnhouse was coming.

2. From the time that Dr. Barnhouse reached the Mission field in Japan until he left in Syria reports came to the Board regarding his visit. These reports were of a most mingled character, some thoroughly unfavorable and others favorable.

3. We heard nothing from Dr. Barnhouse until Dr. McAfee received a letter from him written at sea en route from Karachi to Basra, dated April 2, 1935, in which he wrote:

"I have secured a mass of material which would act as dynamite if published in America at the present time and which would hurt not so much the missionary cause as the cause of those who are handling it from 156 Fifth Avenue. My ethical outlook on the situation demands that I keep this material to myself until it is presented to the Executive Council of the Board in New York after my return. I have friends that tell me that this will be time wasted, but I cannot bring myself to believe it, and so far as I am concerned I confidently expect action to be taken in some of the matter I have to present to you, and that such action will make it unnecessary to give these matters any wider publication. And I want you to be assured that I shall come to your committee with a full sense of the nervousness under which you have been working during the past two years, and with a sympathy which contains no threats."

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Dr. McAfee replied under date of May 8:

"I do not think that we can admit that we were working 'under any nervousness' during the past two years. We have welcomed at every point the word from your visit to the field and we await without nervousness what you will lay before us, knowing perfectly well that some of it is bound to be adverse to situations on the field, many of which give us quite as deep concern as can be felt by any of our critics. We do not think of you in any sense as an enemy of the Board or of the work..... We will be glad of any information you can bring us which will show defects in our own administration of the work. Any of the fault which lies at '156' ought to be exposed without the slightest reserve and you will find no protest against that exposure if you have anything to bring to us."

4. Shortly after Dr. Barnhouse arrived in October, 1935, he met with a Committee and officers of the Board and read his report. He did not withhold it from publication, however, as intimated in his letter of April 2, 1935, but published it at once in "The Presbyterian" of October 31, 1935, and circulated widely throughout the Church a reprint of the report.

5. The secretaries of the Board were urged to make some immediate reply, which they did in the issue of "The Presbyterian" for November 21, 1935, which was accompanied in that same issue by a reply from Dr. Barnhouse.

6. The Board itself considered the matter at its meeting on November 18, 1935, and took the following action:

"In view of the fact that the Rev. Donald Grey Barnhouse has visited, unofficially, many of the Foreign Mission stations of the Presbyterian Church, U.S.A., and has presented to the Executive Council of the Board of Foreign Missions a carefully prepared report of his study and observations in the various Mission fields visited by him;

"And in view of the encouragement which his report has given to the Church because of the high type of Christian zeal and manifest loyalty to the Word of God and the principles of Mission endeavor, as set forth in our standards, which his report ascribed to the missionary force on the field;

"Therefore, be it resolved, that the Board of Foreign Missions expresses to Dr. Barnhouse its appreciation of his effort and consideration;

"And that the Board of Foreign Missions again assure the Church which it represents, that it is and ever has been the constant aim of the Board of Foreign Missions to prosecute its work in fidelity and loyalty to the purpose of missionary endeavor as set forth in the Word of God and the Standards of the Presbyterian Church, U.S.A.;

"And further, that we assure the Church that the special cases cited in the report of Dr. Barnhouse, which seem to him to be at variance with the Word of God and our standards, are receiving and will receive our immediate and serious attention, with the view of either justifying or rectifying the conditions cited, and that the results obtained from the inquiry will be reported to the Church."

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7. Of the four cases cited by Dr. Barnhouse as justifying his contentions, three were of ordained missionaries and one of Mr. Mosher. The secretaries of the Board at once sent to each of these four individuals a copy of Dr. Barnhouse's statements regarding them and asked for their comment in reply.

8. Mr. Mosher was in the country at the time and declared at once that Dr. Barnhouse's representation of their interview in Allahabad was not accurate, and he wrote out his own account. He presented also a statement of his position, and a Committee of the Board had a long conference with him. As you know, it was deemed wise that he should remain for a few months' study at the Biblical Seminary with his wife, which resulted in a very satisfactory statement from him and the hearty endorsement of the faculty of the Seminary. And he has returned to India to resume his relationship with the Institute.

9. As soon as the three other men had been heard from it was found that they either denied or radically qualified Dr. Barnhouse's reports. He was invited to meet with the Committee of the Board again. This he declined to do, however, stating that "nothing which any of these men might write would in my opinion justify the Board of Foreign Missions in permitting the conditions cited to continue." But the conditions cited were the appointment and continued support of such missionaries, and Dr. Barnhouse himself had admitted that no man could be convicted without being heard and that no man could be convicted on hearsay testimony.

10. The Board was in doubt as to what its next step should be. The law of the Church is that the orthodoxy of ordained missionaries is wholly within the jurisdiction of the Presbytery to which they belong. There were no charges, however, against these men that could be made to their Presbyteries. Dr. Barnhouse explicitly declared that he would not make any charges. In his report he had spoken of these men only anonymously but had given their names afterwards to the Board. For the Board to send the charges on to the Presbyteries would seem to be placing it in the position of standing sponsor for accusations for which Dr. Barnhouse would not take responsibility for the Presbytery. Nevertheless it seemed wise to confer with the three Presbyteries involved, and Dr. Barnhouse's statements and the answering statements of the missionaries were submitted in each case to the appropriate Presbytery. In each case the Stated Clerk reported that there was no ground for action, that the Presbyteries had entire confidence in these men and in the Board.

11. The question remained as to the form in which, under its action of November 18, 1935, the Board should make report to the Church, and it was decided that the Board as the agency of the General Assembly should report the whole matter without reservation to the Standing Committee on Foreign Missions at the Assembly.

12. Before the Assembly met Dr. Barnhouse published his letter of April 8, 1936, quoting Mr. Dyke's letter. This met with very little attention, however, but I sent it on at once to you in the hope that we might have some word from you before the General Assembly. Your cablegram and also the cablegram regarding Mr. Dyke's medical sequestration and the loyalty of the missionaries at Mussoorie came while I was at the Assembly, just before we had to present the whole matter to the Standing Committee.

13. At the meeting of the Standing Committee on Saturday afternoon ample time was given, and we made a complete statement of the whole case, reading the cablegrams and also Dr. Kerr's article which had just appeared in "The Banner" of May 28, distributed to the Assembly, in which he wrote as follows:

"It is said that Paderewski, when asked if he would play on Beethoven's piano, said: 'No, I am not worthy.' That is the way I feel about

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'investigating' missionaries. It would never occur to me that any missionary and especially one with little children, could be convicted of going out to India or China or Japan or Syria for any other reason than the constraining love of Christ.

"Since coming home I see that someone--let him be nameless and let the periodical that printed the charge be nameless--is after my good friend Sam Higginbottom. I was after him, too. I was after him and his wife, Ethel, for worrying their hearts about money to support their responsible work of caring for the poor fold and leper children whom they have gathered into the family life of their compound. The orthodoxy of Sam Higginbottom is as secure as that of John Calvin. To charge him with being untrue to the gospel for which he lives and for which he would die, is as Calvin once said 'to make war on God.'

"If the church at home could make a visit to Dr. J. J. Lucas at Lahore, who has been in India since 1870, something would happen. What an irrepressible enthusiast he is! For him the message of the gospel is new every morning and his soul is open wide to the call of the Spirit and to the affectionate trust of every missionary I met. And there is Lady Ewing holding the past and the present in the bonds of a living faith. She has been a 'mother' to India since 1879. If I were to allow myself to name everyone the list would fill the pages of THE BANNER.

"I wonder where the eyes of the Laymen's Committee were and what had become of their hearts when they passed judgment upon the men and women of the mission field! So far as I am concerned this is my song:

" 'Tis human fortune's happiest height to be
A spirit melodious, lucid, poised, and whole;
Second in order of felicity
I hold it, to have walked with such a soul."

14. After consideration of the matter the Standing Committee unanimously adopted the following resolution:

"Your Standing Committee on Foreign Missions having fully examined specific charges which appeared in print and were given widespread publicity to the effect that the Board has been remiss in its duty to send out and retain only such missionaries as are loyal to our Lord Jesus Christ and to the standards of our Church; and having fully examined the cause adduced in support of these charges; and having reviewed the recent statements of faith of the missionaries involved and having studied statements from the respective Presbyteries under whose care and jurisdiction they are, desires to report to the Assembly that it finds these charges to be without adequate foundations in fact, and that it fully approves the course pursued by the Board in this matter."

When this came before the Assembly one member of the Committee sent a note to the Chairman stating that he thought on reflection that it was too sweeping and should have mentioned the specific cases. But he made no further statement, and the General Assembly adopted the resolution and the full report of the Committee, I think, without any dissenting votes. If there were any negative votes they were scarcely noticeable.

15. Since returning home from the Assembly your letter of May 21 has been received with the enclosed letter to be sent to Dr. Barnhouse if we should think

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best, also Dr. Dodd's letter of May 20 with a letter to Dr. Barnhouse and Dr. Lucas lovely letter of May 20. Dr. McAfee and I have both read these and our present judgment is that it is better not to send on the communications to Dr. Barnhouse. The matter has been issued by the General Assembly, and contention or disputation with Dr. Barnhouse is not necessary and would not be profitable.

16. As you will have heard, the Judicial Commission by unanimous vote sustained the Lower Courts in their judgments with regard to the members of the Independent Board for Presbyterian Foreign Missions. The newspapers on Tuesday morning carried a dispatch from Philadelphia reporting that Dr. Barnhouse had denounced the action of the Assembly in confirming Dr. Machen's suspension as blasphemous. A number of commissioners presented a statement calling attention to this utterance, and by vote of the Assembly the whole matter was referred for investigation and report to the Commission of Nine, which was appointed by the Assembly last year to deal with troubles in Chester and Philadelphia Presbyteries. A number of rumors are abroad now to the effect that Dr. Barnhouse has left the Church or is broken down in health. We have not been able to learn the truth about these, but I will be surprised if they prove to be anything more than baseless rumors.

The Board has done its best to deal honorably and carefully with the whole matter both with regard to Dr. Barnhouse and with regard to his report and public statements. I trust that what was good and true in his report will abide and that what was erroneous and unfair in it may be forgotten.

Mr. Vaughn has arrived, and I had a brief conference with him before he left the city. There was not time for a very full talk as the New Missionaries Conference is now in session, and the Board is meeting today and for the next two days in special session. Mr. Vaughn told me that Dr. Barnhouse had both spoken and written to Dr. Rice declaring that he would not make any mention of Mr. Mosher or bring any charges against him and that he had asked others not to do so. Does Mr. Rice have such a letter, Or did Dr. Barnhouse make such statements to him? I trust that he will send on to us a full statement of the facts in the matter with any letter he may have received from Dr. Barnhouse.

It is good to know that the Vestals are so happy and have so warmly commended themselves to you all. Dr. Noehren is here and is looking forward joyfully to his work with the Leper Asylum. The British Mission to Lepers will cover all the expense of Dr. Noehren's support through our Board.

Don't let the incident of Mr. Dyke's letter trouble you and Mrs. Higginbottom. I doubt if we hear anything more of it, and as I have said, we are not sending your letter on to him at present. We will decide whether it will seem wise to do so at a later time.

Your notes of March 13 and April 3, with regard to Dr. Saha have been received, but we have heard nothing as yet from him. If we do not hear from him I shall write to him in care of the Harvard Tricentenary.

We are glad to hear of the increased government grant.

With warm regards to you all -

Your sincere friend,

RES:AMW

CLASS OF SERVICE

This is a full-rate Telegram or Cablegram unless its deferred character is indicated by a suitable symbol above or preceding the address.

WESTERN UNION

R. B. WHITE
PRESIDENT

NEWCOMB CARLTON
CHAIRMAN OF THE BOARD

J. C. WILLEVER
FIRST VICE-PRESIDENT

SYMBOLS

- DL = Day Letter
- NM = Night Message
- NL = Night Letter
- LC = Deferred Cable
- NLT = Cable Night Letter
- Ship Radiogram

The filing time shown in the date line on telegrams and day letters is STANDARD TIME at point of origin. Time of receipt is STANDARD TIME at point of destination.

Received at Flatiron Bldg., New York City

NBH244 39 DL=COATESVILLE PENN 24 10 1P

DR ROBERT E SPEER=

156 FIFTH AVE=

1936 JUN 24 PM 1 59
FILING DEPT.
455
SECRETARIES
Jstf.

CANNOT YOU DO SOMETHING TO PREVENT OUR MINISTER DR. SMITH FROM BEING DEPOSED BY NEXT SPECIAL MEETING OF SYNOD OUR CHURCH IS IN SPLENDID CONDITION LARGE BIBLE CLASSES AND BIG SUNDAY SCHOOL DISTRESSING SITUATION IF CHURCH RELATIONSHIP IS DISRUPTED=

CHARLES L HUSTON.

FILING DEPT
455
JUL 2 1936
SECRETARIES

June 24, 1936

Mr. Charles L. Huston,
Coatesville, Pennsylvania

Dear Cousin Charles:

Your telegram is just received and I would gladly be of any help that I can but there is absolutely nothing that I can do. The whole matter, as I understand it, is in Mr. Smith's hands. The General Assembly has required that all loyal ministers and members of the Presbyterian Church in the U.S.A. should withdraw from connection with the "Independent Board for Presbyterian Foreign Missions". If Dr. Smith will comply with this requirement I do not believe that there is any other offense charged against him and I am sure the Synod and the Presbytery would, in the case of his withdrawal from the Independent Board, take no action whatever.

You speak of his being deposed, but as I understand it no one has been deposed from the Presbyterian ministry. The extremist sentence has been suspension, and suspension would at once be terminated in the case of any one who removed the cause for it.

It may be that I do not understand all that is involved in Dr. Smith's case but I am sure that he would have wise and helpful counsel if he would confer with the Stated Clerk of the Synod, the Rev. Glenn M. Shafer, D.D., 245 S. Hanover Street, Carlisle; or the chairman of the special commission appointed by the General Assembly of 1935 and continued by the Assembly of 1936 to confer with Chester and Philadelphia Presbyteries; or with Dr. Mudge, the Stated Clerk of the Assembly.

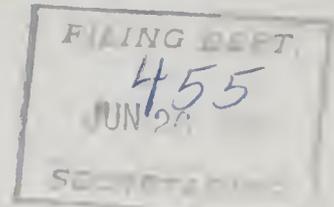
With kind regard to Cousin Nan,

Your sincere friend,

RLEB

June 24, 1936

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Coatesville, Pennsylvania



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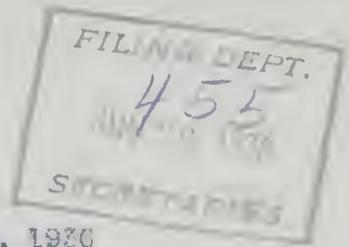
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With kind regard to Cousin Nan,

Your sincere friend,

RMB



June 24, 1930

Mr. Charles L. Huston,
Coatesville, Pennsylvania

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With kind regard to Cousin Nan,

Your sincere friend,

RESB

Presbytery To Assume Charge At Nottingham

Former Pastor To Hold Services In Hall On Sunday

At the regular morning service of the Nottingham Presbyterian Church on Sunday, the Rev. M. M. Hostetter, pastor of the Faggs Manor Presbyterian Church, will preach as the official representative of the Presbytery of Chester and declare the pulpit vacant.

At the same time the Rev. Peter DeRuiter, whose pastoral relation to the church was dissolved by Presbytery at a special meeting in Philadelphia on Tuesday, will conduct a service under the auspices of the new Presbyterian Church of America in a hall in the village belonging to Joseph Morris. A Sunday School session will precede the service in the hall.

Attendance at these two services will probably determine the future of the Nottingham congregation. It is said that a considerable number of the members of the church are in sympathy with the position taken by Mr. DeRuiter and will go with him. There are others who are favorable to the old church organization and it is expected that these will attend the regular service in the church.

A meeting was held in the hall last night by members of the congregation which was attended by both factions. It began with a prayer service which was conducted by several laymen. Following the service Mr. DeRuiter walked into the meeting and announced that he would be glad to answer any questions regarding his position in the controversy or the action taken by Presbytery. Several questions were asked and answered and then arrangements for the services in the hall on Sunday were made.

Mr. DeRuiter said today that he is not making any effort to change anybody's convictions. In a sermon at his church on Sunday he gave his reasons for leaving the Presbyterian Church in the U. S. A. and joining the newly organized Presbyterian Church of America. Those who feel as he does regarding the controversy will be given an opportunity to unite with the new organization, he said. He insisted that he will conduct no campaign to influence any one and any one who unites with the new church will do so of his own free will.

The congregation of the Nottingham church is small. It is said that there are about 160 names on the roll but the number of active members is much less than this. About 40 persons attended the meeting in the Nottingham hall last night.

Put Off Trial of Dr. Smith For 2 Weeks

Presbytery Gives Pastor Another Chance To Quit Board

At its meeting at the New London Presbyterian church yesterday, the Presbytery of Chester postponed for two weeks any definite action in the move to try the Rev. Wilbur M. Smith, D.D., pastor of the Coatesville Presbyterian church, on charges of "insubordination," in declining to resign from the Independent Foreign Mission Board.

It was very evident from the proceedings yesterday that the Presbytery is very reluctant to carry out the edict of the State Synod and the General Assembly and summarily try Dr. Smith, but would very much like to settle the matter in some other way. The postponement of the proceedings was decided upon in a further effort to prevail upon Dr. Smith to give up his connection with the Independent board, in which event the case against him would automatically cease to exist.

When the judicial commission appointed at the last meeting of Presbytery to handle the case of Dr. Smith made its report through its chairman, the Rev. George A. Leukel, of Kennett Square, it set forth that it was its unanimous judgment that under the rulings of the General Assembly Dr. Smith would have to be tried. In view of this, it presented the list of technical charges and specifications, all of which hinge on the fact that he has declined to obey the orders of the General Assembly and resign from the Independent Mission Board.

After the report had been received by Presbytery, the matter was considered from the floor and it was finally decided to postpone action for two weeks, during which time an effort will be made to prevail on Dr. Smith to accede to the behest of the General Assembly. A special meeting of Presbytery will be held in Philadelphia on June 28 to hear Dr. Smith's final answer. Should he announce his resignation from the board, the entire matter will be dropped. If he does not do so, the trial will have to proceed.

It was intimated in some quarters yesterday that if the trial is ordered, it may have to be conducted by the State Synod on account of the fact that the members of Presbytery are more or less divided on the matter. In the event that the issue is passed on to Synod, the trial cannot take place for some time, and this will mean another postponement during which time there may be some radical changes in the situation.

Most of the other business transacted at the session was of a routine nature. George A. Leukel, jr., a son of the Rev. George A. Leukel, of Kennett Square, was taken under the care of Presbytery as a candidate for the ministry. He graduated from Davidson college, North Carolina, and will enter Princeton seminary in the fall. The meeting of Presbytery was a part of the celebration of the 210th anniversary of the New London church, which is being held this week.

NOTICE!

Bids wanted from bands, orchestras and all kinds of entertainers. Joseph L. Palmer, Coatesville Hotel Barber Shop.

g d B A fr in

Ack'd by p.Sard
June 30, 1936

CHARLES L. HUSTON
COATESVILLE, PA.

SL

June 29th, 1936.

FILING DEPT.
455
JUL 13 1936
SECRETARIES

R. E. Speer
SECRETARIES
Ans. _____
Dr. Robert E. Speer,
156 Fifth Avenue,
New York City.

My dear Cousin Robert:-

Replying to your letter of June 24th, I thank you for the further insight you give into the policies of the Church Courts.

I am sorry you cannot see your way clear to do something to help our Church situation.

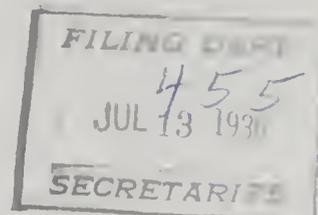
I am this morning in receipt from Dr. Harlan G. Mendenhall of a clipping from the New York Tribune, giving the account of the meeting in New York recently, called "The Presbyterian League of Faith", and its action.

This followed a corresponding meeting in Pittsburgh, which I attended, and the report of which I enclose you herewith.

Would ask that you kindly return it to me after reading it.

Very sincerely yours,

Charles L. Huston



July 10, 1936
(Dictated July 9th.)

Mr. Charles L. Huston
Coatesville, Pennsylvania.

My dear Cousin Charles:

I was away in meetings in Iowa when your letter of June 29th came with its newspaper clippings and the report of the meeting in Pittsburgh which, as you requested, I return herewith. I had already known of the corresponding meeting here in New York. The important question, as I see it and as I am sure you view it also, is as to how we can best promote the acceptance and proclamation of the full supernatural gospel of the New Testament. I do not believe that this can be done best by political parties in the Church or by contention and controversy. I believe it can be done best by the positive, unwearied and affectionate setting forth of the truth and the grounds for belief in the truth, and the untruth of those views of Christ and of the gospel which qualify His deity and the uniqueness and finality of His person and the sole adequacy of His life and death and resurrection, and our obedience and faithfulness and love to Him. I think we ought to use our energy in trying to win and persuade those from whom we believe we differ instead of denouncing them.

I am not sure as to just what you meant by the second sentence in your letter - "I am sorry you cannot see your way clear to help our Church situation".- What do you think that I could do? One cannot undo the decision of the Church courts any more than he can undo the decision of the civil courts. Our General Assembly has acted in these matters just as the United States Supreme Court has acted in the cases brought before it. Just as you and I could do nothing to reverse or annul its decisions, so we can do nothing in the case of our Church courts. We have a Constitution in the Church just as we have in the State. The only difference between the two is that we cannot escape from the authority of the Constitution of the State while we can from the Constitution of the Church by withdrawing from the Church. As long as we do not withdraw, however, and I certainly think we should not withdraw, then as Dr. Charles Hodge said over and over again, we must be obedient to the authority of the Constitution and to the construction of the Constitution given by the courts of the Church until such time as either the Constitution or its construction is authoritatively changed.

I cannot understand why Dr. Smith does not feel that he could withdraw from the Independent Board for Presbyterian Foreign Missions just as others have withdrawn. Not one of those whose names are on the list of the Pittsburgh meeting with the exception of Dr. Laird and Dr. Smith is, I think, a member of the Independent Board. If all others have either withdrawn from it or refused to join it, or have explicitly disapproved it as Dr. Craig and others have done, why could not Dr. Smith follow their judgment in this as he had done in other

matters?

If you have any doubt in your own mind as to the unconstitutionality of the Independent Board won't you please read Chapter 23 of the Form of Government which is part of our Constitution, and also the decisions of the Judicial Commission of the General Assembly, and also the pamphlet of which you could get a copy from Dr. Mudge and which was printed in an issue of the Presbyterian Banner just previous to the General Assembly entitled, "The Illegality of the Independent Board for Presbyterian Foreign Missions."

I have just read with a great deal of interest Homer Rodcheaver's last letter regarding his trip in Africa in which he tells of the hospital at Bibanga given by you and Cousin Nam for Dr. Kellenberger's work. If you have not seen a copy of this letter I should be glad to send you mine.

I enclose also a copy of a Bulletin on Evangelism issued by the Bureau of Evangelism of the Church of England in which there are some bits which I think will very much please you.

Very cordially yours,

RES/C
Enclosures

R. E. Speer

Charles L. Huston

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455
JUL 22 1936
SECRETARIES

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JUL 20 1936

CHARLES L. HUSTON
COATESVILLE, PA.

July 16th, 1936.

Rev. Robert E. Speer,
156 Fifth Avenue,
New York City.

Dear Cousin Robert:-

I have yours of July 10th and would have replied to it earlier, but, having received it, forwarded to me at Montrose, I brought it back here with me, hoping to get more time, but matters of importance came on with a rush and I have just now reached it.

First, let me thank you for the return of the paper which I sent you.

The course which you have suggested as to working within the Church has been continued for many years, with a steadily growing evidence of official acquiescence with infractions of doctrine, such as the Auburn Affirmation, which are on the increase, and I have very voluminous documentary evidence. I enclose you one pamphlet by John Welsh Dulles, former Elder in Chester Presbytery, now nearly ninety years of age.

I have another by Dr. Charles G. Trumbull, who made a very thorough study of the matter.

I have noted that, in the report of the Judicial Decisions of the 148th General Assembly, U. S. A., relating to the Independent Board, they cite Chapter 23 of the Form of Government of the Presbyterian Constitution.

Dr. Charles Schall of the Chester Presbytery's Committee told me that that same law of the Church had been cited to them, so that I was concerned about my own relationship as a Presbyterian Elder and the obligations I took in the Eldership in that matter.

I went back in my mind over my own careful study of the subject at the time I was asked to become an Elder in our Coatesville Church, and what my understanding was of the laws relating to the Church, and came to this conclusion

In the first place it may be noted that Chapter 23, paragraph 1, says "The members of a particular church or particular churches may associate together", etc., and paragraph 2, "Where special organizations of the character above indicated exist in a particular church," etc.

That seems to refer to action within the Church; whereas the Independent Board is outside of the Church, and so definitely declared, but still more positively than that, having been familiar for years with the trend of things in the Church, and the gradual disregard particularly of the five essential points presented from 1910 to 1923 before the Assembly, which was countered by the Auburn Affirmationists, having received virtual acquiescence and disregard of the repeated emphasis upon the five essential points, I cannot but conclude that reference should be made to another law, Chapter 23 of Exodus, which, being God-given, supersedes any decision or declaration by man, verse 2, "Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause to decline after many to wrest judgment", and this careful and prayerful study has convinced me that I can be governed only by the Word of

God, which, at the time of accepting the Eldership, I stated was my basis of acceptance.

As I then said, there were points in the Westminster Confession of Faith with which I was not in agreement, but that I did stand with both feet upon the Bible.

Rev. George E. Gillespie, who was our pastor at that time, said they could not take any exception to that statement, particularly after I had further agreed that I believed that the Presbyterian system of doctrine and government contained the system set forth in the Holy Scriptures - Chapter 13, Article 2, Form of Government, page 372, "Every congregation shall elect persons to the office of ruling elder, and to the office of deacon, or either of them, in the mode most approved and in use in that congregation".

Very sincerely yours,

Charles B. Houston

7/17/1936.

P. S.:- In the reservation I made regarding the Westminster Confession of Faith, as stated above, it was particularly with regard to what is known as the personal pre-millennial return of the Lord Jesus Christ. In the report of the action taken by a group gathered in Pittsburgh, at the invitation of Dr. Clarence E. Macartney, which I sent you, and which you kindly returned, resolutions drawn up and adopted, including Rev. Stewart Robinson of the Presbyterian, state. - "As loyal Presbyterians, loyal in the Lord to our beloved Church and her standards, and desirous of being loyal to her boards and agencies, we believe that the issue which is troubling the peace of the Church is primarily doctrinal and are convinced that doctrines not in accord with her Standards are being tolerated and even fostered by boards and agencies of the Church". My reference at the bottom of first page of this letter needs this statement to clarify it, particularly the reference to Exodus 23:2.

C. B. H.

The Christian Literature Society of China is not a Union institution in the same sense as the Church of Christ in China, or one of the Union Universities. It was independently established and supported by Dr. Timothy Alexander Williamson, Richard and his British friends, but, in later years, has sought the cooperation of all Protestant Missions through the appointment by them of members of its Board of Directors, the assignment of literary missionaries to its staff and the contribution of funds to its budget. For many years, our Board, through the China Council, has aided in all three ways and has been aided in its own work by most of the Society's publications.

The Christian Literature Society, especially since the closing of the Presbyterian Mission Press, has been the only general Christian Publishing House through which Christian authors of books of considerable size have been able to secure the publication and distribution of their works. Dr. A. B. Dodd himself has a few books on the Christian Literature Society list and Dr. W. M. Hayes has a very large number, of great value to all the Missions and Churches. Those two stalwart "Fundamentalists" have not found it feasible or necessary to avoid the companionship of authors of a somewhat less conservative type in securing the distribution and use of their books. Mrs. Mateer's plain Gospel for women and children has also been issued by the Christian Literature Society. Most conservatives have rightly felt that the company they were thus keeping and the cause they were thus aiding were far more sympathetically Christian than those maintaining any other publishing house in China. The Society has tried to serve all Protestant missionary agencies in China and could not be a distinctively Presbyterian Society.

While it is true that the Society has issued some books which more conservative Presbyterians would not endorse, yet of late its editorial scrutiny of books offered for publication has been increasingly careful, as its attention has been called, by our office especially, to the danger of doing harm rather than good by the dissemination of literature whose evangelical character might be called in question. The Society has definitely asked for closer relations with the Missions and more advice from them, and our China Council has endeavored to provide it both by membership in the Directorate and by assigning missionaries to the editorial staff.

The Christian Literature Society declares its function "to make known what Christ is doing for the world." By far the largest part of the Christian Literature extant in China, with the exception of the Bible and small tracts, has been published by this Society. It is publishing the new Union Hymnal. Most of the conservative works on Theology, Church History and the Spiritual Life, also Biblical Commentaries, have been published by it. It is now broadcasting the Gospel from its own Station to all the Orient.

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Madison Avenue Presbyterian Church
Elizabeth, New Jersey

REV. N. S. REEVES, PH. D.
PASTOR
811 KILBYTH ROAD
TEL. ELIZABETH 2-5282

October 7, 1937.

Robert E. Speer, D.D.
156 Fifth Avenue
New York City

My dear Dr. Speer:

At the meeting of the Elizabeth Presbytery last Tuesday, two overtures were introduced to Presbytery by the Committee on Bills and Overtures and were approved by Presbytery for submission to the other presbyteries for cooperative action. Dr. Stewart M. Robinson and I had been in conference relative to both overtures before they were introduced, and he has told me of your interest in both of them. As chairman of Presbytery's Committee on Bills and Overtures, I am writing you to tell you of our action and to ask your advice and counsel relative to further steps concerning these two overtures.

The first overture was the one submitted by the Elizabeth Presbytery to the 1937 Assembly, number 19, as seeking to reduce the size of the Assembly. The last Assembly took no action on this overture. At Dr. Robinson's request, it has been re-introduced by Elizabeth Presbytery with the hope that when it comes before the Assembly this year it may have the endorsement of a large number of the Presbyteries. Dr. Robinson tells me you have expressed your approval of the principle, at least, of this overture. You would recall, I believe, that it is based upon the membership of the churches in the Presbytery rather than upon the number of ministers upon the roll of Presbytery. As a committee, we are wondering whether you would be willing to let us have any word of criticism or suggestion before this overture is forwarded to the Presbyteries.

The second overture is one which seeks to change the voting strength of the Presbyteries, placing such voting strength upon the representation of the Presbytery to the Assembly. The tentative draft of the overture is as follows:

Proposed amendment to Form of Government,
Chapter XXIII., Article I:

Change last clause to read: "but shall not be obligatory on the Church unless a majority of the votes of all the Presbyteries shall approve thereof in writing; and each Presbytery shall hold a voting strength equal to the total representation to which that Presbytery was entitled at the next preceding General Assembly."

Dr. Robinson has read me your letter to him in which you refer to a similar movement incorporated in the proposed Basis of Union of the United Presbyterian Church and our own church. This was called to our attention after this overture was approved by Presbytery, but it was approved by Presbytery as a tentative draft, the final wording to be determined by the Committee. Presbytery

October 7, 1937

seemed to be in hearty accord with the principle of this overture, and, in order to save time in getting it to the other Presbyteries, authorized the Committee to determine the final wording.

We would greatly appreciate your criticism of this overture, and, with the situation as it now stands, we are quite free to make changes in the wording. Any draft, or drafts, of the proposed Basis of Union, or any other wording which you may be willing to submit to us, we shall be very happy to receive.

This is, of course, a very radical change in our whole voting system. The prompt endorsement of it on the part of our Presbytery leads us to believe that it will not be unwelcome in other Presbyteries. It would add greatly to its acceptableness, however, if an endorsement from you could go along with the overture when ready for submission to the Presbyteries. Would you be willing to let us have such an endorsement?

It was my great pleasure to see you and hear you at the Assembly in Columbus, and we are anticipating the great pleasure of hearing you again on the evening of the 29th.

With very kind personal regards, I am

Cordially yours,



NSR/ERP

C O P Y

MADISON AVENUE PRESBYTERIAN CHURCH

ELIZABETH, NEW JERSEY

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(Signed) N. S. REEVES

NSR/ERP

ROCKLEDGE
LAKEVILLE, CONNECTICUT

Oct. 11, 1937

My dear Dr. Reeves,

Your letter of Oct. 7 regarding the proposed overture has been forwarded to me here.

I have long felt that the General Assembly ought to be reduced in size and that our present conditional provisions for amendment are inequitable and undemocratic, and I have sympathized with the efforts of Stewart Robinson and his father to secure action on these matters, or at least on the first.

It is true that a strong argument can be made for retaining the present large representation of the Church in the Assembly on the ground of the educational and inspirational values of the Assembly and if the Assembly met only biennially or triennially this argument would be conclusive. An Assembly half the size of the present continuing to meet annually will bring the same number of people into responsible relationship to the government of the Church as an Assembly of the present size meeting biennially.

I am afraid no argument for the reduction in size can be based on the contention, however sound, that the present Assembly is too large to be a deliberative body. This is true but it would be true also of an Assembly half the size. In each case, the work, if it is to be wisely and efficiently done, must be done in Committees reporting to the Assembly.

As to the method of reduction, I am not clear. Your proposed count gives Elizabeth Presbytery five commissioners instead of four, New Brunswick three instead of six as last year, etc. Have you worked out fully the result?

The proposed plan of union with the United Presbyterians in Part V, Chap. XLVI, Sec. 2, based membership in the Assembly on the number of ministers in each Presbytery - one minister and one elder for each 24 ministers or less, and one minister and one elder for each additional 24 "or for each additional fractional number of ministers not less than twelve." This would give Elizabeth four commissioners (according to the statistics of 1937) and New Brunswick six.

I believe in reducing the size of the Assembly but I think the method of reduction needs further study.

As to the other matter of method of amendment, our present law exposes the Church to the peril of being governed by a minority. A small Presbytery of four ministers and 821 members or of seven ministers and 296 members equals in its voting power the Presbytery of Pittsburgh or New York or Philadelphia. This situation should be corrected either in the manner proposed in the plan of union with the U. P. Church or as proposed by you. I do not think, however, that your plan is stated with sufficient clarity, and my first judgment would be that the voting strength of each Presbytery should be determined either by the full number of its ministers or by the number of its church membership.

Both these questions, it seems to me, call for further careful study either by the General Council or by some special committees of the General Assembly which should formulate overtures for amendment of the Form of Government for submission to the Assembly and by the Assembly to the Presbyteries.

Our present Form of Government (See 1934 edition, Ch. XXIV, Sec. 5) appears to contemplate as regular a circulation of proposed overtures among the Presbyteries prior to the Assembly with a view to influencing or even determining (as in the section cited) the action of the Assembly. I do not much like this method. It has been too much abused and it is open to the objection against Petitions set forth in the Assembly's action of 1928 (See Minutes 1928, p. 79). No doubt there may sometimes be warrant for the course allowed in Chap. XXIV, Sec. 5.

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The General Council meets, I think, in Chicago in November. Would it not be well for you and Stewart Robinson to have a conference before then with Dr. Faulkes and Dr. Mudge to consider the double issue raised and to determine the wisest method of procedure?

Very cordially yours,

I am not clear as to the wisdom of the requirement in the U. P. plan of union (Part VIII, Chap. LIX, Sec. 2) that a two thirds vote of the Assembly is necessary to send down an overture of amendment to the Presbyteries. Why two thirds? This may be wise but it needs further consideration.

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From folder
G G Trumbull

4103 Second St.

December 20, 1903.

My dear Rob:

1504

Amid all the duties of the week before last, I was not able even to read ^{all} the beautiful letters that poured in to me from all parts of the world, and among those which I had not seen when you were with us was your own uplifting and comforting message. I thank you for it so much, and the note of joy and triumph in it is the note that has sounded

Alvira joins me in loving regards
to you and Mrs. Peck. With an
earnest prayer for your own
guidance and strengthening, by the
Father of all, in all that he gives you
to do, believe me ever

Yours affectionately
Charles E. Trumbull

through and above all the
glorious experiences that
have come to us with
the dear Father's translation.

Your inspired words at the
service gave utterance to what
we were all longing to say.
That part you took in Father's
service was a wonderful testimony
to the power of his life in
yours.

I hope we can see more of each
other than ever before. I need
your prayers and your compan-
ionship, and I am so glad
that I can always count
upon them.

THE SUNDAY SCHOOL TIMES

1031 WALNUT STREET, PHILADELPHIA

E D I T O R I A L R O O M S

RECEIVED
JAN 8 1904
MR. SPEER.

January 8, 1904.

Mr. Robert E. Speer,
156 Fifth Avenue,
New York City.

My dear Rob:

I am extremely regretful over my long delay in acknowledging your kindness in sending me your address written out, as I had asked. I had wanted to write you with my own hand about it before now, but I send this letter from the office without waiting further.

Phil and I unite in assuring you of our great gratification in having this address as you have written it. You have retained remarkably well, I think, the beautiful and forceful points that you made when delivering it. It must have been a very difficult matter to write it from memory, and I am so glad that you have accomplished it so successfully.

There was just a single phrase that I recall so well your having used, which does not appear in the written address. I cannot give you the words of it exactly, but it was when you were speaking of the intensity and forcefulness of father, you said that with all that fire, and his stern abhorrence of falsehood, his touch had the tenderness of a woman's hand. I think you will recall the phrase, and possibly you could insert it in the address, which I enclose herewith. If you prefer not to try to restore it, however, please do not do so.

The letter you wrote me as to the way in which father's biography ought to be written was full of sound counsel which Phil and I shall value. We agree with you absolutely in all that you say there, and the letter will be of especial value to Phil, who is determined, I believe, to make this work the attempt of his life.

Yours affectionately,

Enclosure.

THE SUNDAY SCHOOL TIMES
1031 WALNUT STREET, PHILADELPHIA
E D I T O R I A L R O O M S

January 12, 1904.

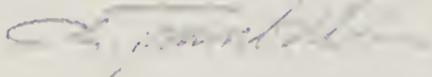
Mr. Robert E. Speer,
158 Fifth Avenue,
New York City.

My dear Rob:

You know how we have valued the articles from your pen that we have been permitted to publish as leading editorials in The Sunday School Times. Now more than ever Phil and I shall prize your co-operation in this important field. Perhaps there are some fresh thoughts in connection with the Life of Christ

to which you would like to give editorial expression. They would be especially timely in view of the International Lessons from now until July. Twelve or fourteen hundred words is about the right limit of length. May we not, from time to time, have your help in this, as we love to consider you a genuine member of our editorial staff?

Yours affectionately,

A handwritten signature in cursive script, likely belonging to the sender of the letter, positioned below the typed closing.

THE SUNDAY SCHOOL TIMES
1031 WALNUT STREET, PHILADELPHIA
E D I T O R I A L R O O M S

RECEIVED
MAY 6 1907
MR. SPEER

May 6, 1907.

Mr. Robert E. Speer,
#156 Fifth Avenue,
New York.

mg

My dear Rob:

I presume you have been as greatly shocked as we at the news of the death of Dr. John Watson (Ian Maclaren). We saw so much of him here in Philadelphia this spring that we have counted him more of a personal friend than ever. I think he has been both winning hearts and stirring souls on this American trip of his this year more completely than he ever did before.

I recall how impressed you were with a sermon which you heard him deliver in his own church in Liverpool. You wrote about it for The Sunday School Times at the time, and I enclose a clipping of that article.

Would you not like to write me now, in four or five hundred words, an expression of your personal estimate of Dr. Watson as a preacher, both in the pulpit and in the field of religious fiction? We are planning to publish a sketch of him in the issue of the Times now making up, in which we hope to include such an estimate from yourself and similar comments from one or two others.

I shall be very grateful to you indeed for this tribute to Dr. Watson's memory if it is possible for you to render it. Whatever you may send will be in time if it reaches us by Wednesday or even Thursday of this week.

Yours affectionately,

C. F. Johnson

Enclosure

I guess I am mistaken about the article; I don't find it? But didn't I hear you tell about it?

RECEIVED

THE SUNDAY SCHOOL TIMES

1031 WALNUT STREET, PHILADELPHIA

EDITORIAL ROOMS

JUN 4 1907

MR. SPEER.

June 3, 1907.

Mr. Robert E. Speer,
156 Fifth Avenue,
New York.

My dear Rob:

You will be interested to see the accompanying letter from an appreciative Indiana reader, principal of a high school. I have acknowledged it.

Yours affectionately,

Enclosure.

THE SUNDAY SCHOOL TIMES

1031 WALNUT STREET, PHILADELPHIA

EDITORIAL ROOMS

RECEIVED

JUN 4 1907

MR. SPEER

May 27, 1907.

"I was glad to read your editorial on Conscientious Wrong Doers in The Sunday School Times of May 25. Conscience and judgment are too often confounded. I agree with your definition of conscience as far as it goes. I would like to add to it making it read as follows:- Conscience is our feeling that there is a right and a wrong; that tells us we ought to do the right and not the wrong; and that approves us when we think or do the right, and disapproves us when we think or do the wrong. It is the Spirit of God working in the heart (feelings) of man.

Cordially yours,

J. Z. A. McCaughan."

Kokomo High School,

Kokomo, Indiana.

THE SUNDAY SCHOOL TIMES

1031 WALNUT STREET, PHILADELPHIA

E D I T O R I A L R O O M S

June 28 1907.

Mr. Robert E. Speer,
156 Fifth Avenue,
New York.

My dear Rob:

Your good batch of manuscripts came safely, and I am sincerely grateful to you for getting so well ahead. Our manuscript clerk is answering your inquiry.

The fact that you do not agree with what I said about you in my letter to the New England correspondent does not make me the less certain of the truth of my statement. But it is characteristic of you to speak of this as you do.

I apologize for the omission of the clipping giving my Open Letter note on divorce. I enclose it herewith. I notice you say that there is only one place in the Gospels where Jesus is cited as approving of divorce. What I believe, however, is (even admitting ^{that} the passage is original and not a gloss), as I point out in that note, that not even there was Jesus intending to go on record as approving of divorce. Don't you think this is a fair point? I shall be interested in knowing how it strikes you.

How I wish Aline and I could be with you all at Camp Diamond this summer! But we have made plans to take a cottage with some Philadelphia friends at Longport, where I hope to spend probably a full month of real vacation; and Aline may be there even longer. Its proximity to Philadelphia will

THE SUNDAY SCHOOL TIMES

1031 WALNUT STREET, PHILADELPHIA

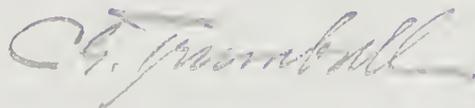
E D I T O R I A L R O O M S

R. E. S.-2.

enable me to be there more, because of the ease of going back and forth, than I could at a distant place.

Phil and his family are due next Wednesday, July 3. Their letters tell of the ideal time that they have had. There were many notable mountain-peak times during the cruise and convention, but the most so that has come to me was the remark of baby Alice Howard at Ambassador Griscom's tea given to the delegates at Rome. I understand that she said to Annie in a clear tone: "Mother, this is the same sour cream that we had at Naples."

Yours affectionately,



Enclosure.

P. S.- I wonder if you happened to see an editorial that I once wrote on "One Remedy for Divorce." We had something of a call for it, so we brought it out in leaflet form, which I enclose. I learned afterwards, through a friend of mine, that one young married man who was actually contemplating divorce, after this had been handed to him, admitted that it put the situation to him in a way he had never thought of before. Whether or not it saved that marriage I never learned. I do believe that the principle, if recognized, could preserve every marriage that was ever made.

THE SUNDAY SCHOOL TIMES

1031 WALNUT STREET, PHILADELPHIA

E D I T O R I A L R O O M S

RECEIVED

JUL 12 1907

MR. SPEER.

July 11, 1907.

Mr. Robert E. Speer,
156 Fifth Avenue,
New York.

My dear Rob:

I am glad to know that my interpretation of Christ's comments on divorce, with the deduction that he cannot fairly be quoted as strictly favoring divorce under any circumstances, strikes you favorably.

After publishing that Open Letter I had a letter from a man in Nicaragua heartily commending it, and adding another bit of interpretation which is new to me, and yet it seems to furnish striking confirmation of the interpretation. While it is hardly likely that we shall publish this in The Sunday School Times, it occurs to me that you may be interested in seeing it. I enclose the original letter and manuscript. Will you be so kind as to return them at your convenience after you have read them?

I greatly appreciate the trouble to which you are going in ~~the matter of~~ that Barakat matter. There is no hurry about it.

Yours affectionately,

C. G. Turnbull

Enclosures.

I leave for Silver Bay today.

~~Over~~

Silver Bay, N.Y.
July 16, 1907.

My dear Rob:

This is just a line of very
tardy acknowledgement of the
good letter I had from you
while you were at Columbus.
Joseph Clark is here with me,
and he has been telling me
how much he enjoyed coming
to know you there. He has
just had a very sad experience
in the death of his oldest
daughter, a bride of a year.

The conference of this week, on
missions & the Sunday School, is proving

to be a very rich one. I am deeply impressed with the vigorous and sagacious work the young Peoples' M. M. has done in this very difficult and quite unworked field. They deserve tremendous credit.

Four of the Prayer Circle are here, - David McLaughlin, Richard, Earl Taylor, & I; and we are planning for a little prayer season of our own for this evening. I leave tomorrow.

It has been a remarkable year for me, since our talk in the Reading station that night. Some of

the most wonderful demonstrations
of God's miraculous power I have
ever known have come into my
life, & some of the richest uplift.
The Prayer Circle has done so
much for me. I have had
bitter disappointments, and
wretched, humiliating failures,
and some victories that I
would scarcely have believed
possible. Right here I have had
a wonderfully blessed experience,
planned by God for me. It
really looks as though it was
what I came here for, and
another man, though neither of
us knew it. What book do you

suppose has done me more
good than any other recently?
W. H. Hadley's "Down in Water
Street." I wanted a record of
present-day miracles with
redeemed men who had
backslidden fearfully and
yet still were saved to
manhood and complete, per-
manent victory in this life;
and that book gives it.

Hope is high, & life is bright,
just now; which means special
danger just ahead, I suppose.
So don't stop praying for me.
Love to you and Emma.
Yours affectionately
Charley.

THE SUNDAY SCHOOL TIMES

1031 WALNUT STREET, PHILADELPHIA

E D I T O R I A L R O O M S

RECEIVED

NOV 6 1907

MR. SPEER.

November 4, 1907.

Mr. Robert E. Speer,
156 Fifth Avenue,
New York.

My dear Rob:

Upon my return from the meeting last week of the Laymen's Missiary Movement, ~~last week~~ I found your letter of October 31, with its Thanksgiving message. Thank you so much for this fresh contribution to the usefulness of our columns. That is a daring sentence that you have had the courage to make, --"that the Church has prevailed more this last year, at home and abroad, than in any year of its history", --but I believe it myself with all my heart, and I am glad indeed that you have said it.

It was real good to be with you last Friday, even though we did not have much chance to visit together. The day was full of inspiration for me, and I am grateful that I could be present. I spent the time of the trip home to Philadelphia writing editorial notes, several of which came from the day's experiences. Perhaps you will be interested in seeing them, --I enclose proofs.

The best part of the day was your morning message about prayer. It did me so much good in its pitiless searching that I want our readers to have the benefit of at least some of it. Won't you write an editorial for us, perhaps under the title "Private Prayer a Merciless Judge"? Then is there not material enough for a second editorial from you on the topic "The Obstacles to Prayer," in which you would bring out plainly, as you did that morning,

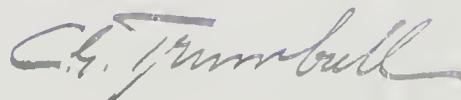
but perhaps somewhat more elaborated, the truth that intellectual doubt is not the obstacle to prayer, but rather that such obstacles are always moral?

You have never written any book distinctively on the subject of prayer, have you? How I wish we might be able to publish a book of yours on this subject, coming out of such editorials as these and others that you must have written for us, or other special articles on the general subject even in other publications. People are eager and hungry to know more about prayer, and I believe that a little book from you on the subject would carry a real blessing. Won't you think about this? I shan't soon forget the story you told about Elliot's illuminating comment.

By the way, did you happen to notice, in our issue of October 19, the final disposition that I made of the question of the characters of Robert E. Lee and Stonewall Jackson? After trying in vain to get from four different Northerners,--a major-general, two chaplains, and a civilian,--a wreath to lay on the graves of these two heroes, I was reduced to the extremity of furnishing it myself, so far as the North was concerned, and in getting a sympathizer with the "lost cause" to do it for the South.

Of course I have had some letters of sharp protest,--only two or three, however,--and I fully expected them. I did want simply to emphasize our belief that men might be badly mistaken in certain matters of conviction, and yet be almost as admirable in their Christian character as we ourselves!

Yours affectionately,



THE SUNDAY SCHOOL TIMES

1031 WALNUT STREET, PHILADELPHIA

E D I T O R I A L R O O M S

87
December 27, 1907.

Mr. Robert E. Speer,
156 Fifth Avenue, New York.

My dear Bob:

I am in your debt in several editorial ways, and I want you to know how grateful we are for all the recent splendid contributions that you have been making to our columns.

I have read with keen interest the sidelight article on Christ's denunciations. The turn that you have given to the emphasis of the entire article at the outset is unexpected and very helpful when you make the point of the thing self-examination.

I certainly find myself in hearty agreement with your entire study of this subject. The brief consideration that I spoke of having given to the subject myself, when I saw you in Summit, appears in a paragraph on page 176 in my book on personal evangelism that the International Committee of the Y. M. C. A. has just published,--I am sending you a copy of it at Englewood. I think you will see from that paragraph that there is nothing in my view that is in any way contrary to yours,--unfortunately for our further discussion of the subject! To me, the most startling and at the same time suggestive part of your article is at the close, when you show plainly that Christ's denunciation had to do with personal intellectual qualities.

The editorial on "Doing Right the Only Right Thing"--would "Doing Right Because It Is Right" be any better title?--is magnificent in its unflinching standard and its challenge to unquestioning, unseeing righteousness. What I specially like about it is its absolute indifference to the question of results. And that

makes me think of a question that I have been puzzling over somewhat lately. I wanted to bring it up at the Summit meeting, had there been time. How much ought we to pray definitely for specified results in our work? When results seem desirable and imperative for the continuance of our Christian service, ought we to give the naming of such results prominent place in our prayers, or ought we rather to pray chiefly that we may exert ourselves to the utmost of such efficiency as God can give us, leaving the question of results wholly to him?

To bring it right down to a personal application, should I pray for such a definite circulation and advertising increase in the work of The Sunday School Times as plainly seems to be needed for the proper establishment and growth of this paper, or should I leave that detail out of my prayers, and simply pray that I, and all of us in this business, shall do all that God wants us to do in contributing to its success?

I rather think the question is a practical one in many cases. Should we pray for results, or for power? Perhaps you would feel inclined to take it up some day in an editorial for us.

Of the editorial notes sent with your letter of December 5 I gladly kept all but the enclosed two, one of which I explained about when I saw you. The other presents an interesting truth, but is not just such a paragraph as we use on our front page.

By the way, since seeing you, I have had another illustration of the gross carelessness, in a simple matter of fact of which that man about whom we were talking is characteristically guilty.

I have not yet read the fine lot of paragraphs sent with your letter of December 23, but I am looking forward to so doing. I am sure there will be lots of material there for us.

I cannot tell you what a joy and privilege that Summit day was to me. I shall never cease to be grateful to you for securing the privileges of the Circle to me.

Enclosure.

Yours affectionately,



RECEIVED

OCT 10 1908

Mr. Speer.

THE SUNDAY SCHOOL TIMES

1031 WALNUT STREET, PHILADELPHIA

EDITORIAL ROOMS

Wm. Rowley
J. B. Beecher
Mr. Jordan
J. C. Hays
A. C. Jones

The Canada Area
J. M. C.
W. J. C.

J. S. Cairns
L. M. C.
O. B. Brown
A. W. Mackenzie

October 9, 1908.

Mr. Robert E. Speer,
156 Fifth Avenue,
New York City.

My dear Rob:

I thank you for your good letter of October 6.

I agree with your caution about that note of mine on miracles. You will be interested to know that I submitted it to half a dozen of my friends at the same time, including yourself and such men as Professors Beecher and Riddle, President Weston, and others. From most of them I had the same note of caution that you have spoken. So I have with tenderness, though few tears, buried my paragraph deep.

Also, with regard to the writer whom I told you we were considering for important work on the Times. My consultation with some others simultaneously with my letter to you has made it pretty plain to Phil and me that it would not be wise for us to invite the proposed man to this work. His standing generally, whether justly or unjustly, is evidently not beyond question with the rank and file of Christian people. I regret this, for I believe he has exceptional power in popular and clear-sighted interpretation. But a man to do the work that we need must be beyond any question, and I think we can find such a one.

I am very glad to know that you are willing to let us publish those articles "How to Speak Effectively Without Notes," if we may have Mr. Shelton's permission. Inasmuch as I know him very well, suppose I drop him a line myself about it. If he is favorable to it I will let you know, and shall then be glad if you will revise the articles in any

way you please. We have no suggestions to make except to say, as I did say, that their amplification at any points you wish would be acceptable. The material just as it stands seems to all of us to be remarkably full of workable and practicable suggestions to the ordinary man,--in other words, exactly what is needed on that difficult subject.

We do not need to crowd you for time in the matter; if you would get the revised manuscript to us any time before the end of the year, we could then bring it out as an early spring book. It is too late to make a fall book of it just now.

I wonder if I may ask a big favor of you. It is that I may have the opportunity to consult with you for perhaps a couple of hours as soon as possible about some of our important editorial plans for next year. The particular plans I refer to have to do with our special sidelight articles on the lessons, which are devoted largely during 1909 to the life and missionary journeys of Paul. I know no one whose counsel as to special writers for the topics that I have already chosen I would value more than your own.

Perhaps it would be more convenient to do this with me at your home in Englewood in the evening than to take day-time for it. Would Monday or Tuesday evening be convenient to you? If, on the other hand, you prefer to do this at your office, that is, of course, all right for me.

May I have a word from you by mail or telegraph collect as to your plans?

Yours very affectionately,

Enclosure.

Philadelphia, December 29, 1908.

My dear Mott:

The annual Fellowship Day was held this year as usual at Grant's house at Summit on December 18, and I was assigned the privilege of writing you an informal letter to tell you something about it.

The following were present: Peach, Goodman, Grant, David McCaughy, James McCaughy, Speer, Wishard, and Trumbull, --making the complete list except for yourself.

You were missed keenly, and you were in our thoughts and prayers, as also your name was on our lips, constantly during the day. We felt sure that you were with us in prayer, and were sharing and extending the blessings of the day.

After discussing topics for the day's program, we decided on topics both for that day and for the day of a year to come, in view of stimulating suggestions that had been made by Speer.

For the year to come the following sub-divisions of a general topic were noted:

1. What are the ultimate principles of life (truth, love, duty ?), and why?
2. Can we be sure that we are right in the application of these principles to the actual affairs of our life?
3. If not, how can we come as near as possible to the right application of these ultimate principles to particular situations?
4. Now, being thus disposed to the certainty of mistake, are we practically to act?

Another topic that came up later in the day from our Bible-reading, and that might perhaps profitably be discussed next year, was as to our duty of exclusiveness toward those who are consciously and deliberately moral of leaders in the church (1 Corinthians 5:9-13).

After this determining of topics, about an hour was spent in prayer, in which your personal needs and your work had repeated place. The latter part of the prayer memorandum that you sent from Edinburgh November 27, with its assurance of your remembrance of us through

the Fellowship Reminder, was a comfort to all of us.

Following the hour of prayer, we read through Paul's first epistle to the Corinthians, concluding this shortly after luncheon. Considerable time was taken in discussing various passages of special interest, but we found that it was impracticable to continue that and finish the Epistle, so the latter part of the reading was devoted largely to the receiving of Paul's thoughts, without discussion, as the members of the Circle took turns in reading aloud.

The remainder of the afternoon was given to a consideration of "The Mastery of Our Thought-Life." The problem was, How can we so get control of our minds that they shall always be in efficient trim, in instant readiness, and profitably engaged? This also was one of Speer's suggested topics, his reason for suggesting it having been that we are not talking all the time, we are not acting all the time, but we are thinking all the time.

Ten helps to the mastery of the thought-life, as formulated by Speer and as discussed by all of us, were the following:

1. Substantial reading.
2. The wise use of conversation: drawing out all we can from others when we feel that we have nothing to give.
3. Taking advantage of memorizing prose and verse that is worth while.
4. The curtailment, yet the right use, of newspaper- and magazine-reading.
5. Guarding against the peril of writing or speaking "for the trade",--that is, for what might be called our professional work,--as ever against using a good thing for strictly mental exercise and personal babulun.
6. Keeping the right balance between levity and seriousness in conversation.
7. Cultivating the attitude of assent and admiration rather than dissent and disapproval.
8. Being sharply on the lookout for things which may meet with our hearty approval.
9. Checking the useless and the evil vagaries of imagination.
9. Thinking toward principles.
10. Prayer, on the one hand as a check, on the other hand as an impulse, in our thought-life.

The form and the use of our monthly Fellowship Reminders were discussed. We agreed that these Reminders were likely to be most valuable in proportion as they gave real details of our personal life and needs; and the constant, even daily, use of the Reminders, in prayer, seemed to be the accepted intent of the plan.

For Fellowship Day of next year, Tuesday, December 28, was agreed upon.

This is, of course, only a very meager and cold summary of the privileges of our Day, but I am sure you can fill it in and perhaps catch something of the helpfulness that the day had for us.

With affectionate remembrance from all of us, and the assurance of our earnest prayers for your physical and spiritual strength, and your vision and power, during the campaign that lies ahead, believe me,

Yours faithfully,

THE SUNDAY SCHOOL TIMES
1031 WALNUT STREET, PHILADELPHIA
E D I T O R I A L R O O M S

RECEIVED

MAR 17 1909

Mr. Speer.

March 17, 1909.

Mr. Robert E. Speer,
156 Fifth Avenue,
New York City.

My dear Rob:

(I am not going to say "My dear Mr. Speer," even though your last letter did begin "My dear Mr. Trumbull," and I'll forgive your stenographer.) I have read all of the Paul articles so far sent, and I am refreshed and strengthened by the reading. I am so glad we are going to have this really noteworthy series from you. What a tremendous amount of concentrated work you must have been doing to get them off so quickly! I feel guilty when I think of your tremendous pressure, but I feel glad, at the same time with my guilt, and I do thank you more than I can tell you for your always ready and costly co-operation.

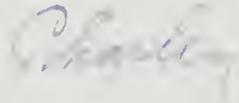
You and Emma both recently have spoken of the possibility of Aline's and my dropping in on you some time at Englewood. I wonder if it would really be possible for you to let me arrange this some time before you go to South America, so that we could have a night at Englewood together, and you and I do with the lessons of 1910 what we did that evening at Trenton with the lessons of 1909, in the way of going over possible sidelight articles and writers for next year in The Sunday School Times. I did value the help you gave me at that other time, and I am eager to have that sort of help



again, if it can be arranged without burdening you too much.

I have not yet gone over the lessons of 1910 with that end in view myself, and I should want to do so first, of course, to take the rough off, and save your time when we get together as much as possible. If it is too much to attempt before you go away, do not hesitate to tell me so frankly. But if three or four weeks hence it should be possible, I should be very grateful indeed.

Yours affectionately,



Enclosure.

THE SUNDAY SCHOOL TIMES

1031 WALNUT STREET, PHILADELPHIA

E D I T O R I A L R O O M S

RECEIVED

MAR 30 1909

Mr. Speer.

March 29, 1909.

Mr. Robert E. Speer,
156 Fifth Avenue,
New York City.

My dear Rob:

Your two letters reached me in to-day's mail, and are both very welcome indeed. I am so glad to have the revised copy of "How to Speak Effectively Without Notes," and we shall take it up at once, and of course let you see proof. I do congratulate ourselves most heartily on being able to publish this booklet by you. Its counsel is tremendously needed. I hope to take to heart and put into practise much of what it says.

What a tremendous piece of work you have finished off with the last two articles in the series of sidelights on Paul's character! I have not yet read the last two, but I know what an uplift they will give me when I do, judging from the previous seven. Many, many thanks for these.

You are characteristically kind when you say that Aline and I will be welcome at any time to make that overnight visit. We shall certainly love to do it, and I will let you know very soon of several different days, perhaps two or three weeks later, when we might come, in order that you and Emma may be entirely free to set a time that is easiest for you.

Yours very affectionately,

Ch. F. Johnson



Dear Rob:

I have had quite a
full & very pleasant
talk with Mr. Briggs
on the book matter,
& we have discussed
a joint publishing
arrangement which, if
feasible, will probably
solve all difficulties.

I will write you about it.

If I don't see you again,
good-bye, and God bless you
every minute of your
long journey, & bring you
safely home to ~~me~~ the

Children & all of us.
We all need you. I
had such a good time
at your home.

Very lovingly always,
Charley

April 22,
1909

THE SUNDAY SCHOOL TIMES

1031 WALNUT STREET, PHILADELPHIA

E D I T O R I A L R O O M S

RECEIVED

APR 30 1909

Mr. Speer.

MS

April 30, 1909.

Mr. Robert E. Speer,
156 Fifth Avenue,
New York City.

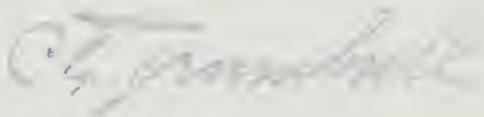
My dear Rob:

Professor Howard Osgood,
of Rochester, for whom I think
you know my father had great
affection and admiration,
wrote a letter the other day
that I think you will be
interested in seeing, and I
enclose a copy of it herewith.
Inasmuch as it had been marked
"confidential" I asked Dr.
Osgood's permission to let you

see it, and I enclose a copy of his later letter heartily giving that permission.

I send you this simply as a matter of interest, not with any idea that you should think that I am assuming that agreement with Dr. Osgood's position is necessary or desirable. Don't take the trouble to acknowledge it.

Yours affectionately,



Enclosure.

Personally I cannot doubt the correctness of your position, that Saul had been having his magwings.

(C O P Y)

Confidential

11 Livingston Park,
Rochester, N. Y.
April 16, 1909.

My dear Friend:

That was a grand article by Mr. Speer on Paul the Pharisee,
--well conceived and well written.

Whether Bruce and Ramsay have stated the right cause of Paul's
persecution of Christ and Christians may be doubted. What shall
we say of the furious persecution by the leaders of the Westminster
Assembly of all dissentients--calling for their blood, and getting
it too? Was it because they had found their principles false
and feared the other side? For fifty years I have delighted
in Samuel Rutherford's Letters (1636-1660)--full of Christ as
Pilgrim's Progress is full of Christ--but I am glad that he is
in heaven now, and that I did not live in his day in Scotland,
or he would have sought my blood or put me in prison for life.

Paul thoroughly believed he was right--that the only good
Christian was a dead Christian--up to the moment when Christ
appeared to him and turned him.

I am sure Mr. Speer would have found from his own fertile
mind and true heart a better philosophy than Bruce or Ramsay.

Very cordially,

Howard Osgood.

(C O P Y)

11 Livingston Park,
Rochester, N. Y.

April 21, 1909.

My dear Friend:

I meant "confidential" to preclude publication. But if you think it well to show it to Mr. Speer I am entirely willing--though being a Presbyterian he may object to what I say of the Westminster Assembly. I believe in the fundamental points of the Westminster Confession as strongly as any Presbyterian, and as the Baptists of England showed in their Confession of 1644--antedating the Westminster Confession three years--and in their Confession of 1672, accepting all of the Westminster Confession except that of infant baptism and the power of the magistrate in spiritual affairs. But it was just on these points that the Westminster Assembly and the Scotch by a multitude of publications and by ban declared themselves to be forever against any toleration (that was the word they hated) and for prison and death to those who disagreed with them. Thank God that the Scotch and Presbyterians have learned far differently. Some of my best friends through life have been strong Presbyterians--Patton, Crosby, and many others--without a trait of intolerance.

Very cordially,

Howard Usgood.

MISSIONARY CONFERENCE
"THE HILLSIDE"
NEW WILMINGTON, PA.

August 16, 1910.

My dear Rob:

It does seem good to write to you again not only very near by, but with a good old American stamp on the envelope. You and all the dear Speers have seemed very far off since Aline and I sailed from Cherbourg one day long ago. But now you're back - when you read this;

We were so distressed when we learned through Powers of the throes in which measles had held all your dear juniors. We were just too sorry. But we knew, also, just how cheerily and bravely you & Emma would be taking it.

I hope it will not be long before we all get together again. It will be so good to see you. You'll promise to make straight for 4103 the first Philadelphia engagement you have, won't you.

With dearest love to you all,

Your devoted friend,
Charley Trumbull

So here's a long-reach
handshake with a good
heart grip and all the
love I know how to put
into it.

Aline & I missed you
all so when we had
to leave you in Bonnie
Scotland. We had a very
busy time, and a very
delightful time with friends
in London, & Birmingham,
& Oxford. But Scotland was
best, & our Englewood friends
were best.

THE SUNDAY SCHOOL TIMES

1031 WALNUT STREET, PHILADELPHIA

E D I T O R I A L R O O M S

RECEIVED
SEP 14 1910
Mr. Speer

September 13, 1910.

Mr. Robert E. Speer,
156 Fifth Avenue,
New York City.

My dear Rob:

May I impose upon you for a personal favor of the sort that you are always so freely doing for me?

We are thinking of taking an edition of Dean Bosworth's little book, just issued by the Y. M. C. A. Press, "Christ in Everyday Life." I am sending you a copy of the book, though you may perhaps have seen it. I understand that it consists of the work that he did in the little Morning Watch magazine, The Daily Bible.

The work seems to me wonderfully fine and strong and helpful, almost invariably, and the book is in many ways exactly the sort of book I should like to put into the hands of any one who needed a stimulus and an awakening as to the meaning of Christ's life for his own life.

I found myself reading with critical interest, however, the section on The Personal Consciousness of Jesus, pages 35-58, and here and there through that section there seemed to me to be almost an undue emphasis on the humanity, ^{of Jesus} --so much so that I wondered whether it would in any way disturb an uninformed reader to whom some of these emphases might be strange and disconcerting.

A specific instance of what I mean, for example, is on page 37, where he says that "Jesus was a perfect revelation

THE SUNDAY SCHOOL TIMES

1031 WALNUT STREET, PHILADELPHIA

E D I T O R I A L R O O M S

RECEIVED
07
SEP 28 1910

September 28, 1910.

Mr. Robert E. Spear,

156 Fifth Avenue,

New York City.

My dear Rob:

We have been seeing a good deal of each other lately, haven't we? Yesterday's "Quiet Day" at Princeton was such a rich one, and it was good to be so close to you again. I do want to tell you what a lift your single reference to our Sunday evening talk concerning my recent blessed experience gave me. I was very, very grateful for the opportunity of talking it over with you, for my talk with you only strengthened and deepened it all.

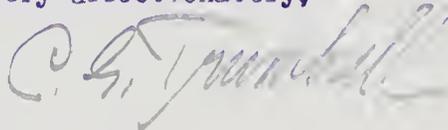
I have just written an article for our Open Letter department on the subject of the Deity of Christ. I shall appreciate it very much if you will read this, and tell me of any point in which you think it should be changed or safeguarded.

What do you understand the meaning of Colossians 1:15 to be in connection with the question as to whether Jesus was a created being? As I have been studying it in connection with the verse in Revelation 3:14, it seems to me that the Colossians phrase, "the firstborn of all creation," may be simply another way of suggesting the

beginning or origin of all creation. I am asking Professor Riddle, as a New Testament scholar, his thought as to this, and I shall greatly like to know your own thought.

I reproach myself for never having acknowledged-- unless I did so in a personal letter--your strong article on Judas. I read it as soon as it came in, and am thankful that we have this from you, with its searching, warning message.

Yours very affectionately,

A handwritten signature in cursive script, appearing to read "C. S. Jewell". The signature is written in dark ink and is positioned below the typed closing.

Enclosure.

THE SUNDAY SCHOOL TIMES

1031 WALNUT STREET, PHILADELPHIA

E D I T O R I A L R O O M S

018

October 4, 1910.

Mr. Robert E. Speer,
156 Fifth Avenue,
New York City.

My dear Rob:

Do you remember that I spoke to you onetime in expression of my hope that you would write for us an editorial on "Cultivating the Distaste for Praise"?

My recent and new experience in my Christian life has given^{me} a fresh interest and belief in the importance of that principle, and I wish you would write the editorial for us some time this autumn, if you can see your way clear to it.

I have found myself inevitably, in my new experience, striving and praying for a distaste for praise, and indeed I have been blessed by a greater instinctive and involuntary distaste for it in these last few weeks than I ever had before. I believe that the desire for and interest in praise is an insidious and deadly peril, and yet I do not believe that one person in a thousand thinks of it as such.

Won't you take the matter up for us in the most vigorous and unsparing way that you can? I shall be grateful for the message personally, and I believe its passing on through our columns will bring a blessing into the lives of many.

Yours affectionately,

Charley

Enclosure.

Use to you also as men speak with
to much liberty

to know the joy of love & free life

Strongest of the world:

Healed.

The greatest of them.

How art - How sweet to

Speech - How madmen

also of the same

as vision of mind & was a part of the world

And then of man & dignity of mind

h. 7. in mind. - flatter in C. 2

Speak with. How Bacon's writings

And then in letters to his sister

numbers in the world of a history.

THE SUNDAY SCHOOL TIMES

1031 WALNUT STREET, PHILADELPHIA

E D I T O R I A L R O O M S

RECEIVED
Olaw
Mr. Speer.

October 7, 1910.

Mr. Robert E. Speer,
156 Fifth Avenue,
New York City.

My dear Rob:

I want to acknowledge now your letter of September 23, with its very helpful comment on the Bosworth book, confirming what you had told me in conversation.

Thank you also for the remainder of the Young People's column articles for the rest of this year. I hope that there will be nothing to prevent your going right on with this for us in 1911. It has made a strong place for itself in our columns, and, I am very sure, in the hearts of a great many of our readers. While I am not always able to read it personally in every issue, I constantly read it in part or in whole, and I have never, I think, done so without gaining some definite, direct helpfulness and new impulse.

We have been going right through our regular departments in The Sunday School Times this fall, in a most searching and scrutinizing way, to see whether in the departments of which we were surest that they could not be improved there might still be opportunities of even increased usefulness. In this study of our columns I asked an experienced Christian Endeavor worker, who is very much closer to practical Christian Endeavor work than I am, to let me know her frank thought about your article. She is a young woman active in church work, and

engaged every week in Christian Endeavor work herself, and has had ^a admirable opportunity of knowing the needs of average Christian Endeavor workers. As a result of a full consultation with her, in which she has expressed her own hearty appreciation of the strength of the work that appears in your column,, I want to make some suggestions, which I believe you will be glad to consider.

She points out that the average young person has a good deal of difficulty in preparing properly for his or her own part in the Society meetings,-both the leaders in planning the leading of the meeting, and the members in planning their part in open meeting. And she suggests that if there could be more of the brief sentence suggestions that you sometimes make, either statements of fact and truth or questions intended to stimulate the ordinary reader's own thought, such as the leader could use as special assignments to give others, bearing in a practical and even a commonplace way on the ordinary duties and relationships of the everyday life of young people, this would be welcome.

She would like to see the column, as a rule, contain more of the disconnected points of truth and application and fact in the line already suggested, than consist primarily of a straightaway presentation or homily of the main theme. Disconnected items of the sort referred to can be clipped in separate paragraphs for the more timid members to read. The article in the issue of July 23, 1910, she cites as an example of the sort of article that makes a good basis for the leader's talk, and that can also be clipped by members.

Definite suggestions as to where to find additional material on the topic are exceedingly helpful, such as was given in the issue of July 30.

Your articles already contain so much of exactly the

sort of material that this worker wants to see more of, that I believe it will be a comparatively simple matter for you to carry out the suggestions made here in continuing the work for us. I prize your work in this department so much that I would rather have you continue it without paying any attention to these suggestions than discontinue it. But if the suggestions are reasonable, as I believe you will count them, and would not overburden you to take them into consideration with the new year's work, then I shall be doubly glad.

By the way, have you had any opportunity to drop in on an actual Christian Endeavor meeting of young people in an average church of late? Possibly if you could do so some time, and sit back in a corner where you would not be especially noticed, while you could watch everything that was going on, you might get certain impressions as to the actual condition of affairs and the needs of the members that would be better than anything that is suggested in this letter.

With appreciation and gratitude for all that you are doing for The Sunday School Times in so many different ways all the time, believe me,

Yours very affectionately,

C. S. Trumbull

Enclosure.

THE SUNDAY SCHOOL TIMES

1031 WALNUT STREET, PHILADELPHIA

E D I T O R I A L R O O M S

October 10, 1910.

Mr. Robert E. Speer,
156 Fifth Avenue,
New York City.

My dear Rob:

I am so glad to get your good letter of October 7, and I am very grateful indeed for it. I thank you for your care in having gone over the Open Letter on the Deity of Christ. In view of all that you say, it seemed best to me to let the comments stand as they were, and then I hope to take up in a fresh article your own very suggestive and enlightening comment, as a letter from a reader of the Times that throws direct light on the subject. The Colossians 1:18 reference has not come up for discussion in our columns at all, nor has the question been raised by any of our readers, and I shall probably not touch upon that, unless it is raised by some other reader.

I thank you for calling my attention to Professor Warfield's "The Lord of Glory." I am not familiar with it, but I shall make a special point now of becoming so.

I am so grateful to know that you could make use of the letter I sent to the Fellowship Circle. Every day seems to bring out new riches of the all-new and inexhaustibly rich experience. I do not know what a day will bring forth, but I know that it will bring forth more of Christ, and a fuller knowledge of his love that passeth knowledge.

The way in which Christ is able and willing to use the

experience for others is to me infinitely the most blessed part of it. Since I have seen you it has been used in the life of a man whom I have known for several years, and who, *now* older than my father was at the time of his death, is a white-haired Christian whose life I had supposed was far beyond the average in Christian peace and attainment. To my utter surprise I found that for seventeen years, due to a tragic occurrence, there had been a long-drawn-out, bitter rebellion and war between God and himself, and he had practically known no prayer-life in that period. The rebellion is dead now, the war is over, and he tells me that complete peace and real prayer have entered into his life again. It was all supernatural, and all wonderfully blessed.

Within the last week or so I have dictated several letters to you, which will reach you at easy stages.

Your affectionate and grateful friend,

C. S. Turnbull

THE SUNDAY SCHOOL TIMES
1031 WALNUT STREET, PHILADELPHIA
E D I T O R I A L R O O M S

Handwritten initials and scribbles

October 10, 1910.

Mr. Robert E. Speer,
156 Fifth Avenue,
New York City.

My dear Rob:

I presume you know the name and possibly the work of Dr. Joseph Agar Beet, of Richmond, Surrey, England, a Wesleyan Methodist of prominence, and writer of "A Manual of Theology." Dr. Robert Ellis Thompson thinks very highly of him.

I asked him for his statement of belief in the Deity of Christ, and I have a statement from him of which I enclose a copy.

The more I read it the better I like it. I want to let you see it, and ask your frank thought about it. Do you see any reason to question it or refrain from publishing it among the unequivocal affirmations of belief in the Deity of Christ?

Thanking you for a word as to this, believe me,

Yours always affectionately,

C. H. Jewell

Enclosure.

C O P Y

Letter from Dr. Joseph Agar Beet on the Deity of Christ.

I believe that with the Supreme Personality is One Other than Himself, a Sharer with Him by derivation from Him, of His uncreated existence and infinite power, wisdom, and love; and that this Son of God took upon Him our created natures and amid its limitations lived a life both human and divine. In this sense I accept the deity of Christ. This faith is prompted by the profound harmony underlying His various teaching about Himself in the Four Gospels and the homage paid to Him by His earliest followers throughout the New Testament; taken in connection with the deep impression made by Him on the thought and life of men.

THE SUNDAY SCHOOL TIMES

1031 WALNUT STREET, PHILADELPHIA

E D I T O R I A L R O O M S



January 9, 1911.

Mr. Robert W. Speer,
156 Fifth Avenue,
New York City.

RECEIVED

JAN 10 1911

Mr. Speer.

My dear Rob:

Following your suggestion I wrote to Professor Bacon the other day, expressing the hope that we might have his declaration of belief in the Deity of Christ. I have an answer which I know you will be interested in seeing. I wrote him just as cordially and warmly as I could, and his reply is written in entire good feeling, it seems to me. But it is in pretty complete disagreement with the position of belief in the Deity of Christ, is it not?

The same mail brings me a letter from Professor Charles Foster Kent of Yale, a copy of which also I enclose, together with the letter of Professor Nash to which he refers. Of course Kent's letter could mean anything or nothing. In view of the specific question which we are discussing, it seems to me to have no place in our symposium. Would not this be your thought?

Yours affectionately,

Enclosures.

(C O P Y)

Yale University

New Haven, Conn., Jan. 7, 1911

Mr. Charles G. Trumbull,
101 Walnut Street, Philadelphia, Pa.

Dear Sir:

Yes, I am back again after a rich year spent in the Biblical lands. In answer to the question which you raise I would say that I find my own personal beliefs regarding the character and work of the Master expressed far more simply, concretely, and luminously in the Gospels than in the abstract, variously interpreted terminology that was adopted by the later Church under the influence of Greek and Roman thought. The one is a clear, living faith-compelling picture; the other an attempt to define life and personality in the terms of philosophy and metaphysics. Evidently Professor Nash feels the same difficulty that I have endeavored to formulate.

With warm personal regards,

Sincerely yours,

Charles F. Kent

(C O P Y)

244 Edwards Street

New Haven, January 7, 1911

Mr. Charles G. Trumbull

Dear Mr. Trumbull:

I believe in the deity of Jesus Christ in the sense of Athanasius, in the sense of Romans 8:29, of Hebrews 2:16-18, of John 1:12, 15; 17:21. When the term is understood, as you declare it to be "now pretty generally understood," as "implying a unique oneness with God and identity with the Godhead which is essentially different from that which man can have," the vital element of the doctrine seems to me to be destroyed. In that case I prefer "divinity," though this term also is open to abuse, as when applied in a merely figurative sense. Jesus was "unique" in his oneness with God as "the firstborn of many brethren." Such uniqueness as above described is contrary both to Scripture and to all the great teachers of the Church, ancient and modern.

Sincerely yours,

E. W. Bacon

THE SUNDAY SCHOOL TIMES

1031 WALNUT STREET, PHILADELPHIA

E D I T O R I A L R O O M S

RECEIVED

MAR 20 1911

Mr. Speer.

March 17, 1911.

Mr. Robert E. Speer,

156 Fifth Avenue, New York City.

My dear Rob:

I thank you so much for the two editorials sent with your letter of March 3. Both are admirable for our use, and are very welcome.

By the way, may I ask a question as to your comment on the word "perfect," at the top of page 3 of your manuscript, where you were speaking of Paul's words "Let us therefore, as many as are perfect, be thus minded"? Are you familiar with Father's chapter in his book "Our Misunderstood Bible" on the word "perfect," as used in the Bible? I think you have that book. If you have not, please let me send it to you. The chapter commences on page 125. Completeness, or impartiality, or wholeheartedness, rather than sinlessness or moral perfection, represented his understanding of the usual meaning of the word "perfect," and the instances that he cites seem to make out a pretty good case for this view. You will notice that the margin of Philippians 3:15 on the verse that you have quoted suggests "full-grown" for the word "perfect." Would you feel inclined to give any different turn to your comments in view of these suggestions? I enclose the manuscript of the editorial for your reference.

Your suggestion of last month, on a new series of articles on "Why I Believe in the Deity of Christ," is a tremendous one. It somewhat overwhelms me, but I do believe it is well worth

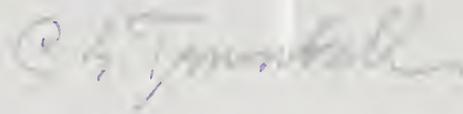
The perfect & the perfected are different: the former is equipped for the race, the latter is class in the prize (Bengel)

considering. I hope we shall be able to go on with it, and if we do we shall probably want to be in further consultation with you about it.

Isn't it fine that your mention of such literature as "The Still Hour," in your Sunday School Times column, was so blessedly and mightily used for the propagation of literature of that sort? We were very glad indeed to have the facts that you gave as to this.

With warmest remembrance, believe me,

Yours affectionately,



Enclosure.

THE SUNDAY SCHOOL TIMES

1031 WALNUT STREET, PHILADELPHIA

EDITORIAL ROOMS

RECEIVED

MAY 3 1911

Mr. Speer.

May 1, 1911.

Mr. Robert E. Speer,

156 Fifth Avenue, New York City.

My dear Rob:

I am ever so grateful for the article on "The Sons of the Day." It is a blessed, inspiring, life-giving message, and makes a strong editorial.

It is a little longer than we can well use for our editorial measure, but if you have no objection to my doing so I can readily reduce its length by making omissions that I have already marked in the manuscript. If you think that you would like to have returned to you the portions that we are omitting (the article seems to be about two thousand words, and we shall need to reduce it to about fifteen hundred), I shall be glad to send you the omitted portions, so that you may be free, of course, to use them elsewhere.

How rich the life of the light of Jesus Christ is! I know you will rejoice when I tell you that He has been pouring into my sin-darkened life some of the blessedest experiences of my life just within the last two weeks. The glory of it all is overwhelming; yet how much greater it would be if I only yielded more than I do!

George Wattles' older brother Will came out into the fulness of "the life that is Christ" a few weeks ago, in a very blessed simplicity and completeness of personal surrender. He is the one I refer to in the new Fellowship Reminder.

With very loving greetings and remembrance, believe me,

Yours affectionately,

C. G. Campbell

THE SUNDAY SCHOOL TIMES

1031 WALNUT STREET, PHILADELPHIA

EDITORIAL ROOMS

RECEIVED

MAY 29 1911

Mr. Spear, May 26, 1911.

Mr. Robert E. Spear,

156 Fifth Avenue,

New York City.

My dear Rob:

A few days of laryngitis that I had last month, or possibly earlier, resulted in a great accumulation of correspondence, from which I am with shameful slowness emerging. In this I find that I have never acknowledged your very helpful letter of last month, in which you took up for me so helpfully and clearly, at my request, your own position in the matter of Sunday travel. I thank you very much indeed for your views. They have helped me already. If you recognize them at any time in the editorial comment in Notes on Open Letters in The Sunday School Times, you'll know that I am not a plagiarist, but that I have made them my own!

Yours affectionately,

Chauncy.

I thank you also for your heartening word as to your use of the letter about my experience of last summer — kind of now, for our loving Savior sustains it with wonderful power. How I long to know Him better! May He bless you and all the dear ones at Englewood more & more.

THE SUNDAY SCHOOL TIMES

1031 WALNUT STREET, PHILADELPHIA

EDITORIAL ROOMS

RECEIVED
OCT 21 1910
620

October 19, 1910.

Mr. Robert E. Speer,
156 Fifth Avenue,
New York City.

My dear Rob:

Your cordial acknowledgment of my suggestions in the matter of your Christian Endeavor article was gratefully received, and I am so glad to know that we may look forward to the continuance of the department.

I want to explain a change that I took the liberty of making in our plan for using your article on Judas. This was a most important sidelight on the lesson which appears in this week's issue, and I had the contributors' pages made up with your article therein. At the last moment, almost, it seemed best to make unexpected changes in the make-up of the paper, and the only way in which it seemed feasible to retain your article was to use it as the leading editorial. It makes, of course, a perfect editorial; but I regretted that this obliged us to use it without your name. I know that your always graciously extended permission to take all sorts of liberties with your work will hold here, as before, and so I thank you in advance for your characteristic attitude in such a matter as this. I used a slightly different title, finally, on the editorial, from that which either of us had suggested before.

It occurs to me that you might be interested to know that we are publishing in this week's issue of The Sunday

School Times, dated October 22, that sermon on "To me to live is Christ," by Richard Roberts, which helped me so greatly at the time of my New Wilmington experience. We are publishing it under a title suggested by Roberts, with whom I have just been corresponding, "The Life That Is Christ."

Yours affectionately,

A handwritten signature in cursive script, appearing to read "C. F. Johnson". The signature is written in dark ink and is positioned below the typed closing "Yours affectionately,".

it began. The richness of it was infinite on the day it began, but it has grown so much richer and deeper since then. And the lives it is reaching out into: it overwhelmed me to see its infinite possibilities. Annie and Phil together now are living an utterly new life in Christ, they tell me; only yesterday I had a letter from Annie about herself that was so different from any letter I had ever had from her before in my whole life that I just sang praises of sheer joy over it - over her and her life that is Christ.

I have been reading McCoukey's "Threefold Secret of the Holy Spirit" this last week. I had only read a little of it before this summer. That tells the whole story, does it not? It fairly startles me with its duplication of point after point of my own experience. While my whole emphasis was on a new revelation and conception of Christ, and of Christ in me, and I in Christ, nevertheless I am satisfied that McCoukey describes exactly what God did for me. The rather strange factor in my own case seems to be that I was not conscious at the time of having made any greater surrender than I had made before; yet I am inclined to believe I must have done so, perhaps without recognizing it. However, I am not concerned over processes save as a clear idea on them is needed to let Christ see what he has given me, for others.

Please give my dearest love to Emma and the children. As for you, Rob, we are so much closer together now in Christ than we ever were before, aren't we? Your signature the other day in a letter, "more than ever affectionately", touched me so. Christ was leading straight toward this the night he led me to unburden my heart to you in the Reading Station. Your loving care of Father Turnbull's son is something that Father + you + I will talk over together some day.
I am grateful, loving brother, Charles

it began. The richness of it was infinite on the day it began, but it has grown so much richer and deeper since then. And the lives it is reaching out into: it overwhelmed me to see its infinite possibilities. Annie and Phil together now are living an utterly new life in Christ, they tell me; only yesterday I had a letter from Annie about herself that was so different from any letter I had ever had from her before in my whole life that I just sang praises of sheer joy over it - over her and her life that is Christ.

THE SUNDAY SCHOOL TIMES

1031 WALNUT STREET, PHILADELPHIA

E D I T O R I A L R O O M S

RECEIVED

JAN 5 1911

Mr. Speer. January 4, 1911.

Mr. Robert W. Speer,
156 Fifth Avenue,
New York City.

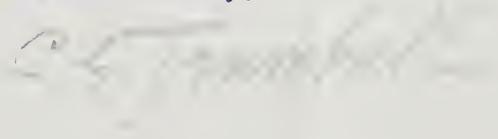
My dear Rob:

Phil and I are both greatly interested in your good letter of December 28. We like very much the idea of publishing any book that you may get together of articles written for us, either as editorials or signed, such as you find may make together in the unity of a book. I hope you will go on with the matter, and let us have such a book.

We did indeed have a beautiful Christmas time, and the New Year is richer with promise than I have ever known any year before to be. I am sure the same is true of you and Emma and the children, and I am so glad that it is so. You will be glad to know also that the weekly prayer-meetings that we are now holding in this office have a distinctly new tone of faith and mutual helpfulness, while the participation is very much more general and the attendance much larger than has usually been the case.

With loving remembrance to you all, believe me,

Yours affectionately,



THE SUNDAY SCHOOL TIMES

1031 WALNUT STREET, PHILADELPHIA

E D I T O R I A L R O O M S

RECEIVED
OCT 22 1910
J. H. C.

October 221, 1910.

Mr. Robert E. Speer,
156 Fifth Avenue,
New York City.

My dear Rob:

I am so glad to have your good letters of October 19 and 20. I thank you for your word about Dr. Beet's statement, and I am glad to have this reassurance from you.

The quotation from Dr. Horton which you sent me (and which I should like to keep, unless you wish its return) is very fine. It is undoubtedly from the address that I heard him deliver on "The Sufficiency of God," when he and Bishop Brent both spoke on that same theme, on the evening before the closing evening of the Conference, if I remember correctly. I heard Dr. Horton also at a great Sunday afternoon meeting for men on "The Resources of the Christian Life," which resources he pointed out as being just Christ.

I have never written to Dr. Horton for a statement on the Deity of Christ, though I have been intending to do so since my return. I wrote him a while ago, however, concerning a series of articles which I am hoping to have from him, but I intentionally deferred the matter of the Deity statement until getting the other attended to. Our symposium on the Deity of Christ promises to continue so much longer that I shall yet have time to write Dr. Horton in this matter, and your letter makes me all the more desirous of hearing from him.

I wrote Professor Cairns for his expression on the Deity nearly six months ago. In Edinburgh, when I was dining with

him in his brother's home, I mentioned the matter, and he expressed great regret and profusely apologized for having lost sight of the matter. He did not, however, say whether he would or would not send the statement, and in the presence of his brother and sister-in-law at dinner I did not quite want to cross-question him. In view of your having raised the question, I think I shall write him again, though I confess his general talk about the matter that evening left me somewhat with the idea that he did not want to express himself. If this should prove to be the case, it does seem very remarkable, does it not, in view of his own remarkable life and character and work?

I feel just as you do about the clipping from The Independent. The closing statement of the paragraph seems to be quite false, and the spirit of the entire thing most regrettable.

I had you specially in my mind and prayer at the time of your second Yale Sunday, and I am so glad to know that the day was such a rich one.

I am deeply interested in what you say about Wishard. I wrote the letter that I did with very great shrinking, and yet with the most earnest conviction that it was best. I held it for five days after it had been typewritten, praying over it much, and letting it go only after the conviction grew very clear that I ought to. Now I am encouraged to have your word about it, and also ^{what} ~~what~~ I have received from James McConaughy, and I shall rejoice in the privilege of more earnest prayer to this end than I have ever myself offered before. I know Wishard so slightly myself that I do not think there is anything in the line of personal intercourse that I can properly attempt at this time. But I am assured that there can be no doubt about the outcome. I should like the privilege of talking over with you some time ^{about} a principle affecting our conviction as to answered prayer under certain conditions which I got from John Hay, the Scotch missionary, and which has been one of the great factors in my new life.

With love as ever, believe me, Yours affectionately,

The Board of Foreign Missions
of the
Presbyterian Church in the U. S. A.
156 Fifth Avenue
New York

OFFICE OF SECRETARY

November 12th, 1923

Mr. C. G. Trumbull,
1031 Walnut Street,
Philadelphia, Pa.

My dear Charley,

I think we have tacitly agreed not to argue with one another but to keep on loving just the same. Just by way of information, however, I want to report on the following matters:

1. On the return of Dr. Robert Dick Wilson and the Rev. Paul Martin, we invited them to come to New York to report on what they had seen and to make any criticisms. In reply to explicit questions they said they knew no missionaries of our Board regarding whom they thought the Board was called upon to take any action with reference to their doctrinal fidelity.

2. My conscience has troubled me a little as to the tame words that I used in writing to you some time ago regarding the Rev. H. K. Wright of Shanghai. I have just read the following reference to him in a letter from Shanghai:

"In theological outlook, those who understood him best know that Mr. Wright was steady and conservative. But it was manifest to all that he was no obscurantist. His mind was ever open to receive new light, and every ray of truth he revered. He had learnt the necessity of sifting statements and weighing testimony; but he was no iconoclast, or blatant 'modernist'. Acquaintance with history had made him aware of the perils of dogmatism, and sensitive to the folly of persecution; but he never swerved from his sure ground that the Ultimate Truth is revealed in Christ, for all men and for all time. He had confidence that, amid the changing formulae of schools and sects, the central stream of God's unfolding purpose is triumphing. His was a doctrine of enlarging vision. His method of study was experimental rather than doctrinaire. But he was too well grounded in the traditions of the Church and too awake to present limitations, to be allured

C. G. Trumbull,p.2

into committing himself to any 'New Theology'."

I trust that you and Aline are both well. I am sorry that Annie does not grow better as fast as we could all wish.

With much love to you all,

Ever affectionately yours,

RES:C.

You remember the articles which appeared in the Sunday School Times some time ago by the Rev. William Carter of Brooklyn. Dr. Carter indignantly denied that he had been travelling on passes on this trip which he solicited from the Transportation companies. On this ground as well as on others you will be interested, but not pleased, in the following extract from a letter from the Rev. H. S. Owens of Seoul, Chosen.

"I have just seen the copy of your letter of May 19th to Dr. William Carter of Brooklyn. I had not seen the article as I do not take the Sunday School Times, but I have a distinct recollection of taking a Brooklyn pastor, and I think this must be the man, around a little in Seoul. My recollection is that he dropped into Severance Compound about 8 o'clock one morning in August, said he was leaving on the ten o'clock train, and wanted to see what he could of Seoul before that time. I showed him the Medical College and then drove him around a little, and recall that one of the things we happened to run into was the presbytery in Session in Central Church. I introduced him to a few pastors.

"One interesting thing I recall was that he posed as a representative of the Brooklyn "Eagle", and on the strength of this he had obtained a pass from the Japanese officials who look after tourists, especially writers, from either Peking or Mukden to Seoul. I went down to the station with him and in my presence, and on my introduction to the Stationmaster, -- I remember now that his pass was to Fusan -- he asked that official to telegraph to Tokyo and get a newspaper pass for him from Shimonoseki to Tokyo. The Stationmaster promised to do so. Needless to say I did not know why he wanted to see the Stationmaster. My impression at the time was that this gentleman was a past master at travelling on his face. While we were waiting at the station he was fumbling in his pocket and a package of cigarettes fell out, and he picked it up shamefacedly, with an apologetic remark. I wondered at this. While I don't smoke myself, I am not a fanatic on the question, and thought this incident was an interesting light on the man's character."

November 12th, 1923

Mr. C. G. Trumbull,
1031 Walnut Street,
Philadelphia, Pa.

My dear Charley,

I think we have tacitly agreed not to argue with one another but to keep on loving just the same. Just by way of information, however, I want to report on the following matters:

1. On the return of Dr. Robert Dick Wilson and the Rev. Paul Martin, we invited them to come to New York to report on what they had seen and to make any criticisms. In reply to explicit questions they said they knew no missionaries of our Board regarding whom they thought the Board was called upon to take any action with reference to their doctrinal fidelity.

2. My conscience has troubled me a little as to the tame words that I used in writing to you some time ago regarding the Rev. H. K. Wright of Shanghai. I have just read the following reference to him in a letter from Shanghai:

"In theological outlook, those who understood him best know that Mr. Wright was steady and conservative. But it was manifest to all that he was no obscurantist. His mind was ever open to receive new light, and every ray of truth he revered. He had learnt the necessity of sifting statements and weighing testimony; but he was no iconoclast, or blatant 'modernist'. Acquaintance with history had made him aware of the perils of dogmatism, and sensitive to the folly of persecution; but he never swerved from his sure ground that the Ultimate Truth is revealed in Christ, for all men and for all time. He had confidence that, amid the changing formulae of schools and sects, the central stream of God's unfolding purpose is triumphing. His was a doctrine of enlarging vision. His method of study was experimental rather than doctrinaire. But he was too well grounded in the traditions of the Church and too awake to present limitations, to be allured

C. G. Trumbull,p.2

into committing himself to any 'New Theology'."

I trust that you and Aline are both well. I am sorry that Annie does not grow better as fast as we could all wish.

With much love to you all,

Ever affectionately yours,

RES:C.

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July 31, 1936
(Dict. July 28)

Mr. Charles G. Trumbull,
"Sunday School Times,"
325 North 15th Street,
Philadelphia, Pennsylvania.

My dear Charlie:

Your note on "Open Letters" in "The Sunday School Times" of July 25 contains two statements for which I am writing to ask your authority.

1. You say "It is well known that the Federal Council of Churches has so far departed from the evangelical Christian faith that a number of denominations have discontinued their relationship with and support of this organization." The word "number" in this connection, if truthfully used, must mean at least, I should suppose, three or four. Will you please name the denominations to which you refer, with the date of the action of discontinuance and the grounds for your representation that they have discontinued their relationship because of the departure of the Federal Council from the evangelical Christian faith?

2. You say that I "while Mrs. Pearl Buck was a missionary under his Board insisted that there are no Modernists among their missionaries." Please do not paraphrase or equivocate with regard to the word "Modernists." You put the word into my insistence. You say that I insisted while Mrs. Buck was a missionary of our Board that there were no Modernists among our missionaries. Please give me the explicit statement or statements on the basis of which you say this. It must be a statement made while Mrs. Buck was a missionary of our Board, and it must justify your language that attributes to me the insistence that there were "no Modernists" among our missionaries. When and where did I use that phrase?

This is not an Open Letter to "The Sunday School Times." It is a private and personal letter to you.

Ever affectionately your friend,

RES:AMW

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SECRETARIES

November 18, 1936

Mr. Charles G. Trumbull,
"Sunday School Times"
325 North 13th Street
Philadelphia, Pennsylvania

My dear Charlie:

Under date of July 28th I wrote you asking for the explicit warrant for two statements made in the department of "Open Letters" in the Sunday School Times of July 25th. Your secretary acknowledged the letter under date of August 5th and stated that you had been holding conferences on the Pacific Coast and were not expected to return to the office until the latter part of September. It is now two months since then and nearly four months since my letter was written and there has been no answer from you.

Your affectionate friend,

R.S:B

Extra

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SECRETARIES

December 1, 1933

Mr. Charles D. Trumbull
325-327 No. 15th Street
Philadelphia, Pa.

Subst

My dear Charlie:

On returning this week from a western trip I found your letter of November 20th and the copy of the Sunday School Times for November 25th, awaiting me. I have read these with unabated affection for you and Phil but with deep sorrow.

Your controversy and that of Dr. Macken, with whom you associate yourself, is not with me but with the Teaching and Spirit of the New Testament, and with "the convictions of historic evangelical Christianity," of which you speak in the editorial. It is this that has filled me with sorrow for a long time with regard to some of the positions which you have been taking. It is clear either that you do not know the teaching of the Bible or that you select parts of it which fit in with your views and ignore the other parts. And as to the convictions of historic evangelical Christianity, it has been clear for a long time that you have not been accurately informed as to what they are. When Dr. Warfield dealt with some of your views in the article in "The Princeton Review", not included in his published works, I thought he was too severe, but if he were living now and were to review your later courses I think he would write with still greater severity.

I must say in all honesty that I think your editorial is not only unfaithful to the Scriptures and to the historical witness of the Church but also that both its statements and its insinuations are unworthy and unjust and that much that you have been saying and doing in recent years is at variance with the truth of the Bible and harmful to the cause of Christ.

All this does not diminish, however, my deep love for you and Phil but only increases my anxiety both for you and for the Sunday School Times and the trust from your father that has come down to you.

I shall of course make no reply to your statements, as I have not done to those in Christianity Today. I learned long ago that editors, including even editors of religious papers, have principles of their own on which they feel free to act which too often, as it seems to me, are in accord neither with honor nor with Christianity.

With undiminished and ever deepening love for both you and Phil,
I am,

Ever affectionately yours,

Cable Address
Suntime, Philadelphia

The Sunday School Times

HEID BUILDING
323-327 NORTH THIRTEENTH STREET
PHILADELPHIA, PA.

PHILIP E. HOWARD, President

CHARLES G. TRUMBULL, Editor

April ²⁰~~18~~, 1937.

Dr. Robert E. Speer,
Presbyterian Board of Foreign Missions,
156 Fifth Avenue,
New York City.

My dear Rob:

I write in reply to your letter of July 31, 1936, written while I was in Bible Conference work in California, and my delay in answering has been occasioned by the long siege of illness that came upon me a few weeks after my return, as you know.

I am distressed indeed by your letter, and by the fact that there should have been any occasion for it in what I believe are the lamentable facts mentioned in The Sunday School Times, about which you inquired.

Phil Howard and I believe that the statements in The Sunday School Times, which you question, correctly represented the facts. But, from my past experience in corresponding with you about such matters, I do not believe that you would accept any statement we might make in this connection, and - still more regrettable - I am afraid you have made it unprofitable or impossible for me to reply to your questions, in view of your expressed lack of confidence in any statements that I might make.

You say, concerning one word used in our editorial, "if truthfully used." This shows that you believe we might have used that word untruthfully, and I should rather not reply to a request that comes with that implication.

Again, asking about another detail of fact, you say, "Please do not paraphrase or equivocate." You are cautioning me not to do what you evidently think I am liable to do, which is, according to Webster, "To use equivocal language, especially with intent to deceive; hence, to prevaricate; to lie." In that case, you could not put confidence in anything I might write you, and

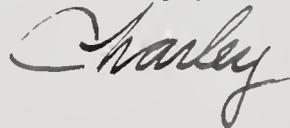
therefore any reply I might make would be valueless to you, while at the same time I could not consent to make a reply in answer to this request.

What makes it the more impossible for me to consent to reply is the fact that your expressed lack of confidence in both my honor and my honesty is not new, but has been repeatedly expressed in recent years. In your letter of December 1, 1933, commenting on our editorial review of your book, "The Finality of Jesus Christ," you said: "I shall of course make no reply to your statements. . . I learned long ago that editors, including editors of religious papers, have principles of their own on which they feel free to act which too often, as it seems to me, are in accord neither with honor nor with Christianity."

When I asked you if you would not withdraw that statement about "honor," and reminded you that we had "never intimated in the remotest way that your own position was lacking in honor, or conscientiousness, or sincerity," you replied in a long letter written December 20, 1933, declining to withdraw the strange statement you had made, and reiterating many times in this letter that I was not honorable. Concerning one position of The Sunday School Times that is widely known to be wholly in accordance with undisputed and undeniable facts, you say, "It is not honorable because it is not true," thus charging us with both dishonor and falsehood.

So, my dear old friend, I believe you had better recognize that we cannot profitably discuss these matters, and we had better not attempt to do so. This is a sad, heart-breaking conclusion to reach, but I do not see how it can be avoided unless you withdraw the form of your inquiry and your earlier charges against my honor, and make the inquiry in such a way that I could properly make an answer.

Affectionately your friend,



T-H

Cable Address
Suntime, Philadelphia

The Sunday School Times

HEID BUILDING
323-327 NORTH THIRTEENTH STREET
PHILADELPHIA, PA.

PHILIP E. HOWARD, President

CHARLES G. TRUMBULL, Editor

20
April 16, 1937.

Dr. Robert E. Speer,
Presbyterian Board of Foreign Missions,
156 Fifth Avenue,
New York City.

My dear Rob:

I never expected, or intended, to have any such length of time elapse before your hearing from me, and I am very sorry indeed that this should have occurred. As you know from Miss Field's letters, and from Aline's letter written from Chicago, I did have a strange and most unexpected illness, in the way of a slight heart attack, and the only treatment I needed was complete rest, which I certainly had! This rest, in the hospital in Chicago for a month, and then for several weeks after returning home, was in order to prevent any damage or serious injury, the doctors told me; and even before I left Chicago the physician there said he felt that my recovery was most satisfactory, even "remarkable," and my Philadelphia physician expressed the same view after he had examined me.

I began getting up, little by little, the day after Christmas, until, several weeks later, I was permitted to move around pretty freely, going up and down stairs cautiously, and then getting out and even being allowed to drive my car.

I have a well-equipped editorial study at home, with a dictating machine and a good library, and so for years I have done all my most important editorial work at home, and fortunately I could continue the same plan this winter and spring. But I now get to the office two or three times a week for the necessary duties and conferences there, so I am greatly encouraged. My doctors have assured me that I should be as well as ever again, a little later, and with the part of my heart that was affected thoroughly strong and normal. Only they say they want me to go a bit more slowly than

I have been going for a good many years, and I guess we all have to learn that lesson. My father was a great believer in "doing more by doing less," and I am trying to learn the lesson.

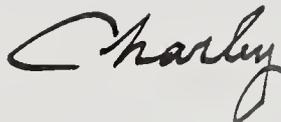
Your beautiful letter of November 28, written from home and reaching me at the hospital in Chicago, went straight to my heart, and I was so grateful for your loving word and remembrance. I do thank you for it.

The somewhat limited hours of work that I can have each day have meant a pretty heavy pressure upon my time and strength of the things I have felt that I must do, including the writing of a special series of articles that had been announced on Bible Prophecy, and so parts of my correspondence and other matters have been delayed, and I am very sorry indeed that your own letter was one of these.

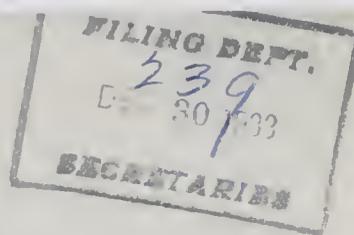
I am so grateful to you for your prayer remembrance and your loving assurance of sympathy.

With much love from Aline and myself to you and Emma, I am,

Yours always affectionately,

A handwritten signature in cursive script that reads "Charley". The signature is written in dark ink and is positioned centrally below the typed name.

T-H



December 20, 1933

Mr. Charles G. Trumbull,
Sunday School Times,
323 N. 13th Street,
Philadelphia, Pennsylvania.

My dear Charley:

not filed

Your letter of December 16 has been received. There will be no controversy between us. It requires two to make a controversy, and I will not be one of them, either in public or in private. I shall not answer your editorial or the attacks of Dr. Machen in "Christianity Today." As I wrote you, I do not believe these attacks are either honorable or Christian, and they have given me not the least concern for myself. I only grieve for you and him and for the harm which I believe you are doing to the cause of Christ and the work of foreign missions.

I shall answer, however, your letter of December 13 because of the love that we have for one another, and will ever have, and because I think your error is in part just the error against which your father bore some of his strongest witness. Of course I believe that you are absolutely conscientious and sincere. But men may be conscientious and sincere and at the same time wrong. Paul believed that he "ought to do many things contrary to the name of Jesus of Nazareth." And on the basis of conscience and in full sincerity he was a persecutor and an accomplice in murder. Our Lord told His disciples that they would be put out of the synagogues and be killed by men who thought they were offering service to God in doing so. One of your father's most remarkable addresses on "Moral Color Blindness" had to do with this very fallacy - that men are justified in any course of action, if only they are conscientious and sincere. If you ask "Must not a man follow his conscience?", the answer is "Yes, if it is right, but if his conscience is wrong, he must change it." As a matter of fact, of course, as your father held, this use of the word "conscience" is careless and unsound. But using it so, as equivalent to one's sincere moral judgment, the true principle is that one is justified not by the sincerity but by the ethical righteousness of his judgment. Of course you are sincere and conscientious, and that makes your mistakes, and especially your intolerance, only the more tragic.

Furthermore, a man is responsible to his own conscience for what he is and does as to himself, but not as to others. He has no right to judge them or their thoughts or deeds according to his conscience, or to denounce or criticize them because they do not conform to his conscience. If I believe it wrong to drink, I must refrain from drink. But I have no right to judge, still less in open denunciation in paper or pulpit which I control and where he cannot at the same moment and to the same people make reply, another man who thinks it is right for him to drink. A man has a right and duty according to his conscience to state what convictions as to truth he holds which he thinks other people should hold. But he has no right as a Christian to judge those who differ from him or to declare them to be unfaithful and untrustworthy because he disapproves of their opinions or beliefs. All the more should he be careful and restrained when he is told that he does not understand or that he misrepresents their position. And, especially, Christian men are bidden by their own Master not to be judges. And Paul adds his powerful warning in this very matter of the place of conscience. (Romans 14:3-13; I Cor. 4:3-5; compare James 4:11)

There is a very pertinent passage in Dr. Charles Hodge's History of the Presbyterian Church in which he is speaking of the schism in the church in 1751, due to the personality of Gilbert Tennent, which was not unlike personalities of later days: "The censorious spirit, which so extensively prevailed at this period, was another of those fountains of bitter waters, which destroyed the health and vigor of the church....It was this, more than anything else, that produced that conflagration in which the graces, the peace, and union of the church were consumed.....If the fruit of the Spirit of God is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, then may we be sure that a proud, arrogant, denunciatory, self-confident, and self-righteous spirit is not of God; and that any work which claims to be a revival of religion, and is characterized by such a spirit, is so far spurious and fanatical. All attempts to account for, or excuse such a temper on the ground of uncommon manifestations, or uncommon hatred of sin, or extraordinary zeal for holiness and the salvation of souls, (or one may add, special fidelity to sound doctrine) are but apologies for sin.....The more we know of sin, of our own hearts, and of Jesus Christ, the more shall we be forbearing, forgiving, and lamb-like, in our disposition and conduct." Dr. Hodge then proceeds to speak of "the disregard shown to the common rules of ecclesiastical order," that is, making no effort to deal with men according to church law and order but denouncing them and trying to break down their influence.

While quoting Dr. Hodge it may be well to send you also another statement which I enclose from the end of his book in which he sets forth the true principles of obedience and freedom in the Presbyterian Church and the lawlessness of proceedings such as we are witnessing today.

As to my use of the word "honor," I must stand on it. Please look in a good dictionary and see the definitions given there. It is not honorable in my view to foment distrust in Christian agencies and Christian men with whom one disagrees in opinion. It is not honorable to imply as you have done more than once in the paper that our Board is not ethically faithful or trustworthy, and that Fundamentalists have a sounder financial loyalty than other Christians. It is not honorable to make representations such as you make in your editorial which are not true, even though you are sincere in making them. I have counted at least twelve such statements. It is not honorable to represent as untrustworthy or as unfaithful to the Scriptures men who hold views which are explicitly taught there, though you may not think so, as, for example, in the matter of the New Testament teaching itself regarding the relation of the New Dispensation to the Old. (See Hebrews, Romans, Galatians, Sermon on the Mount) It is not honorable to praise for their fidelity men who are breaking their ordination vows in repudiating the Constitution of their church. It is not honorable to attack and deny the evangelical fidelity of our Board and our General Assembly. It is not honorable because it is not true. You are entitled, if you must, to say that your views and mine, or your views and our Board's, or your views and our General Assembly's, are at variance. But it is not honorable to report this variance as synonymous with an infallible fidelity on your part and a theological and moral untrustworthiness on the part of those with whom you differ.

Please notice that I have not used the word "honest." That raises other issues. For example - some years ago Dr. Kennedy in the Presbyterian printed a false statement about my son Elliott. He knew that it would be an injurious statement, but he had taken no pains to verify it. When his attention was called to it he declined to correct it saying that if it was not true it was open to Elliott to undertake to contradict it. This is dishonesty, despicable dishonesty. But I have not used the word in our correspondence, though I think under the definition of it ^{which} you will find in the dictionary there are statements in your editorial which

December 20, 1935

are not honest because they are not true, and because the Christian spirit as it is set forth in the New Testament does not sanction them. Of course you believe them to be true, but that does not make them true.

But you may ask, as you do, "Because I hold the convictions that I do, in sincerity, can you not say that you believe I cannot do otherwise than that which I have done?" No, I cannot say this. I hold some convictions, in sincerity, about the course which the Sunday School Times and Christianity Today are pursuing. But it does not follow that I would be doing what is right and Christian in attacking the editors of these papers, charging them in public print and address with being unfaithful to the Scriptures and to historic, evangelical Christianity and to the mind of Christ, and fostering distrust of them, and seeking to impair their influence. I think that true Christian charity and kindness and tolerance and the real interests of evangelical religion call for a different course.

As to whether "The Finality of Jesus Christ" is faithfully conservative or unfaithfully modernist, I think some of the Modernists are probably better judges than you. The Christian Century said of it:

"It may be considered as an extended answer, specifically to the Laymen's report and, in general, to the whole modernistic view of missions and of Christianity and to any view or program which is not definitely anti-modernistic. It may stand for some years as the classic and most complete statement of the point of view which it represents - that Christianity and paganism in all its forms present an absolute antithesis."

The Congregationalist said:

"A real challenge to modern religious liberalism, is found in the utterly uncompromising volume by Dr. Speer... The ground, the nature, and the sweeping significance of Dr. Speer's challenge to much in modernistic and prevalent conceptions of Christianity can be readily suggested by a brief paragraph in the preface. 'To us,' writes Dr. Speer, 'Jesus Christ did not come to found a religion. He came to be the Life and Light and Lord of men.'"

and Principal Garvie in his review in the International Review of Missions said that its theological standpoint "is the conservative Presbyterian orthodoxy of half a century ago.....Dr. Speer ignores or challenges all that modern scholarship and insight within the last half century has contributed to the, to me, inevitable modification of this orthodoxy, which without justification he identifies with the original, authentic Christian faith."

Let us go beyond all these matters, however. You will recall that Charles Spurgeon broke with the Evangelical Union of London and also with the Baptist Union on some such grounds as you believe you are standing on. But the affection shown toward him during his last illness, from men in all walks of life, modified his position and so deeply touched his heart as to lead him to make the following statement:

"During the past year I have been made to see that there is more love and unity among God's people than is generally believed. I feel myself a debtor to all God's people upon earth. We mistake our divergencies of judgment for differences of heart, but they are far from being the same thing. In these days of infidel criticism, believers of all sorts will be driven into sincere unity."

Mr. Charles G. Trumbull - 4.

December 10, 1933

This is a good word for us who are at one on the great central convictions and who stand on the Word of God and on the Rock that is Christ. Now, this is the end of our controversy. But it is not, as nothing can ever be, the end of our friendship and love. For love is indestructible.

With abiding affection for you and Phil and all the dear family -

Ever your loving friend,

RES:AMW