

RECEIVED

SEP 23 1930

The United Presbyterian Church of North America

Committee on Presbyterian Unity

Mr. Speer

WM. J. REID, D. D. CHAIRMAN

W. B. ANDERSON, D. D., LL. D.

W. E. MCCULLOCH, D. D.

ROBERT W. THOMPSON, D. D.

C. J. WILLIAMSON, D. D.

J. B. EICHENAUER, LL. D.

HUGH R. MOFFET

Pittsburgh, Pa.,

September 24, 1930

Dr. Robert E. Speer
156 Fifth Avenue
New York City.

My dear Dr. Speer:

The action of the Pittsburgh Conference, held January 28, 29, 1930, was "We approve organic union with other Presbyterian and Reformed Churches on the basis of their existing standards."

The standards of the five Churches now considering union are:

Presbyterian Church, U.S.A. - Westminster Confession and Larger and Shorter Catechisms.

Presbyterian Church, U.S. - Westminster Confession and Larger and Shorter Catechisms.

United Presbyterian Church of North America - Westminster Confession, Larger and Shorter Catechisms, and the Short Statement of Doctrine.

Reformed Church in America, - Heidelberg Catechism, Belgic Confession, Canons of the Synod of Dort.

Reformed Church in the United States - Heidelberg Catechism.

If any of the Churches in this list should elect to remain out of the Union, the standards of that Church, so far as they are peculiar to it, would not be included in the basis of union. The standards of the uniting Churches are to be regarded as equivalent to each other. This has been presented to the various Assemblies, without objection so far as reported to me. So our sub committee does not need to go into the matter of doctrine.

There remains for us the form of subscription to these standards. I have secured from the various Churches their terms of subscription and submit them to you for your study. These appear in the questions asked in the licensing of students of theology, ordaining and installing ministers, ordination and installation of elders, and the like:

Presbyterian Church, U.S.A. - Do you sincerely receive and adopt the confession of faith of this Church, as containing the system of doctrine taught in the Holy Scriptures?

Presbyterian Church, U.S. - Do you sincerely receive and adopt the Confession of Faith and the Catechisms of this Church, as containing the system of doctrine taught in the Holy Scriptures?

United Presbyterian Church - Do you believe and acknowledge the doctrines professed by the United Presbyterian Church, contained in the Confession of Faith, the Larger and the Shorter Catechisms, and the Testimony, as agreeable to, and founded on, the Word of God, and do you engage to adhere to and maintain them against all opposing errors?

Reformed Church in America - We, the underwritten, in becoming ministers of the Word of God within the bounds of the Classis of _____, do by this our subscription, sincerely and in good conscience before the Lord, declare that we believe the Gospel of the Grace of God in Christ Jesus as revealed in the Holy Scriptures of the Old and New Testaments, and as truly set forth in the Standards of the Reformed Church in America and that we reject all errors which are contrary thereto. We promise that we will exert ourselves to keep the Church free from such errors.

We promise that we will with all diligence and faithfulness teach the Gospel and defend the Standards of our faith, without either directly or indirectly contradicting the same by preaching or writing; and that we will set forth the Gospel as God may give us grace in our life and conversation without contradicting the same by word or example.

We further promise that should we ever have any doubts as to this Gospel of the Grace of God in Christ Jesus, or as to the Standards of our faith, we will neither propose nor teach the same, but will first communicate our views to the Classis to which we belong, and will subject ourselves to its counsel and decision, under penalty in case of refusal to be ipso facto suspended from our office. We do further promise to be always ready to comply with a requisition from Consistory or Classis for an explanation of our views respecting any particular article of our Standards aforesaid, under a penalty of censure or suspension from the ministry; reserving to ourselves, however, the right of an appeal to a higher judicatory, and, until decision is made upon such appeal, we will acquiesce in the determination and judgment already passed.

Reformed Church in the United States -

Form of Licensure for Students of Theology

I hereby testify that I honestly and truly accept the doctrine of the Heidelberg Catechism as in accordance with the teaching of the Holy Scriptures, and promise faithfully to preach and defend the same. I also declare and promise that I will carefully observe all the ordinances in accordance with the Word of God which now are or may hereafter be enacted by the authorities of the Church, and that I will cheerfully submit to all the admonitions and decisions of these authorities so long as I remain in connection with the Reformed Church in the United States.

Ordination of Ministers

Are you truly persuaded in your heart that you are called of God to the holy ministry; do you desire and expect to receive, in connection with the laying on of our hands, authority for the sacred office; and do you trust in the grace of the Holy Spirit to aid you in fulfilling the duties of your high calling?

Do you receive the holy Scriptures as being the true and proper Word of God, the ultimate rule and measure of the whole Christian faith?

Do you acknowledge the rightful authority of the Reformed Church, from which you are now to receive ordination, as being a true part of the Church of the Lord Jesus Christ; ~~being in harmony~~ do you receive the doctrine of the Heidelberg Catechism as being in harmony with the teachings of the Bible; and do you promise to exercise your ministry in it with faithful diligence, showing all proper regard for its laws and ordinances, and all suitable obedience to its lawful government in the Lord?

Ordination of Elders and Deacons

And now, brethren, having well considered the nature and design of these sacred offices to the use of which you have been called respectively by the voice of this congregation, do you accept the call as coming to you from God, and are you willing to undertake the work and service it sets before you, in the name and for the glory of our Lord Jesus Christ?

Do you receive the Holy Scriptures as being the true and proper Word of God, the ultimate rule and measure of the whole Christian faith?

Do you promise to exercise your ministry, as Elders or Deacons, among this people, with faithful diligence, according to what you have now declared to be the rule and measure of your faith, showing all proper regard for the lawful authority of the Church, and taking heed to your own lives, that you may adorn the gospel of God our Saviour by a walk and conversation answerable to the place you occupy in Christ's house?

I hope before the meeting in November to have some proposition to submit to you, as a basis for discussion.

Yours sincerely,

Wm J Reid

The Presbyterian Church in the United States of America

OFFICE OF THE GENERAL ASSEMBLY

EXECUTIVE HEAD
REV. LEWIS S. MUDGE, D.D., LL.D.
STATED CLERK

October 2, 1930

GENERAL OFFICE
514 WITHERSPOON BUILDING
PHILADELPHIA, PA.

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

My dear Bobby:

A few weeks ago, as you are probably aware, Dr. McAfee in your absence on your vacation forwarded me a letter addressed to you by Dr. W. J. Reid of Pittsburgh, requesting information from you with reference to the terms of subscription of our Church. I wrote Dr. Reid and informed Dr. McAfee I would see that this matter was given careful study. It is easy, of course, to refer to our Constitution and to acts and deliverances of the General Assembly contained in the Digest. It seemed to me, and I am sure you will agree, that in view of the importance of this issue particularly in connection with contemplated organic Church union, it would be well to carefully examine the Minutes of the Assembly to find what, if anything, our Assembly had done or left undone in this matter over the years. Mr. Pugh promised me several weeks ago that he would begin at once an examination of this matter and I am hoping to have the result of his investigations shortly after the middle of October. These together with any contribution which I find it possible to add will be placed at your disposal, for such uses as you may deem wise.

I hope that you and yours had a happy and healthful summer.

Ever affectionately yours,


Lewis S. Mudge
Stated Clerk

Rev. Lewis S. Mudge.

The Presbyterian Church in the United States of America

OFFICE OF THE GENERAL ASSEMBLY

EXECUTIVE HEAD
REV. LEWIS S. MUDGE, D.D., LL.D.
STATED CLERK

September 13, 1930

GENERAL OFFICE
514 WITHERSPOON BUILDING
PHILADELPHIA, PA.

SEP 14 1930

D. Speer

Rev. Cleland B. McAfee, D.D.,
156 Fifth Avenue,
New York City.

Dear Dr. McAfee:

I have your good letter of September 12th. It is a pleasure to be of any possible service to Dr. Speer and to you. I will make a careful study of the questions submitted to Dr. Speer by Dr. William J. Reid and will submit my findings to Dr. Speer before transmitting them to Dr. Reid. This will, I am sure, cause no delay as with all the other work that presses upon this office during September, I am quite sure I will not be able to bring this important study to a satisfactory conclusion until some time in October. I know you will appreciate the importance of taking the utmost care that any statements made are strictly accurate.

I am glad you had so happy an interview with the Moderator and am specially pleased to learn that I may hope to have a conference with you in the not distant future. I am sure that there will be continuously a number of important matters in which we have mutual and deep interest.

I am enclosing herewith a copy of a letter which I have written to Dr. Reid.

With warm personal regards, believe me

Yours sincerely,

L. S. Mudge

Lewis S. Mudge
Stated Clerk

The Presbyterian Church in the United States of America

OFFICE OF THE GENERAL ASSEMBLY

EXECUTIVE HEAD
REV. LEWIS S. MUDGE, D.D., LL.D.
STATED CLERK

GENERAL OFFICE
514 WITHERSPOON BUILDING
PHILADELPHIA, PA.

September 13, 1930

COPY

Rev. William J. Reid, D.D.,
4001 Fifth Avenue,
Pittsburgh, Pa.

Dear Dr. Reid:

I have just received a letter from Dr. Cleland B. McAfee, transmitting to me questions placed before Dr. Speer by you with reference to our terms of subscription to the Confession of Faith. It will be a pleasure for me to investigate thoroughly this matter for Dr. Speer and to place before him the results of my investigations for transmission to you. Dr. Speer, as you know, is on his vacation. This, however, I am sure will not really delay his reply to you as obviously the information you desire will require thorough and careful research that the statements made in connection therewith may be beyond controversy.

With kind regards and rejoicing in the increasingly close fellowship we are enjoying, believe me

Yours sincerely,

Lewis S. Mudge
Stated Clerk

CBM:M

September 12, 1930

The Rev. Dr. Wm. J. Reid,
4001 Fifth Avenue,
Pittsburgh, Pa.

My dear Dr. Reid:

We have sent Dr. Speer off for his vacation this month after a rather busy summer and your letter of the 11th has been laid on my desk. Of course it will be retained for Dr. Speer's reading when he comes, but I am sending your question on to Dr. Mudge to whom probably Dr. Speer would refer it in any case. My personal understanding is that our present form of subscription has been unchanged since the beginning of our American Church. I would not trust my knowledge of this without checking it up, and my books are now in boxes so that I cannot verify my opinion. Dr. Mudge will do so at once.

Just before I reached my desk I had been in conversation with our Moderator, Dr. Kerr, and had learned from him of the plan to hold a meeting in November when the matter of our Presbyterian union will be set forward. I cannot speak too strongly of my own earnest desire that this shall be advanced. I have some reason to know last year what was the feeling of our Church and there can be no doubt that it runs strongly toward union in the Presbyterian family, notably with the United Presbyterian Church and our Southern Church.

Heartily yours,

Cleland B. McAfee

THE BOARD OF FOREIGN MISSIONS
OF THE PRESBYTERIAN CHURCH IN THE U. S. A.
156 FIFTH AVENUE, NEW YORK

September 12, 1930

MEMORANDUM

FROM Miss Connell

TO Dr. McAfee

Dear Dr. McAfee,

In Mr. Speer's absence would you care to answer this letter of Dr. Reid's or do you wish me to refer it to Dr. Mudge, the Stated Clerk of the General Assembly?

Sincerely yours,

J. G. Connell.

Wm J. Reid

The United Presbyterian Church of North America

Committee on Presbyterian Unity

WM. J. REID, D. O. CHAIRMAN

W. B. ANDERSON, O. O., LL. O.

W. E. McCULLOCH, D. D.

ROBERT W. THOMPSON, D. O.

C. J. WILLIAMSON, O. D.

J. B. EICHENAUER, LL. D.

HUGH R. MOFFET

RECEIVED

SEP 12 1930

Mr. Speer

Pittsburgh, Pa.,

September 11, 1930

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

My dear Dr. Speer:

The conference which met in Pittsburgh last January made a recommendation to the Assemblies and Synods that the Doctrinal Standards of the Uniting Churches should be accepted as the Doctrinal Standards of the United Church. I understand that the Assemblies and Synods adopted this recommendation. So the large part of the task assigned to our sub committee is already decided.

That leaves still the terms of subscription to these standards. In our book of government and worship the terms of subscription to the doctrines, in licensing students of theology, ordaining or installing ministers or elders or deacons, but not in receiving church members, is put into this question, Do you believe and acknowledge the doctrines professed by the United Presbyterian Church, contained in the Confession, the Larger and the Shorter Catechisms, and the Testimony, as agreeable to, and founded on the Word of God?

I understand that in your Church the terms of subscription are to be found in the same places and are expressed in this question, Do you sincerely receive and adopt the confession of faith of this Church, as containing the system of doctrine taught in the Holy Scriptures?

Can you give me this information? Were your terms of subscription to doctrine always the same as they are now, and, if modified, what was the reason for change? Is there a purpose in your formula in mentioning only the confession of faith, with no reference to catechisms, etc., and if so what is it?

I am writing to representatives of other denominational sub committees to get the exact wording of their terms of subscription and when the answers come, I will put the information before you and then we can try to get a statement which will be satisfactory to all.

4001 Fifth Ave.
Pittsburgh

Yours sincerely,

Wm J. Reid

CBM:M

September 12, 1930

The Rev. Dr. Lewis Seymour Mudge,
Witherspoon Building,
Philadelphia, Pa.

Dear Dr. Mudge:

Dr. Wm. J. Reid, 4001 Fifth Avenue, Pittsburgh, writes to Dr. Speer asking a question about our terms of subscription to the Confession of Faith. This is Dr. Speer's vacation month and we are sending as little to him as possible. I am therefore referring the questions to you. They occur in the following paragraphs:

"I understand that in your Church the terms of subscription are to be found in the same places and are expressed in this question, Do you sincerely receive and adopt the confession of faith of this Church, as containing the system of doctrine taught in the Holy Scriptures?

"Can you give me this information? Were your terms of subscription to doctrine always the same as they are now, and, if modified, what was the reason for change? Is there a purpose in your formula in mentioning only the confession of faith, with no reference to catechisms, etc., and if so what is it?

"I am writing to representatives of other denominational sub-committees to get the exact wording of their terms of subscription and when the answers come, I will put the information before you and then we can try to get a statement which will be satisfactory to all."

I am writing Dr. Reid that you will answer them since Dr. Speer would probably refer them to you in any case.

I had a delightful chat with the Moderator today and he understands the necessity of my being relieved from the Program and Field Activities Committee, although I will sit with that Committee tomorrow.

I appreciate your word about Dr. Speer and the General Council and it will have weight when we come to face the request Dr. Speer has made. I hope to see you before long and go over a number of interesting matters with you.

Heartily,

Cleland B. McAfee

Wm J. Reid

The United Presbyterian Church of North America

RECEIVED Committee on Presbyterian Unity

WM. J. REID, D. D. CHAIRMAN
W. B. ANDERSON, D. D., LL. D.
W. E. MCCULLOCH, D. D.
ROBERT W. THOMPSON, D. D.
C. J. WILLIAMSON, D. D.
J. B. EICHENAUER, LL. D.
HUGH R. MOFFET

SEP 10 1930

Mr. Speer

Pittsburgh, Pa.,

September 18, 1930.

Dr. Robert E. Speer
156 Fifth Avenue
New York City.

My dear Dr. Speer:

A letter has just been received from Dr. G. W. Richards containing the appointments of the Reformed Church in the United States. The appointment to your sub committee is Dr. G. W. Richards, Theological Seminary, Lancaster, Pa.

You can add this name to the list published in the August 7, 1930 issue of The United Presbyterian, a copy of which was sent to you.

Yours sincerely,

Wm J. Reid

4001 Fifth Avenue
Pittsburgh, Pa.

Send local Pres copy

Wm J Reid

RECEIVED

2-1931

The United Presbyterian Church of North America

Committee on Presbyterian Unity

Mr. Speer

- WM. J. REID, D. D. CHAIRMAN
- W. B. ANDERSON, D. D., LL. D.
- W. E. MCCULLOCH, D. D.
- ROBERT W. THOMPSON, D. D.
- C. J. WILLIAMSON, D. D.
- J. B. EICHENAUER, LL. D.
- HUGH R. MOFFET

Pittsburgh, Pa.,

September 26, 1930

Dr. Robert E. Speer
156 Fifth Avenue
New York City.

My dear Dr. Speer:

I have asked the office of The United Presbyterian to send you a copy of the paper for September 25, which contains on page 15 the names of the representatives of the Reformed Church in the U.S. on the six sub committees, and also the call for the meeting of the joint committees in Pittsburgh November 12 and 13. This list completes the sub committees, the other names having been give in The United Presbyterian for August 7, a copy of which paper has also been sent to you.

You have also received from Dr. J. Ross Stevenson copies of the basis of union among the Scottish Churches. This you will find of interest but not of much help to us, because their problem was quite different from ours. But you will want all the information you can get on this important subject.

Anticipating a helpful meeting in November, I am

Yours sincerely,

Wm J. Reid

*4001 Fifth Ave.
Pittsburgh*

Lewis S Mudge

The Presbyterian Church in the United States of America

OFFICE OF THE GENERAL ASSEMBLY

EXECUTIVE HEAD
REV. LEWIS S. MUDGE, D.D., LL.D.
STATED CLERK

GENERAL OFFICE
514 WITHERSPOON BUILDING
PHILADELPHIA, PA.

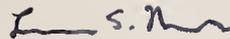
October 20, 1930

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

My dear Bobby:

Enclosed please find a copy of a letter
I have just received from Dr. W. J. Reid; also a copy
of my reply.

Ever affectionately yours,



Lewis S. Mudge
Stated Clerk

Enclosures.

COPY

Pittsburgh, Pa.

October 18, 1930

Rev. Lewis S. Mudge, D.D., LL. D.,
514 Witherspoon Building,
Philadelphia, Pa.

My dear Dr. Mudge:

The United Presbyterians were sent to Mr. Holmes Forsyth at the address given in Chicago. Probably they were not remailed to him, and I have had other copies sent to Princeton, N.J. There is no charge, so the stamps are returned.

I have written to Dr. Speer and to Dr. Swearingen for material about the subscription to the standards, but I have received no word from them. Dr. McAfee answered for Dr. Speer that he had referred my letter to your office.

I am anxious to know whether your subscription to doctrine, "Do you sincerely receive and adopt the confession of faith of this Church, as containing the system of doctrine taught in the Holy Scriptures," is the historic subscription, or if it has been changed, when and why.

My understanding is that no system of doctrine is taught in the Bible. Doctrines are taught, but out theologians have put them into a system. So the expression does not seem quite proper to me. This other question also rises in my mind. In a general way a man might believe in Calvinism and Presbyterianism, but not believe some of the doctrines in that system which many count very important. Could he accept and adopt the general system without committing himself to the whole of it?

It seems to me that this subscription to doctrine is somewhat inaccurate and indefinite, and I would like to know what your Church has to say for it, and whether you are wedded to it.

Yours sincerely,

Wm. J. Reid (Signed)

The Presbyterian Church in the United States of America

OFFICE OF THE GENERAL ASSEMBLY

EXECUTIVE HEAD
REV. LEWIS S. MUDGE, D.D., LL.D.
STATED CLERK

GENERAL OFFICE
514 WITHERSPOON BUILDING
PHILADELPHIA, PA.

October 20, 1930

COPY

Rev. William J. Reid, D.D.,
4001 Fifth Avenue,
Pittsburgh, Pa.

Dear Dr. Reid:

I have your letter of October 18th. Thank you so much for sending duplicate copies of the United Presbyterian desired by Mr. Holmes Forsyth to his address at Princeton.

With reference to the material relating to "subscription to the standards" so far as the Presbyterian Church in the United States of America is concerned there is in process a careful review of our Assembly Minutes that all actions taken by our Assembly on this subject may be at hand and that there may be no question whatever that our representatives at Pittsburgh are fully and authoritatively informed.

I am expecting that this examination of our official records will be completed in the near future. It will be promptly transmitted to Dr. Speer and by him transmitted to you. Your delay in hearing from Dr. Speer has not been due to any indifference on his part or on mine to the importance of this subject. Quite the reverse is true. Of all the subjects which any movement for organic union must face this is the primary one and so far as the Presbyterian Church in the United States of America is concerned I know that it must be handled with utmost care. Hence the detailed attention which is being given to the matter in this office.

With warm personal regards and deeply appreciating your helpful leadership in these important matters, believe me

Yours sincerely,

Lewis S. Mudge
Stated Clerk

Lewis S. Mudge

The Presbyterian Church in the United States of America

OFFICE OF THE GENERAL ASSEMBLY

EXECUTIVE HEAD

REV. LEWIS S. MUDGE, D.D., LL.D.

R. E. Speer
STATED CLERK

October 11, 1930.

GENERAL OFFICE

514 WITHERSPOON BUILDING
PHILADELPHIA, PA.

Oct 14 1930

Ans. ~~.....~~

Dr. Robert E. Speer,
156 Fifth Ave.,
New York City.

Dear Bobbie:

Your letter of October 10th is before me. I note your wishes as to reservations at the Pittsburgh Athletic Club for the night of November 12th.

As I understand your responsibility in connection with the Sub-Committee named by Dr. Reid and his associates, preliminary to the conference appointed in Pittsburgh for November 12th and 13th, this responsibility is to come before that meeting prepared to furnish information on behalf of our Church with reference to terms of subscription. Of course, what our terms of subscriptions are is perfectly clear. However, a study of the history of such a matter is obviously of great importance and it is this study I am having Mr. Pugh co-operate with me in making for your benefit and that of Dr. Swearingen our Representatives on this Committee.

I have several times suggested to Dr. Stevenson that it would not be a bad idea for us to have a meeting of our Department prior to the Pittsburgh conference. He has not, however, responded favorably to my suggestion and it may be that a meeting of the Department at Pittsburgh during the sessions of the conference will meet all the needs. Of course, the Pittsburgh conference cannot be more ^{of a} gathering preliminary to serious and systematic procedure. I was in conference with Mr. Pugh on two occasions this week and he is pushing our inquiries as rapidly as his time will permit. He has assured me that he will be able to complete thorough work in this connection before the end of October. You shall have the result of our joint efforts at the earliest possible moment and for such use as Dr. Swearingen and you may deem wise. All Mr. Pugh and I are endeavoring to do is to save your time and Dr. Swearingen's and to put you both in a position to serve our Church in this connection with the feeling you are in possession of the facts.

May I take this opportunity to remind you of the conference planned for Princeton Monday, November 10th, at which as I under-

The Presbyterian Church in the United States of America

OFFICE OF THE GENERAL ASSEMBLY

EXECUTIVE HEAD
REV. LEWIS S. MUDGE, D.D., LL.D.
STATED CLERK

GENERAL OFFICE
514 WITHERSPOON BUILDING
PHILADELPHIA, PA.

-2-

stand it the Lutheran brethren with whom we met in New York earlier in the year (?) are to be present and Dr. Stevenson and you and I. I understand that Dr. Stevenson is refreshing the mind of our Lutheran brethren regarding this meeting and doubtless he has written you.

I note that you have reported to the Board of Foreign Missions the request of the General Council's Committee on Nominations for Directors and Members of the Presbyterian Foundation to the effect that the selection of the Board's representative on the Board of Directors of the Foundation be postponed until further word from the nominating Committee is received.

Ever affectionately yours,

Lewis S. Mudge
Lewis S. Mudge
Stated Clerk *J*

Dictated but not read by Dr. Mudge.
Signed in his absence, at his direction.

RECEIVED

Minutes of the joint meeting of the representatives from the 'Department of Church Union' of the Presbyterian Church U.S.A. and from 'General Synod's Permanent Committee on Closer Relations with Other Denominations' of the Reformed Church in America, held at the Presbyterian Building, 156 Fifth Avenue, New York City, December 12th, 1929 at 10:30 a.m.

Those present from the Presbyterian Church in the U.S.A. were:

- Dr. J. Ross Stevenson
- Dr. Robert E. Speer
- Dr. Harlan C. Mendenhall
- Dr. William Merrill
- Dr. Lewis S. Mudge

Those present from the Reformed Church in America were:

- Dr. Malcolm J. MacLeod
- Dr. Robert Searle
- Dr. John H. Raven
- Dr. Harry W. Noble
- Rev. F. Raymond Clee
- Elder John M. Kwie

Dr. Stevenson called the meeting to order.

Dr. MacLeod was elected Chairman.

Mr. Clee elected Secretary.

Dr. Harry W. Noble explained that in accordance with the instructions of General Synod, the Committee on Closer Relations with Other Denominations is to ascertain all facts relative to Church Union, and specifically to confer with the Presbyterian Church in the U.S.A.

General Synod's Permanent Committee has divided its members into sub-committees to fulfill the above instructions.

Dr. Noble further reported that this sub-committee delegated to confer with the representatives of the Presbyterian Church in the U.S.A. had decided the following matters should be discussed:

- Doctrine
- Boards
- Institutions
- Pension Fund
- Polity
- Liturgy
- Name

These matters were then discussed and the following conclusions were unanimously approved.

FIRST - Doctrine. Reference was made to the actions of the General Synod and General Assembly, endorsing the Westminster Confession and the Heidelberg Catechism.

It was the consensus of opinion that if these two denominations were to unite that the following authorized and historical standards of the two denominations, that is

- The Westminster Confession of Faith
- The Westminster Catechism
- The Heidelberg Catechism
- The Belgic Confession
- Canons of the Synod of Dort

should be received as the symbols of doctrine for the United Church. Subscription to these symbols should be somewhat similar to that now in use in the Presbyterian Church in the U.S.A.

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

Answer: I do so believe.

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

Answer: I do so receive it.

Do you approve of the government and discipline of the Presbyterian Church in these United States?

Answer: I do.

SECOND - Boards. It was the consensus of opinion that the Presbyterian organization of Boards should be preserved and that a gradual merger of the Reformed Boards with the Presbyterian Boards should ensue.

It was understood that the personnel of all boards should be retained.

To preserve trust funds now held by respective boards, it was suggested that doubtless the old corporations should have to be continued. Such a procedure has been followed in the Presbyterian Church in the U.S.A. in its somewhat recent merger of various boards. The united assembly of the two denominations would thus elect directors to the old corporations and all such directors elected would act jointly as the new board in the United Church.

THIRD - Institutions. It was the consensus of opinion that in case of union of the two denominations the various institutions should continue their existence. Time alone would determine the advisability of mergers.

FOURTH - Pension Fund. The Presbyterian Church in the U.S.A. has a more fully developed Pension Fund than that of the Reformed Church in America. Actuaries have pronounced it "sound as human mind can develop it." Each church pays $7\frac{1}{2}\%$ of the ministers salary, and a minister pays $2\frac{1}{2}\%$ of his salary. When he becomes 65 years of age, or after 35 years of service, he receives a pension. Now the minimum is \$600 and the maximum \$2,000, but the hope is that these figures will be greatly raised in the years to come. It was estimated that over 90% of the ministers of the Presbyterian Church who are eligible are members of this plan.

It was the opinion of the Reformed Church members present that the ministers in the Reformed Church in America would be greatly benefited by the adoption of this program.

FIFTH - Polity. It was the consensus of opinion that there were no obstacles nor great differences as regards Polity in these two churches.

Such matters as Trustees, which are rather universally observed in the Presbyterian Church, and of which the Reformed Church has but few examples, would be an optional matter for each Church to decide. The Presbyterians submit to their own churches that deacons be made trustees, however this is but a suggestion and not a standing rule. The Reformed Church method of holding property by the Consistory is not at all contradictory to the Polity of the Presbyterian Church.

As regards the method of electing officers of a local church there is but one method in the Presbyterian Church. Officers are elected by the people at a congregational meeting and must be so elected. In the Reformed Church in America some Consistories are self-perpetuating. It was the consensus of opinion that if these two denominations were to unite it might be agreed that where there are now consistories which are self-perpetuating, these should continue their present mode of procedure, a agreement not to

be retroactive, but no other church would be granted the permission to adopt such a plan.

SIXTH - Liturgy. The matter of requiring the Liturgical services in the Reformed Church and those optional in the Presbyterian Church were discussed, and it was the consensus of opinion that both denominations followed about the same procedure.

All men expressed the belief that more emphasis should be placed upon the Liturgy.

The Presbyterians reported that their book of worship, now in use, was being revised, and tremendous interest in its revision was being manifested. All felt that in a United Church a book of Liturgy should be published, the use of which should be voluntary.

SEVENTH - Name. The men of the Reformed Church expressed the opinion that in a merger of such two denominations there was a danger of the smaller being absorbed.

It was suggested by the Presbyterians that to preserve the Historical background of the Dutch Church with its noble heritage, the name for the United Church should preserve the word 'Reformed' and the following name was suggested: 'Presbyterian - Reformed Church in the U.S.A.' It was the consensus of opinion that this name would preserve the historic associations of both denominations.

With no other business to be transacted, and after prayer by Dr. Raven the meeting adjourned at 9:00 P. .

Respectfully submitted,

F. RAYMOND CLEE

Secretary.

The attitude of the Presbyterian Church in the U.S.A.

toward co-operation and union, not only among churches holding the Presbyterian system, but among all evangelical churches, is an attitude of unlimited sympathy and approval. It has been given formal expression repeatedly both by the Board and by the General Assembly, notably in the action of the Board on May 15th, 1900, which was approved by the General Assembly the same year in the adoption of the Report of the Standing Committee on Foreign Missions, as follows:-

"No more important administrative problem than that of inter-denominational comity on the Foreign Field is at present before the mind of the entire Church.

"And your Committee notes with sincere gratitude and satisfaction that the subjoined action taken by the Board at a meeting held in New York, May 15, 1900, will, if approved by this Assembly, place our beloved Church in the very forefront of that irenic movement which has as its chief aim the promotion of a spirit of brotherhood among missionaries of the several denominations working side by side in non-Christian lands, and the furtherance of a native Church rooting itself deeply in the soil of the lands evangelized.

"The following is the action of the Board herein referred to:-

"Believing that the time has come for a yet larger measure of union and co-operation in mission work, the Board would ask the General Assembly to approve its course in recommending to its missions in various lands (in line with the General Assembly's action of 1887, Minutes, p. 23, having in view building up independent national churches holding to the reformed doctrine and the Presbyterian polity) that they encourage as far as practicable the formation of union churches, in which the results of the mission work of all the allied evangelical Churches should be gathered, and that they observe everywhere the most generous principles of missionary comity; and, further, it is voted that the Board now adopt the statement of policy prepared by its Special Committee on Policy and Methods, and submitted to many of the missionaries and approved by them, as follows:

"In view of the Board, the object of the Foreign Missionary enterprise is not to perpetuate on the mission field the denominational distinctions of Christendom, but to build up on Scriptural lines, and according to Scriptural principles and methods, the Kingdom of our Lord Jesus Christ. Where Church union cannot be attained, the Board and Missions will seek such divisions of territory as will leave as large districts as possible to the exclusive care and development of separate agencies. It is believed that in other regards, also, missionary comity should be given large range:

- (1) Salaries of native workers should be so adjusted among missions as not to introduce an element of dissatisfaction among the workers of any Mission, or to tempt them away from the Mission with which they are connected.
- (2) Each Mission and the churches connected therewith should recognize the acts of discipline of other Missions and the Churches connected with them.
- (3) In co-operative educational work, and especially where the schools of one Mission train helpers for other Missions, the latter should render some compensatory service.
- (4) Printing establishments are in many Missions required by the missionary work. Such should not be unnecessarily duplicated.

The printing establishment of one Mission should, if possible, be made to serve the needs of all others in the same territory.

(5) A hospital invariably opens wide opportunities for evangelistic work. Until these are properly utilized, it is not judicious or economical to establish other hospitals, the results of whose establishment will be to multiply farther unutilized spiritual opportunities. (6) Fellowship and union among native Christians of whatever name should be encouraged in every possible way, with a view to that unity of all disciples for which our Lord prayed, and to which all mission effort should contribute."

The following survey will show the extent to which it has been possible thus far to carry these principles into effect:

In Brazil, the Presbyterian Church in the U.S.A. and the Presbyterian Church in the U.S. have consolidated the results of their work, having formed an independent Synod of Brazil, in 1886, with which and with one another the Missions of the two Churches have ever since closely co-operated.

In Mexico, the same two Churches united in the formation of an independent Synod, in 1901, and the Missions of the two Churches use there the same educational institutions, supported by the Board of Foreign Missions of the Presbyterian Church in the U.S.A.

In Japan, the Missions of this Church united with the Missions of the Reformed (Dutch) Church in America and the Reformed (German) Church in the U.S., the Presbyterian Church in the U.S., and the Women's Union Missionary Society in co-operating with the Church of Christ in Japan, a strong organization, of 59 self-supporting and independent congregations, holding the Presbyterian system. A union college and a theological seminary is manned in Tokyo by the Church of Christ, the Presbyterian Church in the U.S.A., and the Reformed (^{Dutch}~~German~~) Church of America; and prior to the union of the Presbyterian Church in the U.S. and the Cumberland Presbyterian Church, these bodies were united in a strong school for girls in the city of Osaka.

In India, a united Presbyterian Church was established, in 1904, comprising the churches and native pastors and missionaries connected with the Presbyterian Church in the U.S.A., the Canadian Presbyterian

Church, the Reformed (Dutch) Church of America, the Established Church of Scotland, the United Free Church of Scotland, the English Presbyterian Church, the Irish Presbyterian Church, and the Welsh Calvinistic Methodist Church, the new Church beginning its career with seven Synods, 33 Presbyteries, 23,000 Communicants, and 41,196 baptized adherents.

In China, the Missions of the Presbyterian Church in the U.S.A., embracing the largest number of missionaries sent to China by any one church organization, have united with the Missions of the Presbyterian Church in the U.S., the Reformed (Dutch) Church of America, the Presbyterian Church in Canada, the Presbyterian Church in Ireland, the Church of Scotland, the United Free Church of Scotland, and the Presbyterian Church of England in the formation of the Presbyterian Church of Christ in China, having at present six synods with a communicant membership, approximately, of 40,000. In this great field, the Presbyterian Church in the U.S.A. rejoices to have formed co-operative relationships in various mission efforts with many different bodies. In Hanking, it maintains a theological seminary with the Southern Presbyterians. In Nanchow, it receives the young men of the Southern Presbyterian Mission into its college, and proposes to send its young women to the Girls' School of the Southern Presbyterians, or to unite in the support of the school. In Hanking, it has united with the Mission of the Foreign Christian Missionary Society (Disciples) in a boys' school, and is making plans for the consolidation of this school and the Methodist University in one great Christian university. It has joined with the Southern Presbyterians and others in publishing a Chinese religious weekly paper. It has loaned one of its missionaries, still under a salary from the Board, to the Educational Association, representing all the missionary educational interests in China. In the province of Shantung, it has established a university in co-operation with the English Baptists, and, in Peking, a union theological seminary in co-operation with the American and English

Congregationalists, and a joint medical school in which the Presbyterian Church in the U.S.A., the American and the English Congregationalists, the London Medical Missionary Association, and the Church of England co-operate. All the advanced educational work of the American Congregationalists and the American Presbyterians is carried on in union and co-operation in North China. In Canton, a union theological seminary has been projected, in which the Presbyterian Church in the U.S.A. and the New Zealand and Canadian Presbyterian Churches unite, and in which it is hoped to welcome, also, the United Brethren and the American and the English Congregationalists. In the Province of Hunan, co-operative arrangements have been made by which the Yale University Mission will provide higher education for all the Missions in the Province.

In Korea, the only ecclesiastical organization is the Council of Missions, composed of the representatives of the Presbyterian Church in the U.S.A., the Presbyterian Church in the U.S., the Presbyterian Church of Australia, and the Presbyterian Church of Canada. The field has been harmoniously divided among the various agencies, and, for several years, proposals for a large share of united work between the American Methodists and the Northern Presbyterians have been under discussion.

In the Philippines, the work was begun only after a conference between the various missionary societies at home, and their representatives on the field united at once in the formation of the Evangelical Union of the Philippines, in which the Presbyterian Church in the U.S.A., the American Methodist Episcopal Church, the United Brethren, the American Baptist Missionary Union, and the American Board joined. Arrangements have just been made for the joint ownership and administration of a mission hospital at Iloilo by the American Presbyterians and the American Baptists, the Baptists purchasing a half interest in the plant established by the Presbyterians.

This hasty review includes only the more salient items.

Much more might be said of territorial understandings, of informal co-operative

activities, and, above all, of the spirit of fellowship and brotherly unity which prevails increasingly among the Foreign Missionary agencies of all evangelical churches, both on the field and in their home administration. For sixteen years the American and Canadian Foreign Missionary organizations have maintained an annual conference, whose beneficial influence has been inestimable. This conference has in no little measure made possible, as it has since heartily promoted, the Laymen's Missionary Movement, an interdenominational and international movement of laymen in the interest of foreign missions; and it has within the last two years set up a Committee, representing the various missionary societies of Canada and the United States, to care for the religious needs of Anglo-European communities on the mission-field, and to promote the establishment of union churches in these communities; and, more important still, within the last year it has created a Central Committee of Reference and Counsel to care for the common interests of the foreign missionary agencies, and to foster a spirit of co-operation and union. The Board of Foreign Missions of the Presbyterian Church in the U.S.A. believes earnestly that the hope of a still larger measure of actual union among Presbyterian Churches, and, indeed, among evangelical churches, is not vain, and desires with all its heart to co-operate in every effort to attain an end so dear to the one Head of the Church, who prayed for the unity of His Body, and who has said that upon the attainment of such unity will depend our success in convincing the world.

Cable Address:
"Biblehaus, Newyork."

REV. JOHN FOX, D.D.,
Corresponding Secretary.

American Bible Society,

Bible House, New York.

February 24, 1903.

Post-office Address:
Box B, Station D,
New York.

J. Fox

Mr. Robt. E. Speer,
156 Fifth Ave., N. Y. City.

My dear Mr. Speer:

I send you, herewith, the report of the Committee of Presbyterian Union, and thank you very much for it.

I wonder whether the Conference of Presbyterian missionaries, held in Shanghai, was composed of delegates officially appointed by the various Church courts, or whether its membership was less formally selected. This would bear on the degree of authority the recommendations of their Committee possesses. My own impression at present is rather adverse to our endorsing this report. Organic union which it proposes, preferring this to a federal, is so serious a proposition that I think we ought to have further light. But perhaps there is further light that I have not had.

Yours faithfully,

John Fox

I am obliged to leave early so pardon signature by another.

JOHN FOX,
Bible House, Astor Place,
New York.

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February 28, 1903.

Dear Mr. Speer:

I have your letter of the 25th and thank you for it. I will try to come and see you before the Board meets, if it is at all possible.

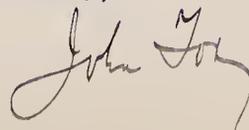
I have examined the action of the Assembly in 1887 and in 1900 and presume these are as strong in the direction indicated as any. I see their bearing on the present case, but in my judgment they do not shut the Board up to a simple endorsement of the proposed scheme now before us. The general aim pointed out by the Assembly should be independent national churches holding to the reformed doctrine and the Presbyterian polity— page 96, Minutes 1900. If any scheme conforms with this rule the Board would be at liberty to go ahead under it, so far as its own powers permit, but it must ask in each case whether not only in letter but in spirit any proposed organic union really does so. It is, for instance, a perfectly fair inquiry whether the churches which hold to the Confession of Faith hold to it in the same sense that we do. I fear that after the action

of the Scotch Free Church in the George Adams Smith case, we are shut up to the conclusion that the body does not officially hold to our doctrine of inspiration in any fair sense. This might not be an insuperable barrier, but my point is that the Board is not bound by the present instructions of the Assembly to endorse this proposal without more light, and that it would be far better for us to refer the whole proposal to the General Assembly for its own judgment. There are practical difficulties suggested to me by Dr. Mateer, entirely apart from any doctrinal questions, that are worth considering; however, I cannot discuss it at length.

I fear I shall be obliged to leave the Board, as I have had to do lately several times, early in the meeting. May I ask that this subject be put on among the first items? I should not want my convenience consulted above other members of the Board, but if it is not inconvenient to others, I should appreciate the favor.

I note what you tell me of Mr. Wilson's view and will give it careful consideration.

Yours faithfully,

A handwritten signature in cursive script, appearing to read "John Jay". The signature is written in dark ink and is positioned below the typed name "John Jay".

Cable Address:
"Biblehouse, Newyork."

REV. JOHN FOX, D.D.,
Corresponding Secretary.

American Bible Society,

Post-office Address:
Box B, Station D,
New York.

Bible House, New York.

March 4, 1903.

1903
MS

Mr. Robt. E. Speer,
156 Fifth Ave., N. Y. City.

My dear Mr. Speer:

Thank you very much for your further suggestions about Mr. Gemmill. I have a rather favorable letter about him from Princeton. He seems to be a man of unusual ability, but I would like to know more in detail for the reasons you suggest.

The Rev. Mr. W. F. Gates, who was in Guatemala, has applied to be sent to some Spanish speaking country. Dr. Donald McLaren whom you know, or know of, will soon leave us in Porto Rico to our great regret. He has done a grand work for us but cannot continue in such active work very much longer. We want to have a very good man in Porto Rico. Mr. Gates refers to you and when you get time, please let me hear from you.

I was sorry to have to appear a dissenter on Monday. I never like to go against the Council and the longer I am a Secretary the less I like it and I believe in Church union too. But I am afraid that our hopes and plans for attaining that union are likely to be very seriously marred by the present theological tendency ^{and} and that we will have to go more slowly than we would otherwise. The whole question has some very important sides- for one thing, it shows how missionary policy is necessarily complicated with questions both of theology and polity at home. Phillips Brooks declared that union was coming from the mission fields. This is no doubt true. The question is what kind of union- for the reactionary effect of Church unity abroad on the Church at home is very considerable. Again, if you take all the actions which you refer to by the General Assembly and ask how their decisions were reached, I think

Mr. Speer -2-

you would find that to a very large degree the action of an Assembly was determined by the prior action or wishes of the Board- that in turn by the judgment of the Secretaries, which only tends to show what an exalted and responsible office that of Secretary is. But I am out of my depth here.

Very sincerely yours,

A handwritten signature in cursive script, appearing to read "John Jay".

December 30, 1930

Rev. Thomas W. Currie, D.D.
The Austin Presbyterian Theological Seminary
Austin, Texas.

My dear Dr. Currie:

It was a great pleasure to get your letter of December 4th as it was a genuine delight to meet you and other members of your committee whom I had known for a long time but with whom there had never been any such good opportunity for fellowship as we had in Pittsburgh. I enjoyed very much working with Dr. Anderson and Dr. Lacy on the sub-committee of which we were members and where we had not the slightest difficulty in coming to a common mind on the matters referred to us. My impression of the whole conference was a little more favorable than the impression of which you speak in your good letter. I am hoping that the events will show that we made real progress and that God's spirit, who alone can bind our spirits in unity, is at work among us seeking to fulfil in our family group the prayer of our Lord.

I thoroughly agree with you that a union movement may lose and not gain from the over urgency of human pressure but I don't think any one can accuse our Churches of moving too fast when we think of the long record of negotiations through the past and of the many times we have trudged to and fro between the ideas of separation, federation and organic union. Perhaps some day when union comes it will come very suddenly just as so often in our human relationships after a long, long time of waiting a friendship, or an even deeper union, may suddenly bloom as in an hour. This will be the work, however, of a general ripening of mood and spirit in our Church bodies as a whole perhaps rather than in official negotiating committees although this may perhaps come in the committees first or in both simultaneously.

With regard to the view that we cannot hope for union unless we foresee all the issues consequent upon union and prepare for them in advance and unless we prepare a plan covering every question involved, I wonder if either history or life could support such a view. Is it possible for human beings to be wise enough or sagacious enough to possess such foresight? Even the wise men who drew our national constitution did not possess this wisdom and sagacity. Their instrument had to be almost immediately amended and in many particulars it has been either openly or tacitly modified. What made the union a success was the insistence and pressure of many influences and forces quite apart from the written instrument of union. Likewise in personal friendships and the deepest of all personal friendships - marriage, is not the real secret and the whole condition of success the existence of certain attitudes of will and of emotion and of spirit. A friendship or a marriage based upon

written agreements would be a sorry affair. Such agreements are indispensable in a business partnership and can usually be devised to cover the very limited interests involved in a partnership but when it comes to the organic relationships of human life such statements reach only a little way. If our Churches trust one another and believe themselves and one another to be worthy of trust we shall be able to find a way to unite even though we cannot set everything down in written documents. If we do not irresistibly melt together in such trust and affection I don't believe we can effect a union by stipulations.

This is not to say, of course, that we must not have a basis on which we are going to unite: indeed we must and I cannot but hope that we made progress toward such a basis at Pittsburgh. We were all agreed in our acceptance of the doctrinal basis. I have heard since that there were some friends who would like to have the Churches unite not on the basis of their historical creeds but on the basis of some new short statement of doctrine. In the United Scotch Church, as you know, while they came together on the basis of the old confessions they are at work now on a new doctrinal statement. I should be a little doubtful as to our attempting this here, although I know others take a different view. My feeling is that the conclusion to which we agreed in Pittsburgh is the wiser one, namely: that we accept our existing standards in the terms of the report of this sub-committee in Pittsburgh.

In the matter of polity also I do not see that we face insuperable difficulties at all: certainly not, I should hope, between your Church and ours, which in their conceptions of polity and the functions of Presbytery and Synod and Assembly, stand as I apprehend on precisely the same ground. Whatever difficulties it was designed to meet by the proposal of regional assemblies, I should think we would meet by the device of larger Synods and perhaps by some enlargement of the power of the Synods. Certainly in our own branch of the Church there should be a reconsideration of our bounds of Presbyteries. We have too many Presbyteries of small membership which under the constitution of the Church have the same power in determining questions of government and doctrine that Presbyteries many scores their membership have. I see no objection either to leaving with the Synods the determination of some of the matters that were proposed in Pittsburgh and I imagine that if our Churches were to be united we would have a number of problems developing which we cannot now foresee which would call for some modifications in organization in the interest of efficiency. But fundamentally, I think, all our Presbyterian Reformed Churches are of one temper as to their democratic and representative institutions.

I judge that no one thinks that we can have a plan of union of our five Churches ready for action at the coming General Assemblies or General Synods with immediate submission to Presbyteries and Classes. The best that we could hope for, I imagine, is that we can have a report of progress to make on the basis of which the Assemblies and Synods will authorize us to go forward with further negotiations. I do not know how much the new sub-committees that have been appointed will be able to put in form but I hope that we can have another meeting of our five denominational committees this winter or early spring to which the sub-committees can report so that we may be able to carry to the Assemblies

the six reports that we agreed upon in Pittsburgh, supplemented by still further agreements. Perhaps at this next meeting we can improve some of the Pittsburgh reports and also deal further with such questions as the functions and authorities of synods and their possible enlargement or limitation in some form of regional Synod, the question of the place of woman in the councils of the Church, the question of the negro churches, the question of the relation of the Church to such specific social problems as marriage, divorce, prohibition, education, charity, etc.

I heartily agree with you in the desire and hope that all our Presbyterian Reformed bodies may be able and willing to move together toward the achievement of unity but I doubt whether we would be justified in conditioning our approach to unity upon the ability of all five bodies to move with equal step. It is quite conceivable that some of our groups might find it possible to come together and that their union would help and not hinder the coming of the Church union. It certainly was right for your Church and the United Presbyterian to study together the possibility of the union of your two bodies, and personally I do not see why the United Presbyterian and Reformed Church in America could not come together, and I should think that their union would be helpful toward the larger union. As far as our Church's committee is concerned we received instructions from the General Assembly in 1929 as follows:

"We further recommend that the Department of Church Cooperation and Union be authorized to take up negotiations looking to union with any other of the Presbyterian and Reformed bodies in the United States which may be willing to enter into such negotiations at this time, it being understood that it is the continuing desire of the Presbyterian Church in the U.S.A. that there should be a complete union with all the bodies of the Reformed Faith and Presbyterian Order, but that this desire for such an ultimate union of all these bodies should not be allowed to interfere ~~to interfere~~ with or delay a union between the Presbyterian Church in the U.S.A. and any one of them."

I think with you that it would be a very good thing if we could have a longer time together in our committee meetings. Would it not be possible, if the General Assemblies and General Synods next spring authorized our continued negotiations, if we could have our five committees together for a week in some quiet country place in the summer time where we would be able to talk over everything unhurriedly and to have small group discussions and to draft carefully the statements that are to be ultimately submitted to the Presbyteries and Classes.

I hope that you will not let any feeling of discouragement carry over into the new year. I think that those who have been in touch with these discussions for the last twenty years or more feel that we have made great progress and that the meetings this last year have been more hopeful and encouraging than any in the past. We certainly seem to be in the way of real constructive progress.

It is a joy to think of you as chairman of the committee in your Church and we could not have a better man than Dr. Stevenson as Chairman of our Church's committee. Dr. Chester is here in the north this winter with his daughter. He was in the offices a few days ago and

December 30, 1930

and I spoke to him of you and it was beautiful to hear his words of appreciation and affection for you.

Will you be north any time this winter? If you are coming please let me know and I will arrange with Dr. Stevenson for a good long conference when we can talk over everything together.

It is a great undertaking to which it is clear God has called us: We certainly have not taken it upon ourselves and it must be that if we will be patient and teachable and trustful He will lead us through to some larger place and, in the language of our catechism, a "fuller obedience."

With warm regard and best wishes for the New Year,

Very sincerely yours,

T.F.C.

The Pittsburgh Conference on the Union of the
Presbyterian and Reformed Churches.

There was held in Pittsburgh on January 28 and 29 a notable conference of the Committee on the unity of the Presbyterian and Reformed Churches. It was called by the Committee of the United Presbyterian Church and was attended by the Committees of the United Presbyterian Church, the Presbyterian Church in the U.S.A., the Presbyterian Church in the U.S., usually called the Southern Presbyterian Church, and the Reformed Church in America, formerly ^{often} called the Dutch Reformed Church. There were also two representatives present from the Reformed Church in the U.S., formerly ^{often} called the German Reformed Church. The ~~German~~ Reformed Church ^{in the U.S.} however felt that it could not participate in this discussion of the union of the Presbyterian and Reformed Churches since it had already entered into a plan for union with two bodies outside of this group, namely, the United Brethren and the Evangelical Synod.

Some interesting prior developments had prepared the way for this conference. (1) The Southern Presbyterian and United Presbyterian Churches had had committees of conference which during the past two years had worked out a plan of union of those two Churches. This plan had been presented to their General Assemblies last spring. The Southern General Assembly approved it and sent it down for action to the presbyteries of the Southern Presbyterian Church. The United Presbyterian Assembly did not do this but voted instead to instruct its Committee to carry on further conference with a view to a wider union of the Presbyterian and Reformed family. The Southern Presbyterian Church also appointed a Committee to consider such wider union. (2) The General Assembly of the Presbyterian Church of the U.S.A. at its last meeting in St. Paul voted unanimously to send overtures and representatives to the Assembly of the United Presbyterian Church and the General Synod of the Reformed Church in America proposing organic unity and at the same time instructed its Department on Cooperation and Union to welcome the union of all Presbyterian and Reformed communions. (3) The General Synod of the Reformed Church in America at its

meeting in Holland, Michigan, last June, received the Presbyterian overture and authorized its Committee to ^{consider} ~~negotiate~~ with the Department of the Presbyterian Church in the U.S.A. ~~on~~ the subject of the union of these two bodies.

All four Churches, accordingly, had given authority or instructions to their committees which made such a conference as this at Pittsburgh both possible and necessary. The joint conference began with a great public dinner on Tuesday evening, January 28. All of the day preceding the dinner in the evening was devoted by our Presbyterian Department first to a consideration by itself of the present situation and the various matters referred to it by the General Assembly, including the proposals from the last General Conference with the Committee of the Reformed Church in which it was found that that Committee and the Department of our Assembly were in complete accord and saw eye to eye upon all the issues involved in the union of our two bodies.

The evening dinner was arranged by the Committee of the United Presbyterian Church and was held in the William Penn Hotel and attended by approximately 800 people. Dr. William J. Reid, Chairman of the United Presbyterian Committee presided and addresses were made by Dr. McNaugher, Moderator of the United Presbyterian Assembly, Mr. Speer, representing our Department, Dr. F. Raymond Clee, representing the Reformed in America, and Dr. James I. Vance, representing the Southern Presbyterian Church. The great company present responded with evident agreement to the united statement in behalf of organic unity made by the four speakers.

The following morning a joint meeting of the committees was held at the First United Presbyterian Church and the public was invited. From varying points of view and with enriching diversity of emphasis all the speakers agreed in the central conviction that unity was possible and desirable, and that it was the duty of the Committees to seek to promote and secure it. The first question "Is a Union of the Presbyterian and Reformed Churches desirable?"

was discussed by Dr. J. Ross Stevenson, Chairman of our Department, and Dr. H. R. Dobyns, of Birmingham, Alabama, Moderator of the Southern Presbyterian Church. The second question, "On What Basis can Union be Accomplished?" was discussed by Dr. W. E. McCulloch of the United Presbyterian Church in Los Angeles and Dr. Harris E. Kirk, of the Southern Presbyterian Church in Baltimore. The morning session was closed by statements by Dr. McAfee, Moderator of our Church, and Dr. Malcolm J. MacLeod, former Moderator of the Reformed Church in America.

In the afternoon the Committee met in Executive session. In the interim the Committee had met separately and when they assembled together Dr. Vance, in behalf of the Southern Presbyterian Committee offered the resolutions which with some amendments were adopted unanimously as follows:

"1. - The committees of the conferring Churches express themselves as approving the organic union of these Churches at the earliest moment.

2. - We recommend to the Church courts appointing us;

(a). - That we approve organic union with other Presbyterian and Reformed Churches on the basis of their existing standards.

(b) - That our representatives be instructed to cooperate with committees of other Presbyterian and Reformed Churches to prepare a complete plan to make this organic union effective, to be submitted for adoption to the properly constituted authorities of these Churches."

The representatives of the Reformed Church in America refrained from voting on the item (b) inasmuch as their ^{instructions} ~~intention~~ had contemplated only a plan of union with the Presbyterian Church in the U.S.A. but they were in entire and hearty accord with the sentiment of the Conference. And the delegates from the Reformed Church in the U.S. expressed also their full agreement although they could not officially participate in view of their commitments in their negotiations with the United Brethren and the Evangelical Synod.

Never before has any conference of committees of the Presbyterian and Reformed Churches favored as this conference did the plan of immediate organic union and done so with absolute unanimity. It remains now to be seen how

the various Assemblies and Synods will receive the recommendations of the

Conference. They are directly in accord

Conference. They are directly in accord with the instructions which our General Assembly has given to its Department and we can be assured of their warm approval by the Assembly. We shall be praying that similar action may be taken by the other bodies. If it is taken by one or all of them there plans will be framed to be laid before the Assemblies and Synods involved in 1931 for transmission to the presbyter^{ies} or classes. May God give His blessing and speedily bring us together in the unity of our one Presbyterian and Reformed family.

As Dr. Vance said in closing his moving speech at the dinner:

"The differences between us are not so great but we should be able to muster enough of brains and good will to compose them. There are three big things to consider - sacraments, orders, and creeds. In all these we are virtually agreed. Then in the name of heaven, why should we stay apart? Let us think of the foe. How can we consent to fritter away our energies in costly frictions and competition over non-essentials, when our cause lags and our task waits?

"And so I have not come to Pittsburgh to make a trade. I have come for a family reunion. What we need is not a deal, but a love match. Instead of thinking about what we are to get out, let us think of what we are to put in. We may have to do a little courting, but the best way to court is at close range. Propinquity is the strategy of a love match. A few days ago I gathered with representatives of many patriotic societies to life a prayer and lay the wreaths on the tomb of Andrew Jackson and his beloved Rachel there in the old-fashioned garden at the Hermitage - Andrew Jackson who said: 'The union must be preserved!' It is a vow a great soul like Jackson's might make today for the Church as well as for the nation.

'One flag for all, or far, or near,
One faith for all, whatever betide.'"

THE THEOLOGICAL SEMINARY
PRINCETON, NEW JERSEY

June 13, 1938

OFFICE OF THE VICE-PRESIDENT

Dr. Robert E. Speer
Rockledge
Lakeville, Connecticut

My dear Robert:

You will be greatly interested, I know, in
the enclosed copies of letters which have come
from Dunbar Ogden and Bob Fry.

With all good wishes,

Sincerely,

A handwritten signature in cursive script, appearing to read "Harry Brown".

HB:mr
enc.

copy

June 4, 1938

Dear Henry:--

Your letter has just been received, and I am glad to make the attempt to answer your inquiries. I will base my opinions, in addition to reports in the local Meridian papers and the CHRISTIAN OBSERVER, upon several hours of conversation with P. F. Henderson, of Aiken, elder--lawyer member of our sub-Committee on Church Cooperation and Union last year, who attended the Assembly, upon a letter from Dr. Dunbar Ogden, of New Orleans, a long letter from Dr. C. M. Boyd, Chairman of our above-mentioned Committee of last year, and a six-page, close-typed letter from Tom Glasgow, of Charlotte, who was spokesman for the opposition, and who wrote me in detail in answer to a letter in which I challenged him for his unfair attack upon Frank on the floor of the Assembly.

"What the Assembly action means"

It means nothing more than that an enlarged and Synod-appointed Committee on Cooperation and Union will take the place of the former Committee of nine, which was appointed by the Moderator last year. Each Synod will appoint one member at the fall meetings, then the Moderator of the Assembly will designate one of that number as Confenor of the Committee. They have exactly the same powers of exploration as the former Committee. So far as I have heard, not a voice was raised against the continuance of some such Committee, the only difference of opinion being as to the manner of its appointment. 115 voted for the continuance of the old committee--128 for the appointment of the new.

"What is likely to be the reaction throughout
our Church from the Assembly at Merician"

Decidedly adverse to the forces of reaction who employed such tactics at the Assembly. There has rarely been such an aggregation of bitter opponents of anything progressive as "happened" to be at this Assembly. Mr. Willis M. Everett was elected Moderator. You will recall that he was the layman who wrote an article against us in the Christian Observer last fall. By the strangest sort of "coincidence" the Committee on Foreign Relations was packed with every one of these men who were most opposed to Union and also the Federal Council of Churches. Dr. Albert Sydney Johnson, of Charlotte First, was Chairman, and his elder, Tom Glasgow, was the spokesman. The Committee grilled Boyd unmercifully, mostly about our Louisville and Chicago conferences and Frank's relationship to them. It seems clear that Boyd rather lost his head. At any rate, they decided to center their attack on Frank's DUAL SERVICE, as they called it, and they played this up before the Assembly as a terrible thing on his part, and one that justified the firing of the entire committee and appointing another. That they attempted nothing other than this indicates their own sense of the impossibility of eliminating consideration of union.

The reaction through the Church will probably be adverse to those of us who served in the Louisville and Chicago fellowship, but it will be more distinctly adverse to the reactionary group who made up the Standing Committee on Foreign Relations, because of their unfair tactics with regard to Frank.

"Exactly where the cause for Union stands in
the Southern Church after this Assembly"

It is Dr. Ogden's opinion that this Assembly was so overwhelmingly in favor of union on the basis of regional synods, that the Committee on Foreign Relations did not dare permit the question of Union itself to be debated on the floor of the Assembly, but shunted the whole matter off to the question of how the Committee should be appointed, and made Frank and our group the goat in order to divert attention from the main issue. I understand that the question of union was not debated at all.

There is no evidence that the cause of union has been set back in the slightest by the things that took place, but rather advanced. Of course much depends upon the personnel of the Committee to be appointed by the Synods, but it is my opinion that it will be a much stronger Committee in every way than the one which it displaces, and I will be willing to bet a Coca Cola that a very definite majority will favor union on the basis of Regional Synods.

So that seems to be the story. If you have further questions I will be glad to try to answer them.

Faternally,

BOB FRY

P. S. Even Tom Glasgow, in his letter to me, said that he would be glad to see a union on the basis of our proposal?

copy

June 1, 1938

Dear _____

The enclosed letter from Dr. Ogden gives in a very concise way the course of things at Meridian relative to our plans looking toward reunion.

Last evening Mr. and Mrs. P. F. Henderson of Aiken took dinner with us and spent the evening, and he gave me a full account of happenings at the Assembly, which he attended, but not as a commissioner. He agrees with Dr. Ogden in the estimate that this Assembly was strongly in favor of moving on toward Reunion on the basis of Regional Synods, but that the bitter, highly organized minority succeeded in beclouding the issue by these aspersions on Frank.

We all agree that the process of electing a Committee on Cooperation and Union by Synods will probably result in the selection of a much stronger Committee, so that the whole matter may not be set back more than six months.

Most fraternally yours,

BOB FRY

P. S. The faux pas by Boyd, to which Dr. Ogden refers, was his charge that the Standing Committee on Foreign Relations has been packed to bring in just the sort of report that they did--and of course this produced denials and an uproar. That Boyd was right in his charge was patent to all who knew the personnel of the Assembly, but of course he had no way or proving it.

copy

May 27, 193 8

Rev. Robert Excell Fry, D.D.
First Presbyterian Church
Augusta, Georgia

Dear Dr. Fry:

I have returned from the General Assembly and wish to say a word or two to you concerning the action relative to the Committee on Cooperation and Union.

In order to prevent a definite movement in the direction of union through regional Synods the Standing Committee (Dr. Albert Sydney Johnson, chairman, and Mr. Tom Glasgow, chief spokesman) proposed a change in the personnel of the Permanent Committee on Union. In order to give some apparent justification for this change Mr. Glasgow made a savage and insinuating attack upon Dr. Frank Caldwell, because of his being party to the informal conferences in which you are especially interested.

We pressed Mr. Glasgow so hard that his attack on Caldwell was proving a boomerang to him. Then Dr. Boyd made a splendid statement in regard to the informal conferences which absolutely vindicated Caldwell.

At this point, in my judgment, we had the other side completely whipped, but unfortunately Dr. Boyd before he sat down added a statement calling in question the manner in which the Assembly's committees had been appointed. This of course brought a most unfortunate reaction and Boyd had to make an explanatory statement to the moderator.

I firmly believe that the unfortunate sentences uttered by Dr. Boyd just before he sat down changed victory into defeat for us: even then the vote was very close (128 to 115).

Later the Assembly by a unanimous vote expressed the wish that the Synods in electing their members for the reorganized Permanent Committee include all the members of the dissolved committee. What a commentary is this upon the sincerity of those who charged Caldwell with unethical conduct?

However, if the Synods place upon the Permanent Committee strong forward looking men the cause of union will be advanced by this apparent defeat.

It is a notable fact that almost the entire outstanding leadership against union was present in this Assembly. Four of the Welle family were commissioners. Dr. Albert Sydney Johnson was chairman of the Standing Committee and Mr. Tom Glasgow was a member of that committee.

Over against this we had in the Assembly a large number of forceful young leaders who are definitely on the side of union.

Enclosed I am returning certain papers that you sent me.

With every good wish, your friend

DUNBAR H. OGDEN