

THE MICHIGAN CHRISTIAN ADVOCATE
Volume 52 - 1925

Record of Heresy "trial" of Lynn Harold Hough and the Editor based on the Scopes trial and theory of evolution.

July 30, 1925: Editorial "To Think Without Confusion, Clearly"

August ~~30~~²⁰, 1925 Sermon by Dr. Hough: "Charles Darwin, Evolution, and the Christian Religion"

September 3, 1925 Editorial: Well, Well! Report of charges of heresy brought against Dr. Hough and editor.

September 17, 1925 Editorial: Michigan Conference Reports: The Heresy Report. Charges against Rev. William Phelps, editor, not sustained.

September 24, 1925 Detroit Conference: Report of Committee of Investigation of heresy charges against Dr. Hough

September 24, 1925 Editorial: The Heresy Fiasco

Rachel M. Jones
Drew Archivist.
copied 1968.

*Aug 20 1925 "Charles Darwin, Evolution, and the Christian Religion"
preached by Dr. L. H. Hough*

Christian Advocate (New York) Oct 8, 1925

Dr. Hough Cleared

Drew University. Faculty Biography.
Hough. Lynn Harold.
Heresy Trial. 1925

Chicago. Ill. Post. Sept. 1, 1925 . Clipping, picture.
Detroit Free Press. Sept. 1, 1925. Article. Picture.
Detroit News. Sept. 2, 1925. Article. Sermon Text. Picture.
Detroit Free Press. Sept. 2, 1925. Article.
Christian Century. Sept. 10, 1925. "Dr. Hough Charged With Heresy."
Michigan Christian Advocate. Sept. 10, 1925. Clipping.
Norfolk (Va.) Virginian Pilot. Sept. 10, 1925. Clipping.
Montreal Canada Star. Sept. 10, 1925. Clipping.
Detroit Free Press. ~~New York Post~~ Sept. 15, 1925. Clipping.
New York Post. Sept. 15, 1925.
New York Post. Sept. 16, 1925. Clipping.
New York Herald Tribune. Sept. 16. 1925. Clipping.
Baltimore (Md.) Sun. Sept. 17, 1925. Clipping.
Baltimore (Md.) American. Sept. 17, 1925. Clipping.
Washington (D.C.) Herald. Sept. 18, 1925. Clipping.
Detroit News. Sept. 21, 1925. Clipping.
The Outlook. Sept. 23, 1925. "A Great Heresy Case."

THE NORTHWESTERN CHRISTIAN ADVOCATE

269 N W FERGUSON
REV L H HOUGH
649 CLADSTONE
DETROIT MICH
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VOL. LXXIII

CHICAGO, JANUARY 15, 1925

NUMBER 3



DR. MERTON S. RICE
Metropolitan Church, Detroit, Mich.



DR. LYNN HAROLD HOUGH
Central Church, Detroit, Mich.



BISHOP WILLIAM F. McDOWELL
Washington, D. C.



BISHOP FRANCIS J. McCONNELL
Pittsburgh, Pa.



BISHOP EDWIN HOLT HUGHES
Chicago



DR. ERNEST FREMONT TITTLE
Evanston, Ill.

Methodist Preachers Must Preach

THE fact that a Methodist preacher must really learn to preach or be accounted something less than successful in his vocation compels attention to the work of preaching as a major interest of every Methodist minister. This, of itself, does not explain why, in the recent poll of Protestant ministers in America conducted by *The Christian Century*, only six Methodist preachers out of the twenty-five were named as being among the country's pulpit princes. That is about the church's fair proportion. But five other men in the list of twenty-five, not now in Methodist pulpits, are Methodist born, and, in part at least, were Methodist trained.

By the courtesy of *The Christian Century* we present herewith the portraits of the six Methodist brethren who have been named by an undenominational vote as among the twenty-five outstanding preachers of the United States. Of course we could name six others who would be quite at home in that company!

More or Less Personal

BISHOP BAST

Inasmuch as statements have appeared in the public press of America concerning the arrest and imprisonment of Bishop Anton Bast of the Copenhagen Area, it is advisable that our people should have correct information regarding the matter. The facts in the case are substantially as follows:

Pastor Ingerslew and certain laymen of the Jerusalem Church, Copenhagen, preferred charges against Bishop Bast with the police authorities, accusing him with misappropriation of church funds. On the strength of these accusations Bishop Bast was placed under arrest, and all his books, papers, and documents, both in his office and home, were seized and confiscated by the police. Bishop Bast was imprisoned and denied the right to see or communicate with his family and friends except by letter. Even his own personal attorney was denied this privilege. An attorney appointed by the state was the only one permitted to confer with the bishop concerning the case. Bishop Nuelsen and Bishop Blake were finally accorded permission to interview their colleague but only on matters of area administration.

The chief specification in the charges made against the bishop by his accusers was the misapplication of the sum of \$15,000. It appears that in 1920 the Board of Foreign Missions had made an appropriation of this amount for the purpose of assisting in the liquidation of a loan held by one of the Copenhagen banks against the Jerusalem church. After the appropriation had been made, it seemed best to apply it to the Central Mission of Copenhagen, and this was done with the approval and authority of the Board of Foreign Missions. The transfer of the appropriation was perfectly regular and proper in every way. There were other specifications of minor importance, which we believe, after personal investigation, Bishop Bast will be able to answer to the satisfaction of everybody. We have every reason for confidence that our colleague will fully sustain his Christian honor when the opportunity is given him to reply to his accusers. Had the police taken adequate time to investigate the charges made by Bishop Bast's foes, they would probably not have proceeded in the case.

The attorney appointed by the state appealed to the courts demanding the release of Bishop Bast pending the completion of the investigation by the police department. After a full presentation of the accusation and the evidence by the prosecuting attorney, and the reply by the bishop's attorney, the court held that the arrest and imprisonment of Bishop Bast had been contrary to and in violation of the evidence in the case, and ordered the police authorities to give the bishop his freedom. This preliminary victory for Bishop Bast was received with practically unanimous approval by the press and people of Denmark.

The police will doubtless complete their investigation of the papers, documents, and books in their possession, and then take such action as their findings appear to warrant, either dismissing the case or, if the facts require, giving Bishop Bast an opportunity to make a public defense in the matter involved. In the meantime, we urge the church in America to continue to support Bishop Bast by their full confidence and Christian esteem.

(Signed) JOHN L. NUELSEN.
EDGAR BLAKE.

ROCK RIVER POSTGRADUATES

The Postgraduate Club of the Rock River Conference will hold its regular monthly meeting on Monday, January 19, 12:45 p. m., on the second floor of Central Y. M. C. A., 19 South La Salle Street. Luncheon (sixty-five cents per plate) reservations must be in the hands of the secretary, the Rev. C. A. Bloomquist, 1036 North Menard Avenue, phone Austin 2841, not later than January 17.

Dr. Albert W. Palmer, pastor of the First Congregational Church of Oak Park, will speak on "Japan." Dr. Palmer recently made a trip to Japan and is well qualified to speak on that subject.

BISHOP GEORGE H. BICKLEY

George Harvey Bickley was born in Philadelphia almost fifty-seven years ago, of a Methodist family which has given twelve ministers, itinerant and local, to the church. He was educated in the Philadelphia schools, Drew Theological Seminary and the University of Pennsylvania, where he took a special course in sociology. He entered the Philadelphia Conference in 1890 and gave thirty years to the pastorate and district administration. He was a member of the boards of home and foreign missions in which he took a keen and devoted interest. He was a delegate to the General Conferences of 1912, 1916 and 1920. At Des Moines, along with his cousin, Bishop Charles W. Burns, and fifteen others, he was elected a general superintendent. At that time he was a splendid specimen of physical manhood and had commended himself for his balance, administrative ability and religious earnestness. He was assigned to reside in Singapore and administer in Southeastern Asia. He took up the very difficult task loyally and hopefully. But the fatal disease developed, and only a shadow of the man elected in 1920 returned to the General Conference of 1924.

The Methodist Ministers' Meeting was entertained Monday, January 5, at the Lexington Hotel. Mrs. Mack, the manager, was introduced to each guest. Dr. Luther E. Lovejoy gave a gripping address on "Stewardship."

Miss Ruth Updegraff, daughter of Dr. Harlan Updegraff, president of Cornell College, goes to a position in the department of psychology at Vassar College for the second semester. She will have charge of the experimental work in the psychological laboratories. Miss Updegraff was graduated from Vassar two years ago, and last year served as assistant in the department there. Last summer she took special work at Cornell University, but decided to remain at her home in Mount Vernon the first semester of this year.

Glen F. Rouse, formerly of Washington, Ia., will receive his doctor of philosophy degree soon from the University of Wisconsin, where he has been doing graduate work in physics. Mr. Rouse was graduated from Cornell in 1920, with a major in physics. He has done some distinctive research work, and taught for a time in the university.

Five students from Cornell are now doing graduate work at Wisconsin. Lee Du Bridge of Sault Ste. Marie, Mich., a graduate of Cornell in '22, is also up for his doctor's degree. He has been the university fellow this year, and is a member of Sigma Xi, national honorary scientific fraternity. Maurice Hartung of Mount Vernon and Harold Wall of the class of '24 and Glen Giddings of Wesley are studying for advanced degrees.

Mrs. Samuel W. Heald of Mount Vernon, Ia., recently underwent an operation at the Iowa Methodist Hospital at Des Moines. She is convalescing nicely.

Miss Alice B. Brethorst, a native of Iowa and more recently of Seattle, Wash., missionary of the Woman's Foreign Missionary Society, has been named dean of women at West China Union University, Chengtu. She is a graduate of Simpson College and of the University of Washington, where she took a master's degree in education.

Bishop Hartzell has presented a well-selected Sunday School teacher's library of nearly three hundred volumes to the Pleasant Ridge Church in Cincinnati, O., where he worships when at home. On December 28, 1924, the school and congregation united in a dedicatory service, and the pastor, Mr. Moore, and Superintendent Brown thanked

the donor and discussed the value of the gift to the teachers. The bishop made the dedicatory prayer.

After three years of intense suffering, Lynn Lemon, oldest son of Dr. and Mrs. L. C. Lemon, Mount Vernon, Ia., was released on December 9, 1924. He was afflicted with arthritis deformans. He had been under treatment at Rochester, Minn., and was also in Phoenix, Ariz., for a time, but the best available medical skill had no effect. Lynn was forty years old. His wife is a daughter of the Rev. Nathan Enyeart, a former district superintendent in the Oklahoma Conference. They have four children, one boy and three girls. Mr. Lemon and his wife were both graduates of the Nebraska Wesleyan University. Funeral services were held in the church at Mount Vernon. Dr. Ellis presided. Dr. Keeler and the Rev. Frank Winslow of St. Luke's Hospital, Cedar Rapids, gave addresses, and Dr. Cole and Dr. Jayne assisted.

The Chicago Wesleyan Club, composed of Dakota Wesleyan alumni, Mitchell, S. D., held its annual banquet on January 10 in the Central Y. M. C. A. Sixty alumni were present. Among the speakers were the Rev. J. P. Jenkins, field agent of Garrett Biblical Institute, Evanston, Professor W. D. Schermerhorn, Garrett Biblical Institute, and President E. D. Kohlstedt of Dakota Wesleyan, who was the honor guest and gave a special address on "Constructive Leadership."

Bishop F. J. O'Connell has been giving a series of addresses at Asilomar, Cal., before the Western America Student Convention. Five hundred young men of the Pacific Coast, including those from colleges in British Columbia, were present.

Charles W. Burns, of San Francisco, is one of the athletic leaders at Wesleyan University, as well as editor-in-chief of the *Annual*. He is the son of Bishop Burns.

Dr. J. Stuart Holden, rector of St. Paul's Church, Portland Square, London, is coming to this country for a series of addresses mainly in the South. Dr. Holden is a frequent visitor and speaker at the Northfield Conferences.

American Methodists are looking forward with much interest to the coming of General Feng Yu-Hsiang, the well known "Christian general" of China. He is on an extensive tour which is to include Europe as well as America.

The Rev. F. P. Quick, who was with the Centenary organization in the Omaha Area, and who also served as office manager of the Epworth League Central office, is now in a prosperous and aggressive pastorate at Riverside, Sioux City, Ia.

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THE "BEST" PROTESTANT PREACHERS

THE SELECTION OF TWENTY-FIVE outstanding Protestant preachers out of the more than 200,000 in the country is a risky task, perhaps; but *The Christian Century* has attempted it with what the editors believe to be significant and instructive results. Certainly the results are interesting, and curious in a way, too; for fame, like politics, makes strange bedfellows, and we see rock-ribbed Fundamentalists in the same category with equally uncompromising Modernists, the quiet-spoken pleader linked with the oratorical evangelist. Age is no handicap, for the years of the twenty-five elect range from more than four-score to a bare forty. In the list are names familiar to all, churchgoer or not, while other names are less widely known.

The poll was undertaken by *The Christian Century*, we are told by its editors, in no spirit of idle curiosity or for purposes of mere publicity; but as a method of choosing twenty-five men to write a series of articles for the publication. Ballots were put into the hands of about 90,000 ministers; all denominations were included; no distinctions of a theological sort entered in. When the polls closed the number of ballots returned was 21,843. A total of 1,146 names were voted for. Each minister was entitled to vote for ten preachers. The relative standing of the respective members of the group of super-preachers in the final poll is not given.

No fictitious or invidious significance is desired by *The Christian Century* to attach to the list, and we are told that the twenty-five ministers themselves accept the tribute bestowed upon them by their fellows with becoming humility.

One of the number—Dr. Charles E. Jefferson—thinks that the vote is more interesting than significant. Writing editorially in *The Christian Work* (undenominational), he notes that the vote gives the views of only one-tenth of the Protestant ministers of the country, and that the outcome would probably have been different had the laity been permitted to express themselves. Of the 21,843 votes cast, we are told that 5,444 were of Methodists, 4,012 of Presbyterians, 2,884 of Congregationalists, 2,875 of Baptists, and 2,116 of Disciples. In other words, about 80 per cent. of all the ballots were cast by ministers of five denominations. Dr. Jefferson comments further:

"It is interesting to note that of the twenty-five, Congregationalists have seven. This is remarkable when one considers the smallness of that denomination. They have only 5,620 ministers in the whole country, whereas the Baptists have over 52,000, the Methodists over 48,000, and the Presbyterians over 14,000. Only 2,884 Congregationalists cast ballots, whereas the Methodists cast over 5,400 and the Presbyterians over 4,000. . . .

"One of the surprises of the list is that there is on it no representative of the Episcopal Church. There are in the United States 6,075 Episcopal ministers, whereas there are only 5,620 Congregational, and yet the Congregationalists have seven men on the roll of honor, whereas the Episcopalians have none. The fact is there is no outstanding preacher to-day in the Episcopal pulpit in the United States. That denomination stresses more than one important feature of organized Christianity, but the pulpit is not one of them."

The Protestant ministry of to-day may lack especially outstanding preachers as compared with the leaders in certain historic periods, thinks Dr. Charles Franklin Thwing, President Emeritus of Western Reserve University; but he ventures the assertion that the whole body of ministers was never more broadly educated or effectively trained, never more intellectually alert, never more thoroughly devoted to their duties than at this day. Writing in *The American Reviews of Reviews*, from which we take the table of information printed on the following page, Dr. Thwing goes on:

"The emotional revivals of the nineteenth century have passed away. But the religious stagnations of the eighteenth have not returned. Rather, there prevails a firm and quiet confidence in the fundamental verities of the faith, and in their

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worth as progressive forces for man's advancement. Tolerance (despite certain evidences to the contrary, of the moment) prevails for all brethren of every ecclesiastical order. The sense of the federation of different churches moves on as a mighty and increasing force. The belief in the essential integrity of the sacred books, notwithstanding certain doubts regarding secondary elements, strengthens. The desire to serve men of all colors and creeds becomes more regnant. The ministry of the Protestant church is, to-day, in the whole body of its preachers, as well as in the great-voiced evangelists, giving its best—and never better—service to America, and, as opportunity opens, to the world."

FACTS ABOUT THE TWENTY-FIVE PULPIT LEADERS CHOSEN BY VOTE

Name	Location	Denomination	Age	Ordained Age or First Pastorate	College	Theological Seminary	Books Published
Charles R. Brown	New Haven, Conn.	Congregational	63	34 (P)	Univ. of Iowa	Boston Univ.	12
S. Parkes Cadman	Brooklyn, N. Y.	Congregational	60	31 (P)	London Univ.		6
Henry Sloane Coffin	New York	Presbyterian	48	23 (O)	Yale	Union	9
Russell H. Conwell	Philadelphia, Pa.	Baptist	82	36 (O)	Wilbraham Academy		23
Harry Emerson Fosdick	New York	Baptist	47	25 (O)	Colgate	Union	10
Charles W. Gilkey	Chicago, Ill.	Baptist	43	28 (O)	Harvard	Union	11
George A. Gordon	Boston, Mass.	Congregational	72	24 (O)	Harvard	Bangor	11
Newell Dwight Hillis	Brooklyn, N. Y.	Congregational	67	29 (O)	Lake Forest Univ.	McCormick	26
Lynn Harold Hough	Detroit, Mich.	Meth. Epis.	48	21 (P)	Scio (Ohio)	Drew	20
Edwin H. Hughes	Chicago, Ill.	Meth. Epis.	59	26 (O)	Ohio Wesleyan	Boston Univ.	4
Charles E. Jefferson	New York	Congregational	65	27 (O)	Ohio Wesleyan	Boston Univ.	27
Mark A. Matthews	Seattle, Wash.	Presbyterian	58	20 (O)	Academic education at Calhoun, Ga.		
Francis J. McConnell	Pittsburgh, Pa.	Meth. Epis.	54	23 (P)	Ohio Wesleyan	Boston Univ.	9
William F. McDowell	Washington, D. C.	Meth. Epis.	67	24 (O)	Ohio Wesleyan	Boston Univ.	3
William P. Merrill	New York	Presbyterian	58	23 (O)	Rutgers	Union	6
G. Campbell Morgan	New York	Congregational	62	26 (O)	Douglas School, England		15
Joseph Fort Newton	New York	Universalist	49	17 (O)	Student Hardly Inst.	Southern Baptist	16
Merton S. Rice	Detroit, Mich.	Meth. Epis.	53	22 (O)	Baker Univ.		2
Frederick F. Shannon	Chicago, Ill.	Independent	48	22 (O)	Harvard		11
Robert E. Speer	New York	Presbyterian	58	24 (Sec)	Princeton	Princeton	23
John Timothy Stone	Chicago, Ill.	Presbyterian	57	26 (O)	Amherst	Auburn	6
William A. Sunday	Winona Lake, Ind.	Presbyterian	62	40 (O)	Student Northwestern		
Ernest F. Tittle	Evanston, Ill.	Meth. Epis.	40	25 (O)	Ohio Wesleyan	Drew	1
George W. Truett	Dallas, Texas	Baptist	58	23 (O)	Baylor Univ.		
James I. Vance	Nashville, Tenn.	Presbyterian	63	24 (O)	King (Tenn.)	Union	15

Hughes, McConnell, and McDowell are Bishops of the Methodist Episcopal Church. Speer is secretary of the Presbyterian Board of Foreign Missions. Brown is dean of the Yale School of Religion. Sunday is an evangelist, former Y. M. C. A. secretary and professional ball player. Conwell, Matthews, and Rice studied law. Hough, Hughes, McConnell, Conwell and McDowell have been university presidents. Cadman, Gordon, and Morgan were born in the British Isles; all the others are of American birth. Campbell Morgan is serving as special preacher at the Fifth Avenue Presbyterian Church of New York.

lessness of life and permitted, if they did not hasten, the quick coming of death is certain—but no general rule for such conduct might well be formulated. And that action comparable with that of the woman just freed by the Paris court has been taken before by individuals for the sake of loved ones is unquestioned—yet the State would not do well if such actions were permitted, when known, to go by default without at least some formal hearing in the matter. Human life, when all its possible joys have fled, is an extremely valueless thing to its possessor; yet it is so priceless a thing if there be but a spark

of hope in it that its taking must be considered something of tremendous importance."

RELIGION-AND-
 DR. FOSDICK'S HAI
 PRESBYTERIAN PICTURE
 the pulpit

WHAT IS THE MOST WORTH-WHILE

Loyalty, Courage, Love Are Listed by Leaders

Charles Evans Hughes R

Find Something Bigger Than Yourself to Live For, Advises Dr. Hough; Self-Realization, Says Rabbi Franklin.

WHAT is worth while? Easter music soon will peal out the Lenten season. Noonday services will be only a thing of memory; Lenten sermons over the radio no more.

But that question which this season of thoughtfulness for men raises is apt to stick in the mind.

What is worth while? Of all life's gifts and hard-earned rewards, which things are best? What is worth sighing for, reaching for, achieving? Thinking men ask this question in season and out. Benjamin Franklin asked it, and his answers have become part of the world's code. Henry Ward Beecher put it to himself, and his neighbors and men still repeat his answers. The decades have rolled by, but men still seek the answer to this riddle of human life. This was the keynote of President Coolidge's inauguration speech as millions listened in over the radio a month ago.

Fortune, good standing among men, love, thrift, patience, silence, courage, beauty, self-expression, health, happiness, justice, character, loyalty, education and a hundred other bargains—you'll find them all mixed up on the counter of life. You can't tell the goods by the wrapping. Some are tied with gold string. Others appear in brown paper. Which is worth taking home? What will wear well? What isn't worth the powder it would take to blow it up? If you had your choice, what would you choose?

BIGGER THAN YOU.

Dr. Lynn Harold Hough, internationally famous preacher and pastor of the Central Methodist Church, when asked what seemed to him the most worth-while thing in life replied: "To find something bigger than yourself to live for."

"When a man no longer thinks only of himself and his personal advantage," he said, "but finds an object of devotion and loyalty bigger than himself, then he has attained life's greatest good."

"This is not a static ideal, but one constantly expanding."

"For the man who has considered only himself, it is a big step ahead to devote himself to his family. He has found something bigger than himself to live for. But he must not remain at this stage of development. The ideal that was laudable yesterday because it had not yet been achieved, becomes a detriment today unless the range and circumference of loyalty keeps widening."

"Devotion to one's family, community spirit, effective interest in one's group or section, national patriotism—each one of these marks an advance in spiritual growth. But any one of these loyalties by itself, can become an evil, for example the spirit of 'My country, right or wrong,' unless one's vision and sense of duty constantly broadens until a consciousness of all humanity is attained."

"A man with this inclusive scope of interest can feel himself buttressed and sustained by the Spirit-

What's Most Worth While?

LOYALTY, faith, health, knowledge and character is the answer of Charles Evans Hughes.

SELF-REALIZATION, with the implication of service, says Rabbi Leo M. Franklin.

DEVOTION AND LOYALTY to something bigger than one's self, says Dr. Lynn Harold Hough.

COURAGE to meet every situation, says Sir James M. Barrie.

LOVE is the greatest boon to mankind, says Dr. Charles W. Eliot, president emeritus of Harvard.

COMMON SENSE is our country's greatest asset, says President Calvin Coolidge.

PRAYER is the most wonderful gift of life, said Cardinal Gibbons.

LOYALTY to your friends, says "Charlie" Schwab, the steel king.

THRIFT will bring you the most out of life, declares John D. Rockefeller.

FAITH, hope and charity, but the greatest of these is charity, said the Apostle Paul.

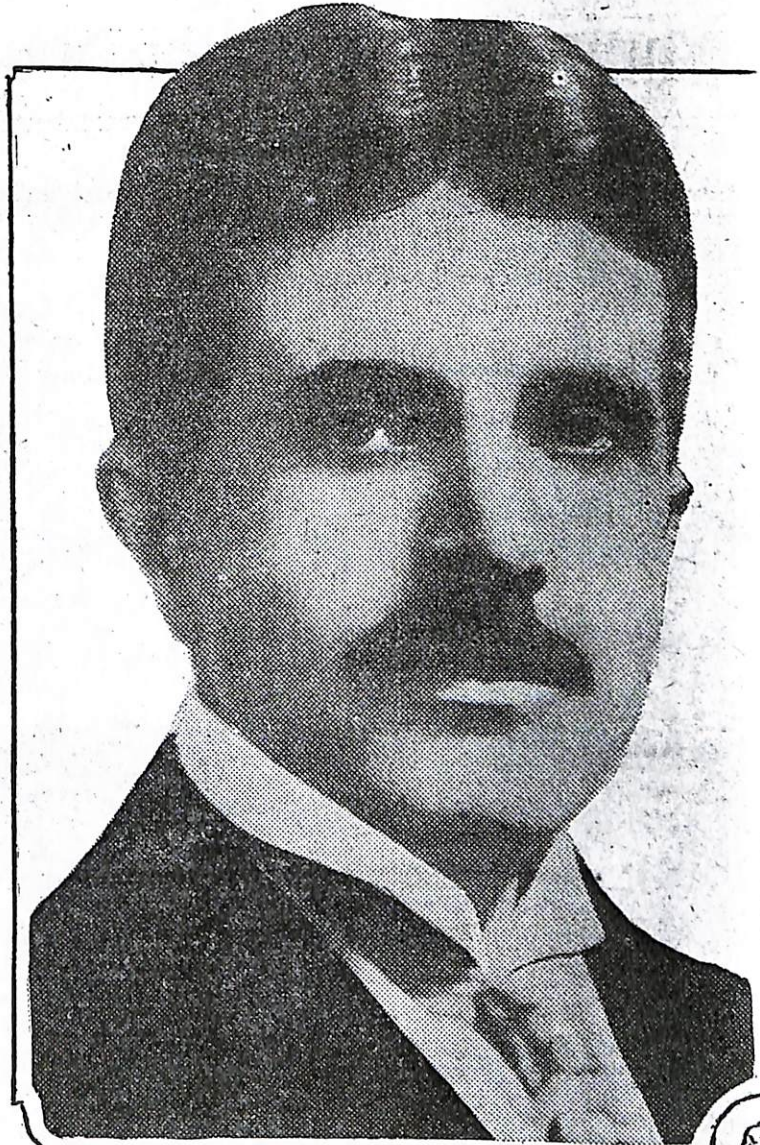
SELF-SACRIFICE—to die for your fellow-men—was the example of Jesus Christ, whose death and resurrection are commemorated this Holy Week.

and standards foreign to their own nature—thus making themselves both unhappy and futile. At the same time they deprive the world of a contribution that they alone could make."

TRUE TO SELF.

Dr. Franklin inclines to the view that if a man is true to himself, he can not be false to other men. Especially in this standardized, copy-cat age, he thinks we need more individuality. He does not believe that anarchy or clash would result from carrying out this philosophy. At the worst, he stated, the conflict would not equal the artificial topsy-turviness that now prevails.

To be happy, at peace with yourself, conscious that you are getting the worth-while in life, he counseled, be yourself; develop the talent, the flair, the particular ability and nature, that you were endowed



ABOVE: The Rev. Lynn Harold Hough, left, and Rabbi Leo M. Franklin, who give their ideas of what is the most worth-while thing in life.

seem to mock the warnings of elders. I mean rather the sustained and protected strength which is based on the conservation of physical energy without the fascination of the pursuit of knowledge! Everything interesting from the tiniest insect to the loftiest mountain. Every-

THE THING OF ALL LIFE'S GIFTS?

an Interesting Question Pertinent to Spirit of Holy Week



FEW MAD DOG SCARES
CAUSED BY MAD DOG

back of the unity
both within and

with back of the universe and thus find, both within and without, that something bigger than himself. He is rowing with the current of the universe, co-operating with its spiritual forces and purposes. His own life becomes meaningful, purposeful and satisfying."

SELF-REALIZATION.

Rabbi Leo M. Franklin, of Temple Beth El, answered: "Self-realization with the implication of service is the most worth-while thing in life."

"To realize all man's latent possibilities, mental and spiritual, to live his own life in his own way, to develop his special talent and nature as best he can, that is the supreme aim that yields life's greatest satisfaction," he replied.

"When a man does the thing he is fitted to do, he accomplishes what, in the universal scheme, he was meant to do. Too many persons are trying to copy others, trying to mold their lives to conform to aims

with. Make yourself what you were intended to be and do a good job of it. And don't try to regulate others; your own problem is enough to keep you busy."

HUGHES' SELECTION.

Charles Evans Hughes, private citizen now, but until a short time ago Secretary of State, has picked loyalty, faith, health, knowledge and character.

"We are all seeking to make the most of the great adventure we call life," was the way Mr. Hughes led up to the subject of ideals. "Today we have life more abundantly than ever before, better nourished, more completely safeguarded, enriched beyond the imagination of past generations."

"What is most worth while?"

"Health is, for one thing. I do not mean simply the abounding vigor of youth, with its abundance of fresh air and exercise which

resources and gives promise of life well lived. In our onward journey the ranks are rapidly thinned by the passing out of those who had their brief day and were soon done. When their notes matured they were unable to meet them. Nothing is sadder than these physical bankruptcies which deprive men and women of opportunities when with the capital of experience well invested they should have the most ample returns. Self-restraint is in the interest of the social order because it is essential to the perfection of the individual life."

KNOWLEDGE WORTH WHILE.

"Knowledge is worth while. The world is more interested than ever before. The history of the past is at our command with an extraordinary fullness. The conditions of life in all countries and among all peoples are graphically before us. Art and literature make the most generous provisions. How foolish it is to go through the great adventure

activity repays intensive study. To have life more abundantly, look not too far abroad, but search at home. Every walk of life can be made interesting if it is considered intelligently. Study your job; study the activity of which it is a part. Know all about it that can be known. Knowledge and contemplation can lift us above the drudgery of daily work."

Loyalty is worth while, in the mind of Mr. Hughes.

"Some day," he continued, "you will value most the friendships that have lasted, the ties that are never loosed. You can not have these if you are without loyalty. The home is the center of loyalties, to parents, to wife, to children. How impoverished is the life of those who have destroyed in themselves the capacity for permanent devotion and have thus made it impossible to win the trust of others."

"Character is worth while. Not an assumption of superiority, not narrowness of vision, not fixity of habit, but dependableness, self-respect and sense of honor."

FAITH NEEDED.

"Faith is worth while," he went on. "We need its support as we face the disorders of life, the mysteries of the universe. Faith in man—not as the victim of chance,

but as a purposeful, spiritual being, subjugating nature, mastering his fate. Faith in the Power, not ourselves, that makes for righteousness. Faith in God—a faith which enables us to walk in confidence when our eyes are not keen enough to see, to hold fast to conviction of order and purpose in a world which we can not as yet understand, which gives us consolation when every earthly support and comfort fail. The life of faith gives strength for every contest, hope in every emergency; it girds us for life and it makes it easy to approach the end of the journey. The blind trust of the ignorant, revealing the instinctive longings of the human spirit is not to be despised, but how much more worthy is the calm, unshaken faith of the intelligent who see so much that the unseen is still more vividly appreciated."

"Faith without credulity; conviction without bigotry; charity without condescension; courage without pugnacity; self-respect without vanity; humility without obsequiousness; love of humanity without sentimentality, and meekness without power. That is the ideal."

LOYALTY, SAYS SCHWAB.

Loyalty is that quality which is perhaps mentioned more often than any other by men who have gained high places. To loyalty Charles M. Schwab, the great steel king, attributes no small measure of his success.

Integrity, concentration, good humor and the making of friends were other things mentioned by Mr. Schwab as requisites for the young man who would lead a successful life. And the great steel king, whom most people connect with smokestacks, mentioned beauty—an appreciation of the great beauty in the world as a help to any man in his career.

Courage—Sir J. M. Barrie called it the greatest thing in the world. Stupidity and jealousy he calls the two black spots in human nature, which, more than love of money, are at the root of evil.

America's beloved old Cardinal Gibbons named prayer the most wonderful gift of life. Prayer, he said, rendered us co-operators with the Creator in the moral government of the world.

LOVE GREATEST BOON.

Dr. Charles W. Eliot, president emeritus of Harvard, who might be forgiven for favoring knowledge, believes love is the greatest boon. He calls marriage the most important event that can befall mortals

GRECIAN ACTORS PLAYING WAY AROUND WORLD REACH DETROIT

By BERNARD E. MEYERS.

FROM Greece, the birthplace of many of the world's greatest dramatists, has come to Detroit this month the Vrysoula Pantoupoulou Athens Dramatic Co. So far as known, the troupe is the first of its kind from the Attic stage to attempt a trip around the world. Without backing or resources of any kind, other than the support of fellow-countrymen in the countries where they have presented their plays, the dozen members of the company have sojourned across land and sea, in the past three years, from Europe to Africa to Australia and thence to America. Following a run of six months in San Francisco and four months in Chicago, the company came to Detroit, where it is playing twice a week in the Elks' Temple.

The little band which has stuck together through storm and stress of temperamental differences and financial difficulties boasts as its prima donna, Vrysoula-Pantoupoulou—from whom the company gets its name—the daughter of the best known comedian of the Greek stage today, according to Christ Tavoularis, her husband and the business manager of the troupe. Mr. Tavoularis is an actor as well as financial agent. Mrs. Tavoularis retains her maiden name for business reasons just the same as Ethel Barrymore and Constance Talmadge and Mary Pickford retain theirs.

VETERAN TRAGEDIAN.

The tragedian is Theodore Pofantis, a 64-year-old veteran of the Attic stage, whose wife is also a member of the company. Their daughter, Dana, 8 years old, was the youngest member of the troupe until Baby George Kouroukles was born in San Francisco nine months ago. His father and mother are members of the troupe. The comedian of the company is John Johnides. Another member of the company is Demetrios Mitsoras, baritone and erstwhile moving picture actor, who joined the troupe in San Francisco, having been attracted to them from Los Angeles, where he played minor parts in the movies.

The company's repertoire includes, in addition to Greek Reviews corresponding to our Follies, and light operas, the greatest and most tragic of the plays of Sophocles, "Oedipus Rex." Following the presentation of this drama in Sydney

Australia, Mr. Pofantis, who plays the part of the unhappy Oedipus Tyrannus, recalls that the press for days was filled with discussions of it.

The university auditorium was given the troupe especially for the occasion, according to Pofantis, and the students wildly acclaimed the work of the actors.

APPEAL FOR MONEY.

City auditoriums were frequently turned over to the players, free of charge, in Egypt, Abyssinia, Asia Minor, Portuguese East Africa, Rhodesia, the Union of South Africa and Australia. When funds were lacking to continue the journey, the troupe stayed where it was until the money could be raised. In Cape Town, South Africa, the audience at the final play was appealed to to subscribe 150 pounds for the trip to Australia. It responded with 180 pounds over the mark.

In Australia, it seemed impossible to raise enough money for the 22-day trip across the Pacific to San Francisco. Finally, one ticket was purchased for Mr. Pofantis, who came alone to America and here explained the company's plans to Greeks, who immediately raised the requisite funds and wired them to Sydney.

Time was, Mr. Pofantis recalled, when the Attic stage was the most renowned in the world. In Athens the theater was invented and perfected in the Fourth and Fifth Centuries before Christ; the great masters, Aeschylus, Sophocles and Euripides were educated and formed their style.

Their great dramas were known to every student of ancient culture.

"Prometheus Bound," "Agamemnon," "The Persians," "Antigone," "Oedipus Rex," "Medea," "Alcestis."

OFFERINGS TO GODS.

In the days of the great Greek masters, the compositions were never exhibited, as with us, merely for their own sake, for the honor and profit they would bring, but as votive offerings to the gods. The only reward was a prize of no intrinsic value, but to the winner more precious than gems or gold. The feasts of Bacchus were the regular occasions for competitions and the presentation of prize-winning plays. As many as 30,000 persons gathered to witness these plays which were presented in the open air. A play rarely was given on more than one occasion. It was not a daily affair as is the custom with theater performances now.

Though the little troupe of international travelers would not bring back those days if they could, since they also prefer the comforts and advantages of civilization which the financial success of their dramatic art would bring, the members of the company are in hopes that their efforts will rekindle in their countrymen pride in their native land and stimulate them to emulate the achievements of their ancestors in the art, science and literature of the world.

"Many people today," said Mr. Pofantis in Greek, which was translated for his interviewer—all of the plays are presented in the modern Greek language—"are falling into the error of making money that they may enjoy a so-called 'good time,' wine, women and song, instead of using it to purchase leisure with which to improve their minds and enjoy the really worth while things of life."

Some Grasshoppers!

ONE of the Australian school boys who visited London recently told the following story. An American visitor was being shown about the bush, when a herd of bullocks made its appearance.

"What are those?" inquired the American.

"Bullocks, of course," came the reply.

"In America they are three times as big," was the comment.

A mob (an Australian does not say flock) of sheep followed, and again the visitor asked what they were.

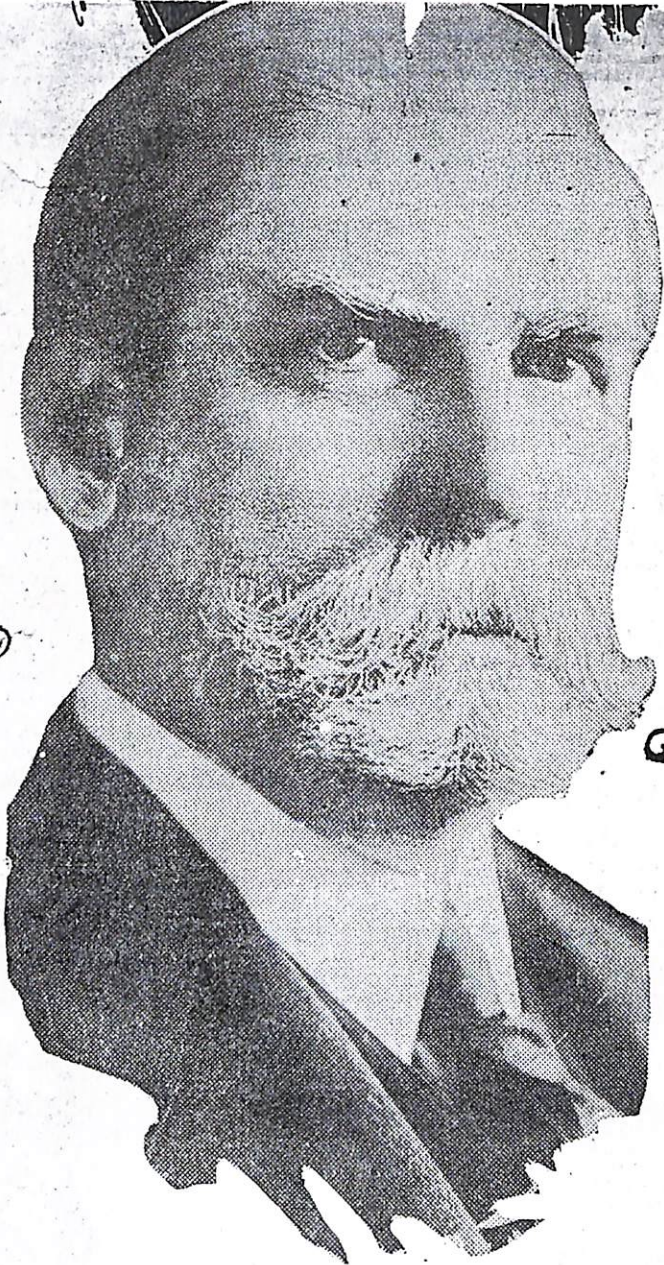
"Sheep of course," answered the Australian.

"Guessed they were rabbits," quoth the American.

At last three kangaroos hopped along.

"What are those?" from the American.

"Grasshoppers, of course. Can you beat that?"



NO American of this generation has given more generously of himself and his talents to the public than Charles Evans Hughes, and no other has preserved the warm humanity of heart to a greater degree—reports to the contrary notwithstanding—than has the former Secretary of State, whose loyalty and character have never been questioned.

nd likes to remember how he "fell love." But he dislikes that phrase, "falling in love." It is always a rising and not a fall. Enthusiasm and tolerance. These are worth while in the mind of Douglas Fairbanks. Enthusiasm is that virtue which can kindle a man's spirit to the stars. Tolerance that boon which makes it possible to realize that the chief difference between you and your neighbors is that you make different kinds of mistakes. Of all the virtues spread out on the counter, President Coolidge makes common sense. One of his famous sayings reads: "We are likely to hear a great deal about liberal thought and progressive action. It is well for the country to have liberality in thought and progress in action, but its greatest asset is common sense."

TRIFLE, SAYS JOHN D.

The outstanding characteristic of the life of John D. Rockefeller is self-restraint. Benjamin Franklin passed on this virtue to his fellows. To him he added temperance, silence,

order, resolution, industry, sincerity, justice, moderation, cleanliness, tranquillity, chastity and humility.

It was Henry Ward Beecher who said:

"Happiness is not the end of life; character is."

Nearly 1,900 years ago Christ asked the question, "What is worth while?" His answer came back in the Sermon on the Mount. The poor, the meek, those who hunger and thirst for righteousness, the pure of heart, the peacemakers—these he called blessed.

But the great tragic end of Christ's life on earth gave still another answer to that which He believed worth while. Its theme will be preached the universe over this week. On Good Friday the millions of the world will bow their heads in sorrow with a grief that is personal—in the name of this.

Christ believed it worth while to die for men.

Self-sacrifice. Immolation. Of all the greatness of soul to which it is given to men to rise, this virtue will continue to the end of time to stir men most profoundly.

Old Man Negley Says Foaming Mouth a Sign Pet Is Rabid.

By **ALBERT P. TERHUNE.**

VINE STREET, and indeed all of the pretty suburban city whose prettiest street it was, shivered in the grip of one of those periodical mad dog scares which are epidemic, soon or late, in every town or village or metropolis. The whole town had become hysterical—just as a thousand other towns have done, soon or late.

Old Man Negley was called into an informal meeting of several Vine Street dog owners one morning. There, Col. Prowse asked him:

"Negley, will you tell us, please, just how much this scare amounts to? If our pets are likely to go mad, and bite other dogs and make those other dogs mad and then bite people—"

"They arn't," drily interposed the old man.

IT'S AN OLD STORY.

"Why, man, dogs have been kept as pets for perhaps a million years. As far back as ancient Greece, so a professor told me, folks have been talking about rabies. Well if it was true that mad dogs go around looking for other dogs to bite and then the bitten dogs do the same, and so on—well, wouldn't the whole race of dogs have been wiped out, thousands of years ago? So would the human race, too.

"I'm not fool enough to say there is no such disease as rabies. For there is. And folks and dogs that are bitten by a rabid dog would do well to take the Pasteur treatment or some other good treatment to be on the safe side. So much for that.

"But, among all the hundreds and thousands of sick dogs I've examined in the past 50 years, I have come across just two cases that proved to be genuine rabies. And one of those was 'dumb' rabies.

"I've come across more than 500 cases of so-called 'mad dogs.' A dog gets a fit or a convulsion, we'll say. He foams at the mouth. Foaming at the mouth is one of the easiest things a dog does. He howls and thrashes about, snapping at everything around him, in his pain. Folks holler: 'Mad dog.' Then they shoot every other dog that happened to run up to see what ailed the first dog, and that got bit by him. And another mad dog scare is started. Such dogs are no more rabid than you are.

A REAL CASE.

"A really mad dog—a dog with rabies—is a mighty sick dog. He isn't looking around for someone to bite. All he wants is to get away somewhere by himself. Down the road he slinks, looking for some such quiet place to suffer in, all alone. He is weak and he generally swings his head from side to side and runs with a lurching gait. (So do some sick dogs that aren't rabid, for that matter.) His mouth is slimed.

"Now that mad dog is not going 18 inches out of his drunken way to attack anybody. For one thing, he's half-blind. For another, he's half-drugged with his own poison. If something gets right in his way, he is liable to snap at it by instinct; without even stopping to notice what he's bitten. "He is as

Steel Teeth Made Now; Enamel Disguises Them

ESSEN, Germany, April 4.—Teeth made of enameled steel have been added to the list of products made at the Krupp works here. The metal is from the same mixture formerly used in making German cannon.

likely to bite a stone post as man's leg.

"But he doesn't move fast. Any human can have time to get out of his way. If a dog goes out of his way to bite you, you can safely bet that he hasn't got rabies and that bite is no more dangerous than the same would be if it was caused by steel instead of teeth."

(Copyright, 1925.)

How Fast We Die THE DEAD LINE

Crisis of Life Around Age 40—Most People Are Dead at 60—Sane Health Rules to Be Observed.

The population of the world is about 1,660,300,000.

The average age of man is about 33 years.

About 57,374,753 die annually.

About 5,310 die hourly.

About 90 die every minute.

About three die every two seconds.

Sixty persons have died while you have been reading the above.

Death at 33 (before our prime) seems to be a very short life.

From 20 to 35 is regarded as the sweet summer of life. Adventures, loves and romances are usually linked with those years, after which comes the problem of how to fight off early old age, premature senility and the distressing, despondent ills that usually come to us in the winter of our lives.

In the famous Balkans, or that part of Europe known as the Near Orient, live a hardy, rugged people. Their fellowship with nature has given them priceless secrets in botany, plant life and agriculture. Two-thirds of that rarest and most precious of perfumes (attar of roses) comes from Bulgaria.

The Bulgarians gave the idea of fermented milk to the world, and it is generally known that in Bulgaria, in a population of 1,000,000 people, 1,600 live to be 100 years or over, while here in the United States it is regarded as a rare news item when any one reaches the century mark.

Their one great family remedy upon which they rely and which for centuries has been handed down from one generation to another is the famous preparation called Bulgarian Herb Tea, composed of roots, barks, leaves, berries, herbs and flowers.

The Bulgarians claim that a teaspoonful of these herbs brewed in a cupful of hot water and taken at bedtime aids nature to eliminate the fatal toxic poisons which are generally responsible for early old age and most of the ills we suffer.

For centuries the Bulgarians have used this famous herb formula for nearly every human ill. These herbs contain the all-powerful life-giving organic iron, salts and vegetable stimulants so necessary for rugged, vigorous health.

Bulgarian Herb Tea or Bulgarian Herb Tablets can be had from any druggist. It is purely vegetable and safe for anyone to use—and as a remedy to sweeten your stomach, relieve constipation, rheumatism, liver and kidney ailments and to enrich the blood, Bulgarian Herb Tea or Tablets cannot be excelled.

No matter what ails you—it may be just what you need to bring back once more the cheer and sunshine of good health into your life. Just try it. Invest 35c or 75c for your health's sake. See your druggist—he will be glad to recommend Bulgarian Herb Tea or Bulgarian Herb Tablets.

MARVEL PRODUCTS CO.

Pittsburgh, Pa.

Shining Stars of Expectation

By Lynn Harold Hough

"We saw his star in the East."—Matthew 2:2.

SOME MEN never see stars. They are not watching the sky with wistful eager eyes waiting for signs of a braver, better future. They never take long journeys in the name of moral expectation and spiritual hope. They have no imperishable dreams in their hearts which find an answering echo in the night sky. They miss a great deal. The great opportunities unseen pass them by. Only men with stars in their hearts can see the planets of promise flashing in the firmament above. The wise men who traveled from afar to find the infant Jesus are the perpetual symbol of that spirit of moral and spiritual adventure which believes in the future and finds in the very flaming orbs which glow in the night sky the promise of better things to come. They are always finding shining stars of expectation where other men with eyes cast down see only the dull, brown earth beneath their feet. These are the men who lead us forward. For when expectation dies progress is unknown, and when hope has entered the tomb creative and noble activity soon follow.

The great periods of the world's life have been those when the sky was full of expectant stars. The heavy and unproductive periods have been those when nobody looked up. There is no more fundamental matter than that of finding the stars of hope. A man must not only hitch his wagon to a star. He must hitch his mind to a star. He must hitch his heart to a star. He must hitch his will to a star. He must always be following the guidance of the heavenly light. He must be seeking some Bethlehem where a divine ideal enters human life. Ability without creative inspiration is impotent. Nothing else can take the place of shining stars of expectation. These fiery lights of promise shining in the darkest night of doubt in the firmament of the human heart are witnesses of the imperishable hope which carries humanity forward.

Let us think together of some of these stars which we must find and follow in our own day.

I.

There is a shining star of expectation in respect of the physical life of man. The body is our constant companion and men have had various attitudes toward it. Many aspiring spirits have sought to conquer it. They have set all the militant energies of their personality in battle array against its assertion of supremacy. Many men have surrendered to it. They have allowed the body to sit on the throne. They have allowed the spirit to abdicate. Some men have tried to ignore it. By ignoring they have sought to transcend it. But neither the ascetic nor the voluptuary nor the puritan has found a satisfactory life. And neither has found a truly Christian attitude. There is a fourth possibility. And here lies the hope of a nobler life for the race. The body is to be made the vehicle of moral and spiritual meanings. The physical is to be made the instrument of the unseen and the Eternal.

It is at this point that we come upon the strength of the

sacramental view of life and of sacramental churches. And without surrendering to magical views of the relation between the material and the spiritual we may come to see that the very genius of the physical, the climax of its development, is only understood when it becomes the visible expression of invisible values. The physical life of man is to be suffused with a quality which only comes when it is dominated by great ideals and great and commanding and noble sanctions. The man who thinks of his body as a foe to be conquered has a subtly wrong attitude. It is not a foe to be conquered. It is a friend to be welcomed to the activities of the great moral and spiritual tasks of life. It was made to be an instrument by which the invisible splendors of the spiritual world should become visible. What we call physical vice has an intellectual root. The mind sins and compels the body to follow. The body of a drunkard is his victim and not his tyrannical master. You always do a thing with your mind before you do it with your hand. So what we call the surrender to the body is really the surrender to a bad mind. The attempt to ignore the body is an aspect of the folly of leaving great energies unutilized. And these energies wholesome and noble in themselves are waiting to become the vehicle of the great eternal realities.

Robert Browning put the matter with pardonable exaggeration when he declared that the soul does not help the body more than the body helps the soul. The gospel of the physical life as the ally of the spiritual vitalities will change the world for multitudes of young people, who, flooded with knowledge of physical processes, have come to think of the body as the foe of the invisible splendors of the life of the spirit. We do not go through life chained to a foe. We go through life with a supreme opportunity of guiding the physical to its true and normal goal in the service of the spiritual. There is a shining star of expectation here for every youth. And when you come to think of it the historic belief in the incarnation involves all this. Jesus could not have bound his spotless personality in a human body if the body were not the friend of the spiritual life. The Star of Bethlehem is a star of hope for the noble interpretation of the physical life.

II.

There is a star of expectation in respect of the mental life of the race. The life of the mind has several characteristic tragedies. One is the prostitution of the mind so that all its powers are used in a deft and adroit attempt to make the worse appear the better reason. Sophistry did not come to an end with the fall of ancient Athens. Another is getting lost in thought so that at last caught in the coils of its own processes our sense of reality is crowded and we become incapable of finding truth. The scholastic did not pass from the earth with the end of the Middle Ages. Even so noble a movement as modern science has proved capable of producing its own scholasticism. The recall to reality has always produced a new life for the mind. And in our days with a vaster array of technical knowledge

makes infamy attractive. Chapman is called 'arch criminal' and described as of superior intellect, magnificent courage, marvelous ability and a true genius in evading the consequence of evil toward his fellow man. F. P. A. in his 'Conning Tower' [a feature in the New York World] described a court scene as depicted in the press accounts and declared: 'Anybody who doesn't envy Chapman the feeling that must have been his at that moment isn't human.' And that's the fact."

Not long ago another trade journal, Printer's Ink, tucked away in one column this item: "A threat or attack against the President is never mentioned by the local papers or handled by any of the news agencies." This unwritten law of Washington journalism deserves pondering. Undoubtedly, the extraordinary position occupied by the President deserves this extraordinary procedure. But why have the newspapers admitted their lack of justification for printing what would be, in the nature of the case, as sensational a piece of crime news as the day could lay on an editor's desk? Solely because of the effect of such printing in stimulating other attacks of a similar nature.

We do not, we repeat, believe that the newspapers can render their proper public service by ignoring the presence of lawlessness in the community. We do not believe that the course which they have voluntarily adopted to guard the President is the course that they should adopt to guard the community as a whole. But we do believe that this tendency to make a hero of the criminal, to pander to the prurient and the love of scandal as it exists in every community, is vicious. As we have said before, it propagates evil. It places the newspaper proprietor, as such, in a position where the vast power of his institution is being used to undermine public decency and morality. Such a position he would not think of occupying for an instant as an individual. We therefore make once more our appeal to his sense of moral responsibility that he cease to occupy it from behind a mask of business anonymity.

We have never minimized the difficulties in the way of this reform. We do not imagine that any American newspaper publisher who undertakes so to report lawlessness as that it shall not conduce toward more lawlessness will have any easy or short task on his hands. All the traditions of the copy-desk, as they have grown up through these years of competitive sensationalism, will be against him. All the drugged appetites of the community will clamor for the sort of thing they can least afford to have. As we suggested to the newspaper proprietors of Chicago, it will enormously help in the struggle with this condition if all proprietors in a community will attack it together. But, whether in company or alone, we are sure that the men who are responsible for the present glamor that the press casts about the destructive forces in our communities must bring a radical change in news emphasis and treatment to pass. If they do not, their properties will come to be held increasingly as a community menace. And a property so regarded is drawing close to a day when the community will interfere actively in its control.

Appropriate Names

A Parable of Safed the Sage

KETURAH AND I were giving this old Planet the once-over, and we sat on deck for a time and I arose and walked about. And it was not precisely level that day. And I met a gentleman from Louisville, and he led me to the Rail, or it may be that we were both pitched there, and he looked out wistfully over the Vast Waters whereon we had journed many days and had not seen another ship nor any land, and he inquired of me, saying:

Stranger, can you tell me the name of this here creek?

And I answered and said, Colonel, it is named the Pacifick Ocean, and Pacifick meaneth calm and gentle.

And he said, Hath it ever occurred to thee how many things are wrongly named? I have a friend whose name is Long, and he is a short man, and another friend whose name is Short, and he is tall. And once in our State, sir, there was a duel, in which the Principals were a Colonel Shott and a Major Knott, and in that duel Knott was shot and Shott was not.

And I said, In that case it were better to be Shott than Knott.

And he said, This old creek hath no right to the name Pacifick. He who doth ford it from California to far Cathay is right likely to encounter High Water.

And I said, To give a dog a bad name is well nigh the same as to hang him. And to give an Ocean the name Pacifick should give it something to live up to.

And he said, It doth not always work. In our State the sons of old Colonel Carter, whose name should give them much to live up to, are about the orneriest rowdies in our neck of the woods, while the sons of old Jim Butcher, who died with his boots on, and with nothing solid under his feet, are among our best citizens, sir.

And I said, Nevertheless, a good name is a priceless possession. And the Pacifick hath still time to reform before we reach Japan. Let us hope that its name will inspire it to Better Behaviour.

And he said, It may be; but it is a very uncertain stream thus far, about the worst I have ever forded.

And, indeed, I think the Pacifick and some people with good names are under obligation to behave better.

Revelation

ALL things burn with the fire of God . . .
 Violets bursting from the sod;
 The hill-top, tip-toe cherry tree,
 Shouting with silver ecstasy;
 Wild birds blowing down the wind;
 Blue-brook music far and thinned;
 Many-hued roses; rains that beat
 On spreading fields of yellow wheat;
 Sun-flame, moon-flame, flame of star;
 Opal-walled heaven where bright clouds are;
 Dreams, and pain, and love's desire . . .
 All things burn with God's white fire.

VERNE BRIGHT.

than the world has ever known, we hear the call to place all this in its relation to the great personal and moral and spiritual experiences of the race.

The insight that truth must be large enough to give a home to every significant human experience is giving us a new attitude toward the mental tasks of life. It means that the personal adventures of the scientist as he discovers truth must be included in the philosophy of science. It means that the personal adventure of the discoverer of differential calculus must be included in the philosophy of mathematics. It means that the whole vital experience of man must be recognized and interpreted with a frank admission of its rights in the complete view of truth. It means that even science must cease to be parochial.

This sense of the mind as a great adventurer, and as truth as a record of the great adventure brings all the romance back into mental activity. Instead of reducing personality to mechanics, it sees mechanics in the light of the experience of the person who uses the machine. It sees life from the standpoint of the inventor and not from that of the impersonal movement of the well oiled machine. So the glory which has departed from every man who has ceased to think of truth as the experience of a person is being brought back again. The shining star of expectation glows in the sky of the mind. Here again the whole attitude of Jesus authenticates the fresh new insight. For him existence was personal. He saw everything in its relation to personality. To him truth was the story of personal relations, and things were significant only in relation to personality. So the Star of Bethlehem is the star of triumphant personality. When Jesus said "I am the truth" he recognized truth's oneness with personality.

III.

There is a shining star of expectation in respect of the moral life of the world. The ethical experience of men has been characterized by manifold vicissitudes. Sometimes men's very moral loyalty has been given to ends which were not moral. A man whose loyalty to our nation leads him to violate the rights of other nations is standing moral sanctions upon their heads. "His faith unfaithful makes him falsely true." In all sorts of ways the moral life of man is a baffling and complicated matter. But it is coming to new hope in our own day through a fresh appreciation of the meaning of experience. We are coming to see that certain ethical sanctions are involved in the very structure of life and we are beginning to have a clear enough view of life to see that there is a kind of capacity for enforcement upon the part of these fundamental moral laws. As Gilbert Chesterton said, "When a man leaps from a high cliff he does not break the law of gravitation. He only illustrates it." You cannot break moral laws. You can only give them an opportunity to break you.

So we are coming to understand that the moral sanctions not only live in the world of ideals, but that they also live in the world of facts. Men who once said that certain high moralities were impractical are learning that nothing else is practical. Men and institutions and civilizations which attempt to disobey the moral laws are ground to powder. Every period of ceaseless restlessness finds its body bruised as it is flung against a hard wall of moral

fact. Emancipation from the moral restraints turns out to be nothing more than the choice of chains which will bear us to the ground. When men refuse to accept a moral ideal as a friend that moral ideal always returns as an executioner. Morality itself has a practical potency which is singularly convincing. And all this sternly tragic as it is fills the men who believe in goodness with an awed and reverent joy. For only a world where goodness is structural is safe for a single tender and gracious virtue.

But more than this we are beginning to learn that in a great many moral matters the world has been suffering from what the Freudians might call an inferiority complex. We have been defeated because we expected to be defeated. We have subtly assumed that of course some matters were too high for us and so we have not reached them. The new psychology with all its faults at least enables us to see the fallacy of surrendering to a merely imaginative sense of incapacity. The relation between men and women would have been nobler for the last two thousand years if men had not cravenly surrendered to an inferiority complex whenever they thought of these things. The unexpressed feeling that of course he would fail sooner or later has been the very reason for much of the moral failure which has darkened the life of man. The new psychology is giving a fresh meaning to Emerson's words:

"When duty whispers 'Lo, thou must,'
The youth replies 'I can!'"

In these matters, too, the attitude of Jesus is the one toward which we are coming. The man who feels that the moral law is a fragile piece of china which may fall and break any moment has never appreciated the constant assumptions of Jesus. And the man who approaches moral fights with a sense that he is foredoomed to failure, has not appropriated the spirit of the Gospel. The Star of Bethlehem is a star of moral assurance and of moral hope.

IV.

There is a shining star of expectation in respect of the industrial life of the world. To be sure it is a star shining in the night sky. And the night may seem dark enough. The modern organization of life is capable of crushing the individual and of creating institutions of mammoth selfishness whose very efficiency will wreck the world and destroy civilization. It may seem that our very achievements have raised up a Frankenstein which is destined to destroy us. It is scarcely strange that the mind of that baffling, elusive and fascinating saint and politician, Mahatma Gandhi, has attempted to cut through the confusion by repudiating our whole modern system of organized industrial life. "Back to the spinning wheel" may seem a strange slogan. It is not without tremendous meaning for those who understand how near we may be to the breakdown of civilization itself. Yet this is scarcely the way out. And as we ponder on the difficult problem we are ready to see the shining of a star of promise in the night sky. Suppose we should organize for the sake of conserving personality as well as for the sake of conserving material values. Suppose we should make our organization the method by which personality expresses itself instead of a method by which personality is thwarted and all too often exploited. Suppose we should put human values at the very heart of the whole

system. Suppose the great product of all our vast organization should be the captain in the service of humanity. Then the system would prove the slave of humanity and not its master.

As a matter of fact all economic and industrial processes tend to break down and disintegrate unless personality is kept at the very heart of everything else. The perpetuity of machinery is bound up with its service of humanity. Organization can only live as it acknowledges the lordship of the personal. There are signs not a few that these deep relationships are being understood more and more by men in command of the forces of economic and industrial life. It is not too much to hope that the monster of organization we have created may be turned into a household slave. And just because it is so clear that unless it is domesticated there will be no hope for anyone in any group, the promise of something better is all the more definite.

Here again the spirit of Jesus is a mighty reinforcement. You cannot admit him to our economic and industrial pursuits without an immediate amelioration of their pressure upon the personal life. A new perspective is realized the moment his presence is felt. The star of Bethlehem is a star of hope for the economic and industrial world.

V.

There is a shining star of expectation in respect of the social life of the world. The student of the great societies is gradually becoming aware of a tremendous fact. This may be put in rather blunt and homely fashion in these words: The golden rule works backward. It is not merely an ideal. It is a judge which pronounces sentences and enforces them. The golden rule as poetry is rather likely to be lovely but impotent. The golden rule as a grave and unhesitating Nemesis is rather likely to be taken seriously. Since the world war we are learning that if we do not learn to live like brothers we will bring the roof down upon the whole mass of men and women who make up the civilized world. And as Dr. John Kelman once brilliantly put it, we will bring the world to the place where there are not even hovels, there are only graves. Strangely enough there are multitudes of men who seem only capable of becoming idealists when they confront the prospect of immediate catastrophe. And for such just now there is plenty of potential catastrophe to be confronted. Out of all this a new sense that the structure of life itself is on the side of brotherhood is emerging. In the long run we must be brothers if we are going to be at all.

Here again the ugly and bitter fact is the reverse side of what becomes a glowing and creative reality in the person and work of Jesus. He not only teaches brotherhood. He transfigures it. And he pours into life the whole series of motives which renew the social relations of men. When we draw back with a shock from a sense of impending catastrophe our eyes are somehow cleansed and our imaginations quickened so that we can understand the structure of love which Jesus Christ is building in the world. That structure is the world's hope. The star of Bethlehem has the promise of the new society in it.

VI.

Last of all, and most important of all, we may find a shining star of expectation in respect of the spiritual life

of the world. There are moments when we are tempted to paraphrase the words of Emerson uttered in an unwonted mood of pessimism and to declare that the material sitting firmly in the saddle gallops toward the destructive precipices beyond which lies the deep abyss. But there is a deep sense in which the cult of the material carries its cure in the heart of it. For the material wears out. And interest in the material wears out. The hopeless ennui which descends upon the life devoted only to the physical tells its own tremendously significant story. If a man lives merely on the level of the senses "wine, women and song" come at last to have a strange and unfathomable inner disgust. Vice can only be kept alluring by some pretense of spiritual beauty. When a man actually sees that what he thought the emblem of a new freedom, a large and rich enfranchisement, is only the old brutal slavery wearing garments it has stolen, only the old beastly lust telling lies about itself, the fascination fades in a bitter disillusionment. The fact is humanity would be infinitely bored if it did not have access to spiritual hopes. Only the spiritual does not wear out. And a personality with eternity set in its heart must at last turn from the husks to think of the father's house. The revolt from merely material satisfaction is an inevitable result of the constitution of man.

So it comes to pass that the very age of spectacular material splendors and physical satisfactions is to see the revealing of the complete bankruptcy of the material and the physical. The unappeasable cry of the spirit reverberates in the depths of the life of man. Even the strange and bizarre cults which try to answer the call are a proof of the power of the impulse to find food for the soul. The starving epicures, the anaemic sybarites, the emaciated dwellers in soulless palaces feel at last an inner revolt against the apples of Sodom which are only dust and ashes. The next great revival may come from the utter disillusionment of the rich. Poverty is always in danger of being tempted to think that wealth would satisfy. Wealth learns at last its own poverty.

And so the spiritual life emerges once more mighty and imperial. And in the face of such disillusionment it comes with a power which sweeps its sanctions into the very secret places of human consciousness. When a highly gifted, achieving, wealthy race learns that what it called clothes have left it naked, what is called food has left it hungry, what is called satisfaction has never touched the sources of desire, it begins to call like a lonely child in the night. And that inarticulate cry is a call for God. Then the star appears. And the star is the Star of Bethlehem.

If Beauty Passes

I HAVE no fear that life shall lose its beauty,
For life will cease when beauty has an end;
With her far gone, existence will be duty,
With leaden days to spend.

My feet may speed, but to a goal uncertain;
My sight will fail and short will be my breath.
With beauty past, let midnight drop her curtain,
And let peace come, with death!

THOMAS CURTIS CLARK.

The
AUTHORS' CLIPPING BUREAU
WILLIAM M. STUART
553-555 Munsey Bldg., Washington, D. C.

Clipping from
THE CONGREGATIONALIST, BOSTON, MASS.

MAY 28 1925

The Prophet in Michigan*

Preaching and Literature in Detroit

FRESH from the press and side by side on the reviewer's table are two volumes that in this relationship symbolize the proximity of two notable ministries and the bonds of friendship that link two men of similar spirit, who in their respective communions conspicuously

typify the charm and power that literary gifts impart to preaching.

Detroit is fortunate in having two such ministries in its downtown area as those of Gaius Glenn Atkins and Lynn Harold Hough, and the nation is fortunate in that both these preachers have sought the larger ministry of the written word. To the books with which each has already enriched the field of American religious literature are now added a volume of sermons by Dr. Atkins,

*CRAFTSMEN OF THE SOUL, AND OTHER ADDRESSES, by GAIUS GLENN ATKINS (Revell. \$1.50).

THE LION IN HIS DEN, by LYNN HAROLD HOUGH (Association Press. \$1.75).

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REV. WM. S. WINANS, M.A.

Central Congregational Church

64 JEFFERSON AVENUE
BROOKLYN, N. Y.

TELEPHONE,

STERLING 8077

1925

My dear Hough, I am
really interested in your
book. It is a splendid
balanced contribution.
Apart from the references
to me, I feel that you have

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TELEPHONE,
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Done us all a noble
service. And the spirit
of the delimitation is as
admirable as ^{our} ~~the~~ fidelity
and generous estimates.
am thinking much of

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Your address at the
Wesleyan Conference for
the Fernley Lecture. You follow
in an illustrious succession,
quite as intellectually
and spiritually notable as

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the fall pray when
come here. I am con.
fident you will speak
a some illuminating
word to Wesley's elder
sons. God bless the Alliance!

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REV. WM. S. WINANS, M.A.

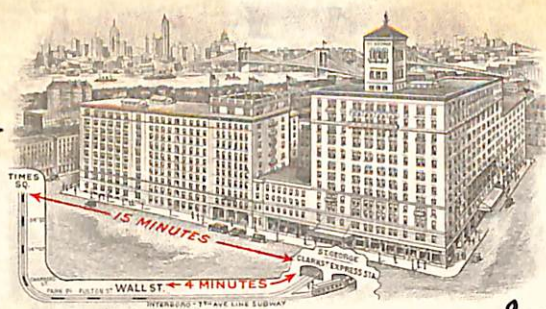
Central Congregational Church

TELEPHONE,
STERLING 8077

64 JEFFERSON AVENUE
BROOKLYN, N. Y.

Give my love to your dear
lady Mother. I am in
Wellsport, N. Y. next
Sunday, when I hope
to see a great deal of
Mr. Currier & Peckman

1200 ROOMS
800 BATHS



PHONE
MAIN 10000

June 25,

Hotel St. George

CLARK STREET
BROOKLYN, NEW YORK CITY

My Friend,

This is only to
thank you for outline
of summer engagements, I
pray for a health-gaining
time for you & your mo-
ther. As reported in the
papers the address referred
to in the clipping enclosed
was the messiest heard
from Glenn Frank, but it
is not fair to condemn
any speaker or newspaper
reports, who has not suf-
fered misrepresentation?

One looker-in on the Frank
family says Mrs. F's
ambition for her brilliant
husband does not stop
short of the White House,
& she is his shrewd
business manager, pub-
licity agent, &c.

I now remember that
the original point-
necessitating this note
was to ask a line
from your Steamer
giving your foreign (?)
address,

How absurd it is to
speak of England +
Scotland as "foreign".

I am informed by pro-
fessional genealogical
Experts (in a volume-
history of my family)
that I am pure un-
mixed English back
to the Norman inva-
sion, + beyond to
the ancient Britons;

English up to 1636,
+ American since then,
Landing at Newburyport,
Mass. 289 years ago,
Pardon this unprepared
hasty confession.

Joyfully yours

William V. Kelly.

London, England.
July 14, 1925

My dear -----:

Do you picture London as a place where there are very frequent rains? That is usually a correct picture. But there has been scarcely a bit of rain since our arrival here a week ago. Indeed the trip so far has been unusually pleasant in every way. The crossing on the Empress of France was far and away the smoothest I have experienced by the Northern Route. I tell Mr. Thompson Stock who crossed with me for the first that he has not really crossed the Atlantic. He just thinks he has crossed it. But we by no means objected to these pleasant days and life on board the ship was full of interest. Mr Robert McGinnity of Detroit patiently taught me the game of chess or at least as much about it as one gets in a few days on the way over and we two were often to be found in the ship's library in the evening manipulating knights and bishops and the other members of the chess world. All the while in the lounge near by a whole bevy of jolly young people were having a vividly enjoyable time. Twenty girls from one Southern school were in the group and they gave a touch of added youthful charm to everything. Sunday morning I was persuaded to read the Anglican service. It is always a pleasure to see the fine attendance at religious services on ship board.

When we reached Southampton we found a pleasant surprise in the presence of Mr. Cyril Derry on the dock to meet us and to ride up with us to London. Soon we had some fresh newspapers, ~~an~~ a compartment to ourselves, and after passing the customs were speeding away through the lovely English country to London. My old lodgings were open to us and it soon seemed as if we might have been in the ancient city for a long time. The first day at the author's club Mr. David Williamson a very fascinating London journalist was with us. But good luck Mr. Hamlin Garland the American novelist was in the club and he joined us. Mr. Williamson drew him out in great form and we heard a fascinating story of the way in which he writes his novels.

Mr. Arthur Porritt the editor of the Christian World and the author of the very popular biography of Dr. Jowett lunched with us the next day. He has eyes which wander over the life of the whole world and a talk with him is always immensely stimulating. At tea one afternoon in the National Liberal Club I sat with Mr. T.T. Broad who has advocated in Parliament and on a national insurance scheme. He is a wonderfully able man and fairly bristles with facts.

Sunday morning we heard D. Norwood preach in the City Temple. You see I am keeping to my resolution and am getting some rest. There were many friends at the City Temple and Dr. Norwood preached a sermon on "endurance" which I will not soon forget. We had dinner with a South African Editor and then went off to the Croydon Brotherhood where I was to speak in the afternoon. There was a fine attendance -- ~~hundreds~~ hundreds of men - and I talked of "The Spiritual Age - Life in an Expanding Age." Mr. Derry and his son Cyril had motored over to Croydon and we went in their machine to Mr. Derry's delightful home in Surrey. Mr. Derry is a great friend of Mr. Arthur Stock. In the evening we worshipped at a lovely little Wesleyan church and heard a thoughtful and helpful sermon. Motoring back to London on Monday was a fine experience. There are many wonderful ducal and other estates in this region and the day was ~~very~~ beautiful.

Dr. Oscar Olden of the Mount Vernon Place church in Baltimore was just in to see me. He arrived in time to help usher off a reporter who was staying just a bit too long.

I keep thinking of Central Church and in a way wishing I could get unobserved into a corner and hear some of the summer preachers.

2.

Now I must get out to lunch, and make some calls before joining Dr. Norwood with whom we are to have dinner tonight.

With the heartiest of greetings,

Sincerely

Yours sincerely,
J. H. Arnold

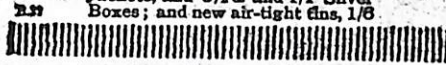
JULY 16, 1925

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It takes only a moment to make, and forms a delicious dish, complete in itself, for lunch, dinner or supper. Six delicate flavors, each true to name.

Trial packets 1/4 d.; also in 3/4 d. packets, and 6/4 d. and 1/1 Silver Boxes; and new air-tight tins, 1/6



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He wants to sleep—just as much as you do. His fast-growing little body needs it. But sleep is impossible when he is tortured with wind and colic, when stomach sourness prevents digestion.

Give Mrs. Winslow's Syrup and see how soundly he sleeps when the little digestion is right. From cradle days to schooldays there is no surer remedy than pleasant soothing Mrs. Winslow's. No harmful drugs.

At all Chemists. Now only 2/-

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Since Granny's Day

MRS. WINSLOW'S SYRUP

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That is what the Premier School does for its Pupils! If you have a few spare hours each week, send at once for

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Premier School of Journalism, 4 & 5, Adam St., Adelphi, London, W.C.2.

are they, they that love God."

Dr. Gillie's Holiday

Dr. Gillie will spend most of his holiday at Stockholm at the meetings of the International Committee of the World Alliance for Promoting International Friendship through the Churches, and later at the Universal Conference on Life and Work, which owes its initiation to Dr. Söderblom, the Archbishop of Upsala. He hopes to have a fortnight of entire rest in Brittany before returning to Marylebone in September. He will occupy his pulpit until August 2. On the two Sundays following the Rev. C. Wishart, D.D., of Wooster College, Ohio, will preach; on August 23 the Rev. Sir James Marchant, K.B.E., LL.D., D.D., will be the preacher; and on August 30 the Rev. Charles Spurgeon will appeal for the help of the congregation for the orphans under his care.

Dr. L. H. Hough in London

A distinguished visitor to the Wesleyan Conference at Lincoln will be Dr. Lynn Harold Hough, Fernley Lecturer for 1925. The lecture will be given on Friday of next week, and the book, which has for its title "Evangelical Humanism," will be published immediately afterwards. Dr. Hough is to speak at the anniversary of the Manchester Wesleyan Mission on July 28, and soon afterwards he goes to Stockholm for the conference on "Life and Work." When in London on Sunday he took the opportunity of hearing Dr. Norwood at the City Temple, and, in a talk with a representative on Tuesday, spoke of the sermon in terms of warmest praise. Among books that he has read since last summer Dr. Hough mentioned with enthusiasm Dr. Barbour's Life of Dr. Whyte and Coupland's book on Wilberforce.

Dr. Hough at Croydon

Last Sunday afternoon Dr. Hough paid his first visit to the famous North End Brotherhood, Croydon. He spoke on the high need of spiritual vitality for dealing with the large problems confronting Great Britain. He had been studying lately the men of the seventeenth century and wondered whether we had advanced in moral and spiritual power commensurate with the immense growth of knowledge and our mastery of Nature. Incidentally, Dr. Hough referred to broadcasting—his own sermons in Detroit are broadcast over the States—and he said that when he had a cough letters came to him from all over the land suggesting remedies! Mr. Elwin Wrench, the president, expressed the gratitude of

end, and next Sunday to be the Rev. J. of Sefton Park, Liv

Gifts to Dr. D.

At the close of at the Central Hall Sunday a very remained to express of their valued and Dr. Dinsdale T. Yo pleted almost elev there. The Rev. Le Dr. Young's collea J. D. Race was make a presentation: Sir Robert W. Perk said that, after ten be described as a n it was felt by all t esteem should be g Mr. Race then a acceptance of an all £250. Dr. Young, with prolonged app testimonial is most say that through a four years money- been my object. distaste for those w of the Christian m appreciate the fact to pay his way, and to the best use."

Farewell to Mr.

On Friday evening the West London large numbers to Rattenbury again to bid him perfect health and Europe, particularly Italy, had worked w Hon. Walter Runc Mission stewards, messages to report Lunn, Mr. Wiseman Rev. Thos. Phillips the Free Churches He was glad Method that could find a who had done a m place and yet was was a great tribut Speeches full of love Mr. Rattenbury were Thomas Kirkup, sec ference; C. Ensor his predecessor; Mr. treasurer (who read from Mrs. Price H Eastman, for the of the Rev. W. R. R. doing the organising a long time. The handed in an enve Mr. Rattenbury, the people's gift, the gre was given on Mr. R down.

July 16
1925

British Table Talk

A large number of papers have been received for our competition entitled, "Preparing for my Holiday." We hope to report upon them in good time for the opening of the holiday season.

Sir Josiah Stamp

One of the three men appointed by the Government to hold an Inquiry on the Coal Mines is Sir Josiah Stamp, a well-known Wesleyan Methodist, who is on some Connexional Committees where his great economic skill is most valuable.

Memorial Pulpit at Golders Green

On Sunday morning the carved oak pulpit which has been erected to the memory of the late Mrs. J. M. E. Ross was dedicated at a service conducted by the Rev. J. Millar Craig, B.A., minister of the church, assisted by Dr. D. C. Macgregor, of Wimbledon, who preached the sermon. A brass tablet on an adjoining pillar bears the inscription, "To the glory of God and in memory of Margaret Macadam Ross and her work and worship here, this pulpit is given by her husband, minister of this church 1911-1921." The pulpit has been constructed by Messrs. Hammer and Co. from a design by Mr. T. Phillips Figgis, F.R.I.B.A., the architect of the church. Dr. Macgregor preached from the words of St. Paul, "Christ whom we preach warning every man and teaching every man in all wisdom that we may present every man perfect in Christ Jesus"—the theme, the method and the aim of Christian preaching. He also spoke with great tenderness of her whom the new pulpit commemorated, her spirit of worship, her service to the congregation, her philosophical scholarship, and her public work for the Presbyterian Settlement, the Women Citizens' Council and in other ways. The musical part of the service, under the leadership of Mr. Sinclair Logan, A.R.C.O., was of great beauty, including Oakeley's anthem, "Comes, at times, a stillness as of even," and

the many hundreds of men present for Dr. Hough's address.

New Pastor for Bunyan Meeting, Bedford

The Rev. C. Bernard Cockett, M.A., has received an enthusiastic and absolutely united invitation to become minister of the old historic church known as "Bunyan Meeting," Bedford—a United Free Church, Congregational and Baptist—and has accepted the same. He arrived in England on April 23 bringing to the Congregational churches of England greetings from the Congregational Union of Australia and New Zealand, of which he was the Vice-President from 1922. He will begin his ministry at Bunyan Meeting in the middle of September.

Dr. Harris E. Kirk at Westminster

Dr. Harris E. Kirk, of Baltimore, is to occupy the pulpit in the Westminster Congregational Church for seven Sundays, beginning on Sunday next, July 19. Dr. Kirk was at Westminster for two months in 1923, and for a series of Sundays in 1922. He always speaks of feeling very much at home in the Westminster pulpit. Dr. Hutton sailed for America on July 15, and expects to return by the latter part of September.

A correspondent writes us that a spirited discussion recently took place in the chamber of the Clevedon Urban District Council on the question of Sunday steamers calling at the pier. "In the end it was decided to allow the steamers to call on trial for one month. The Rev. James Sprunt, B.D., the Baptist minister in the town, writing a letter of protest in last week's *Clevedon Mercury*, quotes approvingly from the recent article in THE BRITISH WEEKLY on 'The Christian and the Fourth Commandment.'"

Dr. Poole's Journey

Dr. and Mrs. Wm. C. Poole left London last week for a visit to the Holy Land, as members of a party numbering about a hundred, mostly from the United States and Canada. The party are due back in England on August 3. Last Sunday the pulpit at Christ Church was occupied by the Rev. D. Ewart James, M.A., of Clifton Congregational Church, South-

Mr. Aubrey's Successor

The church at St. Andrew's-street, Cambridge, has unanimously decided to invite Mr. R. L. Child, of Mansfield College, Oxford, to succeed Mr. Aubrey as minister. Mr. Child was for several years in the Civil Service and the Army before entering Regent's Park College, where he distinguished himself as a student. At the end of his time there and after taking the B.D. degree of the University of London, he won the Baptist Union scholarship and proceeded to Mansfield College, where he has been engaged in post-graduate research work. His work during his college years holds the promise of a distinguished career as scholar and preacher.

Scotland

[By our own Correspondents.]

The Glasgow Fire

The congregation of College and Kelvingrove Church, Glasgow, which was burned on Tuesday, July 7, has had an eventful history. Its name tells of its double origin. It was a fire that led College Church (a former Free Church) to join forces with Kelvingrove (a former U.P. Church). This is the second time that some of the members have the sad experience of being churchless. A few of the older Kelvingrove Church members remember the time, over forty years ago, when the old church in Cathedral-street was condemned and hasty arrangements for worship elsewhere had to be made. The money given by the railway in compensation helped to build the fine church now destroyed. The memorials to earlier ministers have escaped destruction, and so has the tablet to "the fallen," but others, including that to Sir William Smith, founder of the Boys' Brigade, have, it is feared, perished.

Professor Bowman

Much satisfaction has been expressed throughout the Congregational Union of Scotland at the announcement that Professor Archibald Allan Bowman, M.A., of Princeton, U.S.A., has been invited by Glasgow University to the Chair of Logic and Rhetoric, about to be vacated by Professor Latta. He is a native of Beith, Ayrshire, where his father, the late Rev. Archibald Bowman, was minister of the Evangelical

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1924

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Wales. The preachers at Park Chapel during his absence include the Rev. Norman Rowland, M.A., on August 30, and the Rev. A. D. Belden, on September 6. Mr. Norman Rowland, who has been in charge of the English Union Church in Shanghai the last five years, is on his way home via America. A warm welcome awaits him at Crouch End, the home of his boyhood. Dr. Rowland is in excellent health and spirits, and has been enjoying the summer at Saadown, Isle of Wight.

Day Preachers at Bloomsbury
Austen K. de Blois, of Boston, has been occupying the pulpit at Bloomsbury for the last five Sundays, on August 9 and 23 and at Ferme Park on the 16th. For the remainder of the Sundays in the next month the services at Bloomsbury are to be taken by Mr. G. Hayman, K.C., with Dr. A. T. Fowler, New York, following him for the two Sundays in September. Mr. Hayman hopes to resume his ministry during his period of "retreat" on September 20.

Westbourne Park Preachers
Westbourne Park on Sunday the preacher was Dr. J. Harvey Lee, of the Presbyterian Church, Germantown, Philadelphia. For the remaining Sundays in August the respective preachers are Dr. H. Ingram, of Winter Garden, Florida; Dr. Benjamin F. Wood, of Union Congregational Church, Worcester, Mass.; Principal H. W. Robinson, M.A., of Regent's College; and Rev. John Schofield,

Dr. H. Howard May, now that his tour with Dr. F. B. Meyer is over, is visiting Blackpool, Scarborough, Bridlington and Morecambe on a special motor tour with the Rev. Herbert Stead, M.A., afterwards to Jersey, en route for the Paris Geneva Conferences, which they will attend.

Free Church Council and Rev. Tom Sykes
We have received from the Rev. W. Nightingale a copy of the report just prepared of the first year's work by the Rev. Tom Sykes and his colleagues in Holland under the auspices of the National Council. In the light

thus characterised the recipient as "Traveller in many lands, author and writer of distinction, eloquent herald of the Christian message, successful administrator of kingdom business, missionary statesman of the first rank, mediator among the nations in behalf of international peace and good will." Dr. Franklin's many friends in Britain will rejoice in this recognition of his remarkable powers and achievements.

Dr. J. D. Jones, Bournemouth, attended the Welsh Calvinistic Methodist Church, Towyn, on the last Sunday in July. In the evening he was there with his mother. The preacher was the Rev. Daniel Davies, Bala. Dr. Jones has presided at the morning session of the National Eisteddfod at Pwllheli.

1925 **Scotland**

[By our own Correspondents.]

Dr. Hough, of Detroit, in Edinburgh

The Rev. Dr. Lynn Harold Hough, of the Central Methodist Episcopal Church, Detroit, U.S.A., is the preacher this month at St. George's Parish Church, Edinburgh, where, as on former occasions, the congregation of St. Andrew's United Free Church (Rev. Dr. Strachan) are also worshipping. Dr. Hough delivered an arresting sermon on Sunday morning from Isaiah's wonderful prophecy, ch. xix. ver. 20-23: "In that day shall there be a highway out of Egypt to Assyria." The preacher drew an analogy between the old Egypt and to-day, and paid a high tribute to the British tradition which had given a standard all over the world. A highway to unite the nations was one of the greatest needs of our day. The real significance of such a highway was the worship of the King of kings, that the nations might know of Christ's Gospel and transforming love.

Dr. White in the North

Great interest continues to be taken in Dr. White's progress through the Presbyteries. Passing into that of Drogheda, he has addressed meetings at Cretch, Lairg, Brora, Loth, Helmsdale, Kildonan, and Kinbrace, as well as conferences of ministers, office-bearers and workers. In some instances the meetings were necessarily not largely attended; but the attention and appreciation of those present were unmistakable. On the other hand, in the larger communities, crowded gather-

ings. It reflects as in a glass clearly the trend of our nation's genius and the determining bias of its predominating predilections. It is absolutely racy of the Welsh soil. There is no other country where it has been known to strike its roots. The late Matthew Arnold, as will be remembered, likened the Eisteddfod to the most famous of Hellenic institutions. He acclaimed it, with fervour, as "a kind of Olympic meeting"; and he did not hesitate to declare that "the fact that the common people of Wales care for such things shows something Greek in them—something spiritual, something which," as he added, "is not to be found in the English common people."

The Symbol of Unity

The Eisteddfod can, however, claim something far more than antiquity of age and distinctiveness of function. It has proved its inherent value as one of the most potent factors in the fertilisation of the racial sentiment of the Welsh people. Even in the period of the fierce struggle over the Welsh Disestablishment Bill, when the whole of the Principality was riven into two hostile camps in which neither gave quarter to the other, the advent of the nation's festival year by year sufficed to ensure a God's truce, when the leading combatants in the embittered controversy laid aside their armour in order to fraternise together on the Eisteddfod platform in the happy consciousness of a common origin and with the stimulating presentiment of a common destiny. The Bishop of St. David's, who was the special preacher on Sunday last at the parish church at Pwllheli, the venue of this year's national Eisteddfod, gave fitting articulation to the significance of the occasion when he urged that, if the Welsh people are to possess real unity, they must seek the desired end through the medium of service, which he described as "the biggest privilege of a nation." He confessed that he discerned a purpose even in the long-quequered history of our people. It may be, he urged, that little Wales has been called to be a fellow-worker with God in serving the cause of peace throughout the world.

Contributors are invited to send paragraphs which, if used on this page, will be paid for at our ordinary rates. All communications should be addressed to the Prize Editor, BRITISH WEEKLY Office, St. Paul's House, Warwick-square, London, E.C. 4, and must reach us at latest by first post on Tuesday morning. No paragraph should exceed 150 words in length. Competitors are requested not to copy from newspapers. Names and addresses should be written on each paragraph.

young minds of to-day, attracted for some time to the Party, are turning again to something of greater vision and constructive appeal than it can offer. The school closes with a singing in the Guildhall, at which Runciman is the principal.

DR. SOMERVILLE MENTONE

BRIEF MEMOIR BY DR. STALKER

Messrs. Macniven and Co., Edinburgh, send us a little printed book for private circulation which contains a beautiful tribute to Dr. J. E. Somerville, of Mentone, the pen of his friend, Dr. Stalker. The title of the book is "Song of a Redeemed Soul," and the opening pages are occupied by an address by Dr. Somerville on his favourite passages of Isaiah xii. Then follows the story of his life, simply described as "memorial chronology." Dr. Stalker, who remembers his ministry will be thankful for the narrative of his career and the portrait, which recalls a man loved. The account of his life is especially attractive. He has been in many lands, and his service made him ideally fitted for a rare pastorate. "He always wanted to know something in which he would be interested, and he was history or sport—he was a good shot—or why the Mersey should look volcanic when it was really limestone, or why Cornwall should be seen in the afternoon or in the morning, and not in the day, unless a storm be brewing where the best trap-door spirit could be found, and at which particular person with whom conversing would be most costly. From all such persons he sought his turn, to learn something always meeting interesting people he never forgot a face."

Dr. Stalker reminds us that Mr. Spurgeon who first suggested a Presbyterian Church was erected at Mentone. He offers to start the subscription list. A mate friend of Mr. Somerville opened the building free on January, 1891, and his name will always be associated with the health resort of Scottish worship in a cosmopolitan health resort.

The Essex Hall lecture for 1925, by Earl of Oxford and Asquith, has been published in pamphlet form and may be obtained at 1s. 6d. net from Lindsey Press, 5, Essex-street, London, W.C. 2. The title is "Phases of Free Thought in England, Nineteenth Century."

Lincoln England July 21, 1925

Official Board
Mr. -----
Detroit, Michigan.

My dear Mr. -----:

Ten days in London was a tantalizingly short time. But we had to be contented with that this year. On the Thursday before we left the city I spoke at a Conference in St. Martin's in the Fields a fine old Anglican church familiar to all who go to London. It stands in Trafalgar Square. Dr. Archibald Fleming "took the chair" and introduced me in most gracious words which I would like to deserve. My theme was The Church Universal and International Peace. After the address written questions were sent up for the speaker to answer. On Friday a clever American college president spoke in the same place on "Prohibition." It was really an extraordinarily effective speech. After this address on Friday a delightful luncheon was given to a group of American preachers in the Grand Hotel. Dr. Gillie of the English Presbyterian church presided. There were many distinguished persons present and it was altogether an affair one will remember. After the luncheon Mr. Thompson Stock and I got together our luggage and started North. We spent several days as the guests of Mr. Harry F. Keep the Birmingham Exporter of the firm Keep Brothers which has been doing business for over one hundred years. The gardens at the lovely home of the Keeps were as beautiful as ever and as my window looked out upon them I drank in my fill of their beauty. Saturday we had planned a motor trip. We got as far as Worcester and had a pleasant visit at the Cathedral. But here the machine broke down and we had to return to Birmingham by train. We spent the rest of the day very happily however even if we did not get to Malvern Hills.

Sunday morning we heard Professor Micklem preach an admirable sermon in Carrs Lane Church. The minister Leyton Richards was preaching that morning in the Parish church (Anglican) the first time it has been occupied by a Free ^{Churchman} ~~Churchman~~. In the evening we heard a sermon by Leyton Richards in Carrs Lane Church. The great Auditorium was full. And the sermon helped one to understand why Leyton Richards is coming to be regarded as one of the great preachers of the world. Both Professor Micklem and Mr. Richards had been in for a meal with the Keeps during our visit. So we had a happy opportunity to see them socially.

Monday morning we started for Lincoln. The wonderful period of clear and sunny weather had broken and our train moved off with skies above us which to me at least seemed more typically English than the typically ~~Sunny~~ bright and sunny ones. It was a trip of several hours through Derby (pronounced Darby) and Nottingham. Part of the time we played chess and we became so much interested in the game that the first thing we did when we arrived at our hotel in Lincoln was to finish it. Lincoln is a most picturesque old town going back to Roman times. The great cathedral on the hill above it has been likened to an eagle poised for flight. We have been most kindly received here. The great Wesleyan conference is in session and it is most interesting to be in contact with the mother conference of world wide Methodism. Nothing is more interesting than the talk with the men here. I always say that I come to England more for conversation than for sight seeing. And there is plenty of good talk here.

Once and again the picture of Central Church and of Central Church friends comes before my eyes. And I begin already to look forward eagerly to the September Sunday when I shall be in its pulpit again. Perhaps that indicates too that these days of rest are beginning to have their effect.

He, rtily

Yours Howard Crosby.

CHARLES DARWIN, EVOLUTION, AND THE CHRISTIAN RELIGION.

By LYNN HAROLD HOUGH, Th.D., D.D.,
Litt.D.

Preached in the Central Methodist Episcopal
Church, Detroit, Michigan.

"That is not first which is spiritual, but that which is natural."—1 CORINTHIANS XV. 46.

THE year 1809 was perhaps the greatest year of distinguished births which the nineteenth century produced. It was the year when that tragic and baffled genius, Edgar Allen Poe, first saw the light. It was the year when Alfred Tennyson, who so loved Virgil and, like the great Latin poet, deeply pondered his own age and set many of its meanings singing in immortal music, began his adventure in this curious world. Proudhon, the founder of philosophical anarchy, was born in this year. Gladstone, whose wizardry in giving to the figures of a Budget a kind of purple romance, and whose capacity to capture the moral imagination of a great nation made him one of the outstanding leaders of the century, was born in 1809. And in this year Abraham Lincoln opened his eyes in that Kentucky cabin from which he was to go out to become the noblest product of his nation's democracy. Such were some of the children who were first sensing the sights and sounds of a strange environment in the year when Charles Darwin was born.

The story of his life is the tale of one supreme and mastering devotion. It was at Cambridge University that he found himself, and it was the five-year voyage of the ship "Beagle" which gave him his great opportunity as a naturalist. The ship went quite around the world, spending much time in and near South America. It was while reading Malthus's discussion of the increase of population that the idea of the struggle for existence dawned upon him in a new light. The idea of natural selection took on new meaning, and the conception for which another scientist found the phrase "the survival of the fittest" began to open up its possibilities. Darwin worked with a patience in gathering the facts upon which generalisations must be made which is quite beyond praise. The five-year voyage of the "Beagle" gave him unequalled opportunities. Then for twenty years he went on studying, collecting material, and pa-

tiently gathering together and classifying all his materials, verifying and correcting at every step. It is an almost unparalleled story of the patient and painstaking work of the greatest sort of scientist.

At last, in 1858, a curious and startling thing happened. From his friend, Alfred Wallace, Darwin received a communication announcing his reaching exactly the conclusions regarding evolution which had engrossed the mind of Darwin for twenty years. So modest and so eager to be fair to his friend was Darwin that he was willing to retire and let all the credit go to Wallace. This, however, was not to be. The work of the two men was presented simultaneously before the Linnæan Society, and it was at once clear, nobody acknowledging it more heartily than Wallace, that the flash of a great idea had indeed come to the younger man independently of the work of the elder, but it was Darwin who, by worldwide gathering of material and patient work through twenty years, had made the position in a singular way his own.

To be sure, Darwin was not the originator of the idea of evolution. Most distinguished among his immediate predecessors was Lamarck, whose work still has great significance. And the story does not even begin with him or with Goethe or St. Hilaire or with Erasmus Darwin, the grandfather of Charles. There is a fine sentence in Mr. J. St. Loe Strachey's fascinating volume "The River of Life," in which he describes the fashion in which the patient and painstaking mountain-climbing of some modern scientist brings him to the top of the range only to make the discovery that some keen-minded Greek has shot an arrow to the very summit a couple of thousand years ago. It was so with evolution. Aristotle taught the general doctrine. And when we pass from the Greeks to the Romans Lucretius paints a remarkable picture, unfolding like a cinema, of the development of animal life from simple origins. Darwin did, however, subject the idea of evolution to such scientific tests as had been unknown before. Nobody understood better than he that he could not say the last word even in the relatively small fields of the life of animals and the life of man to which he restricted his attention. The mutation theory of De Vries, the theories of orthogenesis, of isolation, of hybridization, and the revival of the position of Lamarck in new relationships, all suggest that there is a vast difference between the truth of evolution and

the adequacy of any particular formulation of its methods.

Evolution in Modern Thinking.

So germinal a principle was sure to be applied to various fields, and it was Herbert Spencer who, independently of Darwin, set the whole structure of the cosmos in the perspective of evolutionary thought. Every science and every art has felt the stimulus of this approach, and it is not too much to say that evolution has become not so much an explanation as a method which makes a place for itself in every sort of investigation and a spirit which suffuses all our thinking.

Darwin's books, "The Origin of Species" and "The Descent of Man," precipitated the most acrimonious sort of controversy. A good many people felt that everything which they held dear was not only endangered but quite destroyed if it became necessary to admit that man was descended from lower forms of life. People who had accepted with complacency the idea that man was made from dust drew back from the idea of an ancestry in the lower kingdoms. Someone has suggested that, after all, man is not much more dignified than monkeys, and, of course, no scientist suggests that man is descended from monkeys, but only that men and monkeys are twigs from a common bough. The truth is that the curious distaste with the thought of owing anything to lower forms is a strangely inconsistent thing. All the while we keep eating lower forms of animals, and the subtle miracles of digestion and our own organic life change what a little while ago was a cow grazing in a field into a poet writing lovely verses or an orator speaking eloquent words. What a little while ago were sheep grazing on the hillside appear upon dinner tables in appetising form, and a little later have become the strength of working men and the insight of patient scholars. Even pigs are not disdained by many people as the source of energy which they like to believe they apply to great moral and spiritual tasks. Of course, you can regard it either as a miracle or as a humiliation. To some of us it seems a good deal of a miracle that from the lower animal forms there can be appropriated energies which express themselves in the beauty of architecture, the grace of poetry and the stability of civilization. At all events, if a man could see in one collection all the turkeys and chickens and geese and other fowl, all the cows and sheep and swine which have contributed to his

physical organism, he might come to think of simian ancestry as a rather incidental matter.

The Question of Genesis.

It is probably true, however, that a good many people have become hostile to the idea of evolution not so much from distaste in respect of the thought of descent from lower forms of life as because the account of creation as given in the book of Genesis seems to them clearly to contradict the account which the scientific evolutionist gives of these matters. The whole subject requires clear and close thinking. It may be granted without hesitation that the all-knowing God held in the area of His thought every fact which has become the possession of modern scientists at the very time when the materials which make up the book of Genesis had their origin. Why then is not the book of Genesis a frankly and clearly evolutionary document? When we begin to think about the matter we see that it is not at all as simple as may at first sight appear. Suppose the great Master of Life had inspired the writings to be found in the book of Genesis in such a form that they would clearly and perfectly represent the state of scientific knowledge in this year of our Lord 1925. It is clear at once that such writings would have been perfectly incomprehensible to every man alive when they were written. They would have looked upon them with dumb and amazed astonishment. You have to speak to men in the language of their own day, and the scientific thought and speech of the twentieth century would have puzzled and baffled and bewildered the men and women of that ancient time. More than that, it would have been completely without power to give a gripping and intelligible message to the men and women of every century since until the coming of our own time. But more than this. Science is all the while advancing. Soon the particular forms in which we clothe our knowledge will be antiquated, and if the book of Genesis were written in these forms in all the untold generations and centuries which are yet to come it would speak in the language of an outgrown and more or less discredited state of knowledge. Suppose, then, that the great Master of Life had inspired the writing of the materials to be found in the book of Genesis in language which would express the ultimate truth which is yet centuries and centuries beyond our ken. It is at once clear that in the age when it was written and in every

succeeding age, including our own, until that very distant time when the final forms of knowledge begin to appear, such writing would be incomprehensible. It would be completely baffling and completely bewildering. Is there any other way in which the problem could be met? There is, indeed, the method which in the wisdom of God was actually used. This method would give great and compelling moral and spiritual truth in the very language and the very thought-forms of the people to whom the moral and spiritual message was to be given. Then they could understand it, and men of later day could see just how it was given to them, and just how it was brought within the range of their mind and conscience. This moral and spiritual message would be quite independent of the mental thought-forms of the period when it was given, and would be commanding and authentic long after those thought-forms had ceased to be compelling. From the first prophet until Jesus every messenger of God had to speak in the thought-forms of his own day, and in doing so there was no blind commitment of mankind to the passing utensils through which the eternal truth was conveyed. The Genesis stories give an interpretation of the character of God, of the nature of man, of the tragedy of sin, which probe to the very depths of human experience. And these are seen all the more clearly when they emerge from primitive forms of thought and command the conscience of men of every sort of civilisation and mental life. Seen in this light, there is nothing in the moral and spiritual message of the book of Genesis which comes into conflict with any assured results of modern science.

Evolution Neither Christian Nor Un-Christian.

As a matter of fact, taken by themselves, the postulates of evolution are neither Christian nor un-Christian. You can so interpret evolution as to make it anti-Christian. You can so interpret evolution as to make it express the very genius of Christianity. The evolutionary doctrine is a good deal like a Pullman car. It carries saints and it carries rogues. It carries bootleggers and it carries Christian missionaries. Because a traveller found a good many bad men on a Pullman car he would not thenceforth refuse to ride on a Pullman. The passengers are responsible for what they bring to the car. The car is not responsible for the sort of passengers it carries. If we were to allow anti-Christian forces to con-

trol the means of intellectual locomotion known under the name of evolution, it would simply mean that we are allowing the enemy to gain for themselves the most effective means of transportation. That would be an extremely strange thing to do in a war.

The question then is not one which has to do with whether we are going to be evolutionists. It has to do with the sort of evolutionists we are going to be. Now, the man who interprets evolution as a perfectly mechanical and material process with no causal or controlling power outside the mechanical and impersonal relationships which the process reveals, has, of course, given away the whole Christian position. But there is nothing in the facts of evolution which makes such a position necessary. The man who does this sort of thing is simply using the letters of the evolutionary alphabet to spell atheism. The evolutionary alphabet furnishes just the letters needed to spell God. After all there is no particular use blaming the alphabet if men insist on using its letters to spell the wrong words. Men have been godless who have never heard of evolution. And men have been saints who have believed in evolution. The house of evolution—to change our figure—is a good deal like the material world in this respect, that it supports both saints and sinners.

The man who holds a personal and ethical and spiritual view of the world is sometimes almost startled at the fashion in which his positions enable him to be an evolutionist in a deeper and more understanding and fruitful fashion. Let us inspect the matter in the light of some of its possibilities in this regard. When our organist plays the "Pilgrims' Chorus" on the great organ, which has brought so much happiness to us all, we instinctively feel a great evolutionary movement in the noble composition. On it goes, and we feel that each movement is an advance toward a great consummation, which comes at last. But nobody would think of calling one note the father or the grandfather of the notes which follow. The unseen organist is the really effective power which gives us the gracious and inspiring music. You can think of the composition very completely as the evolution of a musical idea. But if you want to explain it you must remember the musician unseen by so many of you. And that great "Pilgrims' Chorus," which we call life, moves with a series of characteristics which the scientist can note and

catalogue. He can tell us the tale of its unfolding evolution. But if you want to explain it you must go to the great unseen musician. You must go to Almighty God.

Here you come to the great divide. When you have asked one question you have reached the ultimate matters. And this is the question: Is evolution a self-sufficient and self-running process, without any place for moral and spiritual values and without any place for Almighty God, or is it the perpetual activity of the perfectly good and loving Father whose face we see in the face of Jesus Christ? Here the issue is sharp and clear enough. The man who answers the question in the first way is not a Christian, and the man who answers it in the second way does not cease to be a Christian, though he is a firm and eager believer in evolution as the chosen method by which God works. The man who refuses to believe in the unseen musician because the notes can be fitted together in a mathematical plan will, after all, not prevent our loving the musician, who has poured his very heart out in melody and harmony, which have given us a new sense of the meaning of life.

"God at Work."

The Copernican theory of the universe ran the same gauntlet which other scientific views must face. Doubtless it seemed very clear to some pious men that it was impossible to believe in God if the earth moved around the sun. The literal interpretation of the Bible was, of course, all against the Copernican view. And so good men set themselves against advancing knowledge. But there remains no one so poor mentally as to do them reverence. And the last strange brilliant defence of the old position was by an astonishingly gifted negro preacher, who was a genius in his way, who held great audiences enthralled by his adroit and telling logic as he delivered his lecture, "The Sun Do Move." There is, I suppose, not a single advocate of the position which has gotten for itself the name of Fundamentalism who would not gladly admit that the Copernican theory holds all the field. In that concession he really concedes his whole case. A man who can believe in the Copernican theory has admitted in principle every position which the Christian believer needs as he relates the new knowledge to the Biblical statements. And the man who sees in the Copernican view of the universe only a sublime view of God at work has already in prin-

ciple accepted just the position from which to interpret evolution from the Christian view.

The really searching question, of course, has to do not with the solid saints who will hold to the religious verities whatever comes and whatever goes. It is the new generation, to whom evolution is the very framework of all knowledge, of whom we must think. Believers in evolution they must be if their whole intellectual integrity is not to be shattered. Believers in the Christian religion many of them—most of them, we trust—would like to be. Are we able to help them? Have we a vital word in an hour which, for them, is a time of intellectual crisis? There are many of us who believe that at this very point Christianity meets one of its greatest and one of its happiest opportunities.

The young men and women who are coming in such amazing numbers from our institutions of learning have a knowledge and an understanding of the whole biological process which would have been a little disconcerting to their fathers and entirely astounding to their grandfathers. They have watched the emergence of vegetable and animal life from the water in the great adventure of living on the land. They have watched the vast and varied struggle of life up to man and through all the stages of civilisation; and they are ready to ask, "What is back of it all, and whither does it lead?" They are ready to hear the great reply: "God is back of it all, and its goal is revealed in the stainless and glowing and radiantly self-forgetful personality of Jesus Christ." When once they have followed the long and dramatic story, the great epic of life upon this planet, seeing in every stage the presence and the activity of the invisible God, a new sacredness and a new glory come to all of life. And when they have seen emerging at the very heart of this tale of struggle and survival the mighty and glorious personality of Jesus Christ, when they have seen that everything else was on the way to Him, and that everything is still on the way to the achievement of His kingdom, religion ceases to be an incidental part of life; it becomes the defining meaning of the biological process itself.

There is an understanding of the significance of Jesus so profound and so deeply related to the new knowledge which has come into our possession, that "that One Face" looks out of every page of a text-book on chemistry, gazes forth from the most

intricate analysis in physics, gives a genius and a soul to biology, becomes the inspiring genius of the new psychology, so that in a new and most glorious fashion the old word is fulfilled, "that in all things He may have pre-eminence." All these realms belong to Him. It would be a poor, foolish mind which would retain for Him the realms of phrases which have lost their vitality and prevent His entering in triumph the vast and far-reaching realms where He has the right to rule.

Christianising the Intellectual Adventure.

It is a wonderful characteristic of the vital writers of the Old Testament and the New that they make their own every potent word in the contemporary vernacular. Ezekiel makes the prophetic message a thing with new and vital seizure because he uses the very forms of Babylonian thought and experience to make it commanding. Paul bends the stately Roman Empire itself to the purpose of being a vehicle for the making vivid of the conception of the Empire of Jesus Christ. Why cannot we be as wise in our own time? One can imagine with what zest and zeal Paul and Ezekiel would have used the very pass-words of evolutionary thought to make more potent and more effective the message of Religion to the men of this tremendous day. The whole intellectual adventure of scientist and philosopher and artist belong to Jesus Christ. We claim then all for Him. We come with a right of eminent domain to make them a part of the vast Empire of Jesus Christ.

It is not strange that Paul, whose mind played over such vast areas, used a phrase which it was more than fitting to select as a sort of watchword at the beginning of this sermon. We are not claiming that Paul was an evolutionist before the days of evolutionists. We are claiming that there is a suggestiveness and a significance not soon exhausted in his seminal phrase: that is not first which is spiritual, but that which is natural. The phrase is capacious enough to hold the whole Christian interpretation of evolution. Life indeed begins on low levels. But it does not remain there. It aspires; it climbs. It seeks great goals. And the spiritual is the consummation toward which it moves. Why the movement, we ask, and why the goal? There is only one answer to such questions. God Himself sets in motion the movement. God Himself presides over it. God Himself provides the goal. The evolu-

tionary process cannot account for Jesus Christ; but Jesus Christ can account for the evolutionary process. It is in His face that the new knowledge is seen in all its human meaning and in all its human relationships. It is He who gives a soul to the age-long struggle. It is He who changes a process into a moral and spiritual progress. It is He who brings to light the divine fellowship which has been implicit in the whole evolutionary process. It is in Him that the new knowledge becomes redemptive, and science itself the joyous handmaid of religion.

PURE RELIGION AND UNDEFILED.

By PERCIVAL GOUGH, M.A.,

VICAR OF ST. MARK'S, HAMILTON TERRACE, N. W.

OUR extensive knowledge of the religions of the world has this value: it shows us how universal is the religious instinct in mankind and how imperative that instinct is for satisfaction. Like all other instincts, the religious instinct has no particular character; it is just a primitive instinct, like hunger or sexual attraction, and claims, like these, attention to its needs. This is so often forgotten and results, when forgotten, in such disasters, that it needs special emphasis in days when mankind is being forced down by circumstances and the struggle for existence to the more instinctive basis of his being.

When this is remembered a great deal that passes for religion to-day will be seen in its true character as the restless demand for instinctive feeling and not the exhibition of "pure religion." The symbols of all and any religion are equally capable of meeting the demands of the religious instinct. The pious Buddhist, the devout Hindu, or the zealous Mussulman, as well as the earnest Christian, all meet in perfect equality when they derive satisfaction from the practices of their faith and the inner impressions of their religious symbols, whether of creed or ritual.

The recognition of this equality will, in time, render us tolerant towards the religious expression of the faith of other peoples and more sincere in the observance of the real genius of our own. The destructive side of religion which has been the main urge of religious endeavour in the past has come from the clash of raw instincts and not from their sublimations. It is the differences of race and temperament through

which the raw religious instinct has achieved recognition that have caused religious intolerance and persecution, rather than the differences in the purity of the religious revelations given to the world.

Raising the Level of Instinct.

We are beginning to realise that if we are to maintain a human level in the world of the future we must learn to understand the differences of race and temperament, with their great varieties of expression, and no longer judge them. And we must begin by trying to understand men in the most profound of all movements of their being, viz., the religious. Moreover, we must begin at home, for we are living amid a great clash of instinctive and temperamental demands in the region of religious feeling in our own land and Church. There is undoubtedly a great quickening in the world of the religious instincts, but we are thinking more of satisfying these instincts than of raising them up to Christ. What we must remember is, that these instincts are equally capable of satisfaction under the ægis of any religion or of all of them if we wish to pick and choose, and that the satisfaction is no more entitled to the name of religion than is that which allays any other instinct. Our feelings are at rest. That is a good result, but it is not in itself a religious sequence. And since all the efforts at satisfaction which abound to-day claim to be distinctively or exclusively Christian, it is particularly desirable that we should examine the credentials of our faith, in the exercise of which so many good people are mistaking the following of instinctive demands for the following of Christ's demands.

It must be remembered that Christ never claimed to establish a new religion. He claimed to give to religion a new and deeper meaning in man's life—not to satisfy an instinct which was all too well and too formally satisfied in His day, but to sublimate this instinct to a unity in God's love which it had never and could never experience at the hands of any but the unique Son of God.

Religious ceremonies, gorgeous ritual, liturgical sacrifices and sacraments abounded in His day in even more profusion than they do to-day, and the most casual reader of His life will at once realise that He did not step down from Heaven to direct men to a more meticulous observance of these satisfactions of the religious instincts. He came to fulfil them and lift them up to a clearer recognition of God, which was now to be

found in the complete Personality of Christ.

At the moment many among us have lost their own hold upon life, and their restlessness is a token of this loss, and not so much a token of religious searching. To repair this loss we must come back to Christ, Who holds the key to life not by way of any new faith or old forms of faith, but by virtue of His Personality, which gives unity and direction to our religious instincts. The present demand for satisfaction of religious feeling, either by the revival of externalism, as among the Anglo-Catholics, or by a narrow certitude, can be met, but the result will be that the appetite sickens and dies, for this demand has no goal but death. The alternative is the organisation and direction of this demand towards the Person of Christ, and in consequence of such organisation and direction there will come a consciousness of vital forces passing between us and God.

Religion Directed to Social Ends.

There are only two ways open to humanity to-day: the first is the effort to sterilise or hypnotise this quickened religious instinct; the other is to continually organise and direct it towards social ends. There is no doubt which of these two belongs to "pure religion and undefiled." Nowhere do we find that Christ desired the religious instinct to become atrophied into formalism through the allurements of externalism. Indeed, He poured His undying contempt upon all such efforts. On the contrary, He became Flesh that He might give to our natures the impulse for continual regeneration of all desire and its definite transformation into divine energy. This is the way to peace. The other way is the way to ceaseless unrest, because by remaining in the allurements of external symbolism we are only feeding our emotions upon the images which they themselves create. And no progress is possible.

It is only in days like these that we are privileged to enter into the true meaning of Christ, for then we see how His uniqueness fades away into the general chaos of religious feeling, and is obscured by the demands of an instinct common to all humanity. His real message flashes into the consciousness of those who have tried to keep close to Him. His real message is that He enters into our being and banishes all previous images created by emotional restlessness, and replaces them by Himself, the uncreated source of companionship and power. This

Central Methodist Episcopal Church

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Director of Religious Education
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DETROIT, MICHIGAN

INSTITUTIONAL WORK

Religious Education
Physical Department
Boys' Work
Girls' Work
Children's Activities
Social Program
Educational Program
Extension Program

Manchester, England, July 27, 1925

Phone Cadillac 6477

Mr. -----:

Just a few minutes ago I arrived in Manchester. And so it is not about Manchester but about the wonderful week at the Wesleyan Conference in the Old Cathedral City of Lincoln that I am going to write. It was my first visit to the Wesleyan Conference which is as you know the Mother Conference of Worldwide Methodism. I was present for the delivery of the Fernley lecture of which I shall say more in a moment.

The Lincoln Cathedral is on the top of a great hill above the city and dominates the town in a really remarkable fashion. It is a wonderful building parts of it very ancient. I attended a part of a service on Sunday evening at which the Bishop of Lincoln preached.

Mr. Thompson Stock and I spent one day exploring some of the country about Lincoln. The most interesting spot was Epworth in a sense the birth-place of Methodism. Here the father of John Wesley was rector for many years and here he lies buried. We stood on the spot by his grave where Wesley once preached a sermon when the church had been closed to him. We were much interested in this old church and in the rectory where Wesley narrowly escaped death on the occasion of a fire when he was very small indeed. You feel very near to the beginnings of Wesley's ministry when you visit the home of his boyhood. We also motored in the region occupied by several great ducal estates and were especially interested in a famous avenue of lime trees.

I was introduced to the Wesleyan Conference in very formal fashion and listened to a debate or at least a discussion regarding some charges which had been brought against one of the members of the Conference. In the two matters which caused difference of opinion the vote in each case revealed a clear and decisive majority in favor of liberty of opinion. It was a great pleasure to be about the Conference all the while meeting more of the men. They were very cordial indeed and I came to feel that I was really allowed to see their minds in action as we talked.

On Friday I was a guest at the Fernley Luncheon presided over by Dr. Ritchie the president of the Conference a man of much grace and charm of manner. The Fernley Trust, by the way, was founded in 1869 by John Fernley of Spathport of Lancashire a manufacturer of Manchester for an annual sermon or lecture to explain or defend the theological doctrines of ecclesiastical polity of the Wesleyan Methodist Connection with reference and adaptation to the needs of the times. Some of the lecturers have been Dr. Pope, Dr. Fitchett, Dr. Davidson and Dr. Lidgett. I am the second American to occupy the lectureship. Dr. Little of Garrett Biblical Institute was the first. My subject was: "Evangelical Ethical Humanism" The volume was published on both sides of the Atlantic. The English edition was on sale at the close of my lecture on Friday night. The book contains nine lectures but I gave an outline of it in one lecture a little over an hour long. Dr. Ritchie the president of the Conference presided and the lecture was received in a wonderfully friendly fashion.

On Sunday morning I heard Dr. Maltbie who is to be the next president

Central Methodist Episcopal Church

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DETROIT, MICHIGAN



LYNN HAROLD HOUGH, Th. D., D. D., *Pastor*
WALTER B. HEYLER, A. M., B. D.,
Director of Pastoral Activities
FREDERICK G. POOLE, B. A.,
Director of Religious Education
ASHTON R. WEDDEL,
Director of Physical Activities
ALICE B. SHIREY, *Deaconess*
FLORENCE M. COME, *Secretary*

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of the Conference preach a really wonderful sermon. I have heard more preaching this summer than I have listened to for a long time. That is one good aspect of the rest I am getting this summer.

Sunday afternoon Mr. Ruddock a prominent Wesleyan business man in Lincoln who has a lovely home on the heights above the city took me out for a fine automobile ride. His wife and Mr. Telford editor of the London Quarterly Review were the other members of the party. It was raining when we started. But the sky cleared and then the English country was at its very best of loveliness. WE visited an old church which has been standing for ~~over~~nearly indeed perhaps more than a thousand years. It was impressive enough to stand where children have been baptized for so many hundreds of years. I had tea and later supper very happily with the Reddocks. Today I have been travelling to Manchester where I am to speak tomorrow.

I am beginning to think more definitely of September 20th when I expect to be in the pulpit of Central Church again. That is a great day to look forward to.

With the heartiest of greetings and good wishes,

Sincerely

Lynn Harold Hough

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WILLIAM M. STUART

553-555 Munsey Building, Washington, D. C.

Clipping from
Michigan Christian Advocate
Detroit, Mich.
July 30, 1925

Evangelical Humanism

Fernley Lecture for 1925 Delivered at British Wesleyan Conference
By Dr. Lynn Harold Hough

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A man of this world and the next
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Dr. Hough's lectures cover the large and timely theme of the relation between the evangelical spirit and the spirit of humanism. He brings to this discussion his remarkable gift of historical and philosophical interpretation. Both the evangelical faith from Paul and Augustine down to the present day and the humanistic spirit from the classics of Greece and Rome down to today are sketched with picturesque and vivid description.

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He does not attempt a definition either of evangelicalism or humanism. "Make anything too definite and you make it too small," said Coleridge. Both of these positions are described in their manifestations. Dr. Hough says of the evangelical spirit: "While you can interpret a spirit, you cannot dissect it. At least it has been sufficiently clear that those experiences of the tragedy of human failure, and of the glory of the presence of the helping, friendly God, which express the very genius of evangelical religion, have manifested themselves with mastering power in the terms of every sort of difference of type of life and civilization."

The "humanism" which Dr. Hough has

in mind is also a spirit incapable of exact definition. It includes that more or less historical "humanism" which was experienced in the revival of learning in the middle ages, the intelligent and appreciative study of Latin, Greek, and Hebrew which was introduced by Petrarch in Italy and spread thence throughout Europe. It includes also that system or mode of thought in which human interests predominate, the appreciation of the world, its beauty, its wonder, and especially the human elements in that world, an appreciation which, however, leaves no room for the supernatural or the divine.

One of the greatest interests of the book is the frank and incisive way in which Dr. Hough points out both the strength and weakness and limitation of both evangelicalism and humanism. The following excerpt shows one illustration of the force of this feature of this book:

When Humanism is Pagan

Modern pagan humanism—that exaltation of the coarse and immoral which is so evident a feature of much modern writing—is given a blistering criticism.

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A Glance at H. L. Mencken

"In the United States of America, Mr. H. L. Mencken is the prophet of that movement for a liberty which means license without shame and without inhibitions. The fact that some men in good health are not good company is in Mr. Mencken's eyes sufficient reason for the apotheosis of every sort of moral disease. He has developed a positive hatred of health. And pure blood and actual soundness he cries down as proofs of the last stages of degeneracy. He is sure that only the diseased are well. Only those with a passionate interest in the abnormal are normal. The hectic beauty of a person in the last stages of a kind of ethical tuberculosis fills him with a kind of lyrical joy. He is quite clear that no man who keeps his life normally clean can be robust. A man who is faithful to his wife, it would appear, cannot be a man of honor.

"There are a good many apostles of this sort of emancipation in the United States. They are fairly bewildered by the glaring light of their own insights. And well they may be. They have come at length to understand that only lust is virile; that only decadence is the basis of high character; that only falseness is the bedrock of truth; that the vices the world has hated for thousands of years are the super virtues of the new freedom. They have developed the cult which is bored by the quiet beauty of a well-bred horse. They have come at least to the fairly apocalyptic insight that the decaying is the really beautiful, the disintegrating is the really noble. The esoteric taste which finds loveliness in that which has the savor of death has at last come to its own.

"Of course an evangelicalism which has any sort of ethical vitality is arrayed in shining armor, and comes forth with sword drawn in the presence of this sort of pagan humanism. It is not so much a matter of argument as simply a matter of health. Ethical evangelicalism has vastly increased the areas of moral health in the world. And health has an entirely instinctive and an entirely sound reaction of repulsion in the presence of that which produces disease. It simply insists that you must not take the section of a modern hospital in which contagious diseases have been segregated and call it an art gallery to which the public is invited. Pagan humanism can bombard this sort of robust evangelicalism with no end of ugly and bitter adjectives. It really matters very little. And you do not improve the germs of frightful diseases by attaching to them lovely adjectives to be used as wings by which they may fly. The love of experimenting with evil is not at all the mark of super civilization. It is only the mark of a decadent mind."

On the other hand, Dr. Hough criticizes the weaknesses of an evangelical religion which is individualistic, sentimental, and emotional, but does not recognize social and moral obligations.

life. When the boy brought his lunch to Jesus, the Master might have put it under a glass cover, and rhapsodizing over the sacredness of such a timely offering, called the five thousand hungry people to pass by, look upon the sacred offering, and be nourished. He took the lunch, blessed it, broke it into portions, and distributed it to the multitude. Good-bye, lunch! We ought to learn soon that the Scriptures want nothing so much as the best possible chance at the unnurtured minds and hearts of people of all stages of development. If there are educational advantages in properly equipped buildings, well-prepared textbooks, and carefully trained teachers for

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live and labo. under the thrill of this great expectancy. To die in bed before that hour strikes would be a sad disappointment. They are under the delusion that Jesus has been aloof from the world ever since His ascension, and from a distance He has been restlessly watching the old world go from bad to worse, and when the situation is ripe for the cataclysmic event it will take place. My appeal for a steady, continuous process of education will not find much hospitality in the camp of the expectationists.

Another answer will come from the reformers. The church must work for the conversion and regeneration of the political and industrial leaders of our generation. The more of the electorate and stockholders we can evangelize, the larger will be our hope for the steadfastness of the captains of industry and the spiritual integrity of senators, governors, and majors. I would not minimize the importance of adult evangelism. I know so well the responsibility of the adult generation for the agencies and institutions which are affecting for good or ill the oncoming generation, that I would further every movement for the Christianizing of parents, officeholders, citizens, and business men. It is worthy of note, however, that when Jesus said to a group of grownups, "Except ye be converted," He added, "and become as little children, ye shall not enter the kingdom of heaven."

Our present-day adult evangelism would undergo some change if the adult converts recognized that spiritually speaking they were assigned to the beginners' class and were entering upon a course of religious instruction, instead of joining the alumni association or taking places on the faculty. On the estimate of Jesus, they are not more than entered apprentices; not yet worshipful masters, surely. Sometimes one would think that Jesus must have said to those adult sinners, "Except ye be converted and become noted evangelists within two weeks," or, "Except ye be converted and secure an early election to the episcopacy, or certainly become the leading layman in your local church," etc. Jesus evidently understood that there was no short cut for an adult to get really into the kingdom of God. The new convert, however old in years, must go to school with the children.

I think I am writing in the light of Christian history, and in accord with the facts of human life, when I say that the church will make its largest contribution toward achieving a Christian world by concentrating its efforts upon the childhood and youth of the world, and by adopting the school as its major method; the school in the home, the school in the church, and the school in the nation.

CHICAGO, ILLINOIS.

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*NOTE.—From advance proofs of "Evangelical Humanism," by Lynn Harold Hough. Published by The Abingdon Press. Printed by permission.

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30 JUL 1925

574. The Fernley Lecture.

DR. LYNN HAROLD HOUGH ON EVANGELICAL HUMANISM.

The Fernley Lecture this year was delivered by a distinguished American, Dr. Lynn Harold Hough, who resigned the presidency of the North-Western University in order to undertake the pastorate of the Central Church in Detroit. The President of the Conference, who presided, described Dr. Hough as a great scholar, a great preacher, and a great Methodist. After listening to the lecture by Dr. Hough it was easy to subscribe to the eulogy of the President. The lecturer's incisive speech, the broad sweep of his mind, his skilful handling of his subject, and his clear way of stating his truths, kept the audience intently listening for an hour and a quarter. There were times when he rose to heights of real oratory.

The Five Great World Evangelicals.

The subject of the lecture was "Evangelical Humanism," and he commenced by speaking of the Evangelical spirit so well known to Methodists. The sense of human failure and the sense of Divine aid were the essential notes of Evangelical experience, and it was characteristic of Evangelical experience that it made a home for itself in men of every race and age and country. Paul was a first-century Jew. The tragic devastating sense of personal failure on the one hand, and the glowing joyous sense of the Divine Presence and power and creative energy on the other, marked the way of struggle, and bitter sorrow and Divine joy through which Paul passed. A renewed personality made Paul believe in a renewed world, and the world transformed by the life which had renewed his life. Paul became literally the most vital man in the Roman Empire. It was his vitality which triumphed as he travelled about the Mediterranean Sea. People could not resist the light of his eye. They could not resist the triumph which gleamed in his face. They could not resist the shining goodness of his character. And all this the grace of Christ had brought to Paul. It was his Evangelical experience that made Paul a conquering missionary.

A very different man, in a very different situation expressed the quality of the Evangelical experience when they came to Augustine. Dr. Hough spoke of the great change that was passing over the Roman Empire when Augustine lived. He was born to be the centre of every circle of which he formed a part. The tragedy of his life lay in the fact that with all his growth of knowledge he did not grow in self-control. He had the mind of a king of men, but his untamed nature made him a slave. And then came that golden hour when his contact with the vitalities of the Christian religion made a new man of him, and at that hour the man of kingly mind was given the heart of a king. The sense of his own failure and the sense of the Divine aid made a Christian of Augustine, and in that hour they made of him a surpassingly great Evangelical. The spirit which lived in Paul was clearly akin to the spirit which dwelt in Augustine. With all their differences of race, and discipline, and temperament, they were one in Evangelical experience.

Continuing, he said that when they desired to touch the noblest piety of the thirteenth century they turned inevitably to that tender human lover of God and man and nature, Saint Francis of Assisi. He was the great heart of the Middle Ages, and that heart was gloriously and joyously Evangelical. The Evangelical faith captured a kingly conscience when it mastered Paul. It captured a kingly mind when it mastered Augustine. It captured a heart of kingly humility when it mastered Saint Francis. Turning to the sixteenth century, he said that, while solidarity was the characteristic of the thirteenth century, individuality was the characteristic of the sixteenth century. Luther, at Worms, was the very embodiment of the new sense of the awful integrity of the individual life, and Luther brought them into the very centre of the Evangelical current. The greatest fact in his experience was his personal contact with the grace of God.

In many ways John Wesley was a typical man of the eighteenth century. The century found this able Englishman with his genius for organisation, developing into an ecclesiastic statesman of a very high order. The heart of his life and his influence was found in the inner fire which an Evangelical experience kindled in his soul. He knew the spiritual failure of a life without conscious fellowship with God. He knew the tragedy of failure to co-ordinate the varied forces of his life. And it was tremendously significant that on that great night at Aldersgate when he listened to the reading of Luther's interpretation of Paul's exposition of the doctrine of grace, it was at that very moment that his "heart was strangely warmed." All England felt the impact of that new religious life. Evangelical piety kept the soul of the world alive in the eighteenth century. These men were great and classic expressions of the Evangelical spirit at work. Better than definitions of the Evangelical spirit were the names of Paul, Augustine, Francis, Luther, Wesley. They represented this spirit alive and in action.

The Emergence of Humanism.

Continuing, the lecturer said that those who enjoyed splendid traditions might feel that nothing else mattered. They must, however, look with the same sympathy upon the Humanistic as upon the Evangelistic. Having this Evangelical spirit they were better fitted to judge the Humanistic. He said it was particularly true that it was to the Greek they must go when they tried to understand the spirit of Humanism that had had so much to do with moulding many of the finest minds of the last twenty-five hundred years. Avoiding definitions, he wished to see Humanism in action and so discover what sort of spirit it was. At the risk of putting it rather strongly, he said that, until the Greeks, no one had felt con-

tive, responsive, brilliant Greeks. They were treated with great distinction, to be sure, but there was a strange absence of that abject abasement in the presence of the deity which characterised Oriental religions. There came into the life of the Greek a note of confidence. That man was at home in the universe, that he found some sort of standard in himself, at all events, in the human group, if not in the individual, that he and the world fitted as hand fitted glove—that was the basal position of that emerging attitude toward life which one day was to have for itself the great name of Humanism. Referring to the Romans, the lecturer said this same spirit manifested itself through their achievements and their work. They put it into their architecture. The Romans built like world conquerors. Moving forward, he said that the Middle Ages saw clouds and darkness everywhere. Then a new spirit began to come in. Chivalry taught men to dream gracious dreams. Men began to have a new sense of life, and a new taste of the larger world. The sense of failure and turpitude, and moral evil and spiritual danger, which had been heavy upon the world was pushed aside by another spirit. There was a new joy in nature, a new joy in beauty and a new happiness in scholarship. Eternity had hung like a weight upon the world for a thousand years, now time at last was to have its innings. He was not, he said, attempting a sketch of the history of Humanism, but only trying to see some of its characteristic expressions in the life of man.

Proceeding to indicate the points of contact between Humanism and Evangelicalism, the lecturer said the story of the address of St. Paul on the Areopagus had always seized the imagination of men who had any sort of understanding sympathy with the spirit of Humanism, and who had combined with this a vital apprehension of the meaning of Evangelical experience. On that day two currents which had often moved widely apart flowed for a little while together. Paul made a delicate reference to all the statues of deities to be seen about Athens, and especially upon an altar to an Unknown God. Attic subtlety could not have suggested more deftly the weakest spot in Humanism. It was a confession of need which their high culture had not been able to satisfy. Entirely honest Humanism had an empty throne in its heart waiting for a worthy deity to take possession. It was clear enough that Paul saw the significant matters in right relations. That view of life which tried to satisfy man's need from his own unaided resources was doomed always to failure. That Humanism was so far right which saw in humanity something divine that called perpetually in lonely hunger in the heart of man, and further capable of being right if it came to the insight that only the God who had put his seal on human life could satisfy the infinite hunger of man's spirit. The possessor of life and the conqueror of death solved all problems. Here Humanism and Evangelicalism met.

The Synthesis of Evangelicalism and Humanism.

Dr. Hough went on to speak of the possibilities and opportunities which lay before Evangelical Humanism. He wished them to think of that great synthesis in which the spirit of Athens and the spirit of Jerusalem actually became one, and to see the fashion in which Evangelicalism completed Humanism at every critical moment of its unfolding life. Browning's poem, *A Grammarian's Funeral*, pictured the disciples of a great Humanist carrying him to the top of the mountain for burial. No one with a particle of responsiveness could read those words without quickened heart-beats, and tingling blood. They could see clearly that the mountain-top belonged to the dead Humanist. The heights belonged to Humanism. But there it did not reach the limit of its desire. Suddenly it knew that it had the instinct for flight, and in the same poignant and potent and tragically revealing moment, it knew that it had no wings. There they had the glory and the desperate tragedy of Humanism—the instinct for flight! the absence of wings! There on the lonely mountain-top Humanism measured its longings against its power, and knew the bitter pang of its limitations. The instinct for flight cried out to the universe for wings; and the answer to the cry was the coming of the Living God. One of the great hours in the history of the human spirit was just this hour, when the upreach of humanity touched the downreach of Almighty God. It was often true, however, that Humanism was found, not on the mountain-top, but in the plain—vigorous but restless, and ever pursuing the quest of the ideal in the midst of the common life. So with aching heart Humanism fought on for a dream of nobility, and a dream of beauty in which it could itself hardly believe. If only to the noblest Humanism, there could come a sense of something beyond, which was the fulfilment of its loftiest dreams, then Humanism was ready for the Incarnation. It was ready to read the Gospels. It was ready for that winsome stainless life, strong and perfect in beauty which walked with perfect majesty and joyful humanity through the Gospels. With glowing eyes and joyous heart it watched Him move out into the hot plains of life where the fight raged with destructive fierceness. He carried the ideal triumphantly there. The very crown of humanity was the coming into human life of the Son of God.

Continuing, he said that Humanism had a sad experience when it stood on the far high peak with the instinct for flight, and was without wings, but after all there was a kind of strong nobility about that. It was also tragic and yet glorious to move through the plains all the while cherishing an unconquerable hope. But when Humanism found itself in the valley, wounded and broken, the hour of testing had actually arrived. For now the failure came from the foe within, and not from the foe without. The critical hour came when Humanism had to analyse the

personality made Paul believe in a renewed world, and he saw all the world transformed by the force which had renewed his life. Paul became literally the most vital man in the Roman Empire. It was his vitality which triumphed as he travelled about the Mediterranean Sea. People could not resist the light of his eye. They could not resist the triumph which gleamed in his face. They could not resist the shining goodness of his character. And all this the grace of Christ had brought to Paul. It was his Evangelical experience that made Paul a conquering missionary.

A very different man, in a very different situation expressed the quality of the Evangelical experience when they came to Augustine. Dr. Hough spoke of the great change that was passing over the Roman Empire when Augustine lived. He was born to be the centre of every circle of which he formed a part. The tragedy of his life lay in the fact that with all his growth of knowledge he did not grow in self-control. He had the mind of a king of men, but his untamed nature made him a slave. And then came that golden hour when his contact with the vitalities of the Christian religion made a new man of him, and at that hour the man of kingly mind was given the heart of a king. The sense of his own failure and the sense of the Divine aid made a Christian of Augustine, and in that hour they made of him a surpassingly great Evangelical. The spirit which lived in Paul was clearly akin to the spirit which dwelt in Augustine. With all their differences of race, and discipline, and temperament, they were one in Evangelical experience.

Continuing, he said that when they desired to touch the noblest piety of the thirteenth century they turned inevitably to that tender human lover of God and man and nature, Saint Francis of Assisi. He was the great heart of the Middle Ages, and that heart was gloriously and joyously Evangelical. The Evangelical faith captured a kingly conscience when it mastered Paul. It captured a kingly mind when it mastered Augustine. It captured a heart of kingly humility when it mastered Saint Francis. Turning to the sixteenth century, he said that, while solidarity was the characteristic of the thirteenth century, individuality was the characteristic of the sixteenth century. Luther, at Worms, was the very embodiment of the new sense of the awful integrity of the individual life, and Luther brought them into the very centre of the Evangelical current. The greatest fact in his experience was his personal contact with the grace of God.

In many ways John Wesley was a typical man of the eighteenth century. The century found this able Englishman with his genius for organisation, developing into an ecclesiastic statesman of a very high order. The heart of his life and his influence was found in the inner fire which an Evangelical experience kindled in his soul. He knew the spiritual failure of a life without conscious fellowship with God. He knew the tragedy of failure to co-ordinate the varied forces of his life. And it was tremendously significant that on that great night at Aldersgate when he listened to the reading of Luther's interpretation of Paul's exposition of the doctrine of grace, it was at that very moment that his "heart was strangely warmed." All England felt the impact of that new religious life. Evangelical piety kept the soul of the world alive in the eighteenth century. These men were great and classic expressions of the Evangelical spirit at work. Better than definitions of the Evangelical spirit were the names of Paul, Augustine, Francis, Luther, Wesley. They represented this spirit alive and in action.

The Emergence of Humanism.

Continuing, the lecturer said that those who enjoyed splendid traditions might feel that nothing else mattered. They must, however, look with the same sympathy upon the Humanistic as upon the Evangelistic. Having this Evangelical spirit they were better fitted to judge the Humanistic. He said it was particularly true that it was to the Greek they must go when they tried to understand the spirit of Humanism that had had so much to do with moulding many of the finest minds of the last twenty-five hundred years. Avoiding definitions, he wished to see Humanism in action and so discover what sort of spirit it was. At the risk of putting it rather strongly, he said that, until the Greeks, no one had felt completely at home in the world. Men were always under a shadow of some sort, and usually it was the shadow of a terrible and menacing religion. There were fears without and foes within, but with the Greeks all this changed. They began to look out upon the world with friendly eyes. The gods and goddesses were just sensi-

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Evangelical Humanism and Eternity.

Continuing, the lecturer said they must also see Humanism standing on the shores of the infinite sea and gazing with awed and anxious eyes upon eternity itself. Because he had eternity in his heart he desired eternity in his experience. Here on the edge of the sea the Evangelical Humanist heard his Saviour and Lord declare: "I am the Resurrection and the Life."

This Evangelical Humanist would go out to regenerate society and to bring all the practical relationships of men into the radiant light of the new life. Commerce and trade, and art, and education, and all human relationships, were to feel a new spirit, and must meet the Cross at last. And when they met the Cross there would be no question where the victory would lie. Between us and the land of our dreams there were, he said, frowning heights, and passes guarded by all the forces of decadence and pagan licence. There were mountains of heavy lethargy thrown up from the bitter unbeliefs of all the years! And yet with a great joy in his heart the man, in whom the spirit of the great Evangel and the spirit of glowing Humanism lived harmoniously together, could look out upon these frowning heights, and with a meaning unknown to the ancient soldier he could cry: "Beyond the Alps lie: Italy."

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WM. H. PHELPS
Editor

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ELMER HOUSER
Business Mgr. and Associate Editor

"To Think Without Confusion, Clearly" Methodists, Back to the Main Tasks!

THE EDITOR

THE conviction of John T. Scopes at Dayton, Tenn., for teaching evolution in the public school, calls for some careful thinking on the part of everyone of us. We do not now recall an issue so clouded and confused as this has been. A few observations may help our thinking.

1. Remember that the American people were really on trial, not Mr. Scopes, nor Mr. Bryan, nor Mr. Darrow. The uncertain party was the public. What would the people think and say? An English writer said recently: "What wonderful people Americans are! You meet one and find him cultured, charming; delightful, and, in matters touching daily life, almost ferociously up-to-date. Mention religion and you might fancy yourself talking to Tom Sawyer's Aunt Polly." What must this English cousin think now? The French scientists have signed a protest. They simply do not know what to make of America, judging us by the press reports of the trial. Incidentally they will be judging American law as well as religion. Are the American lawyers proud?

2. The issue must not be confused with the personalities involved. Mr. Bryan spoke for the church, but will not really represent it. Mr. Darrow spoke for the right to think and teach the truth, but he was not a worthy exponent of the rights that came with Christ. In Dayton itself, it was a fight between Christianity and infidelity, for they were confused by the chief actors.

The issue must be kept clear of the personalities involved. No other men in America could have been found to so confuse the issue as these two principals. We can forgive Mr. Bryan every-

thing except this persistent clouding of the issue and his declaration that he was the champion of faith against infidelity. America has loved Mr. Bryan, but he strained it terribly at Dayton. The public never loved Mr. Darrow and resented his coming into this case.

There is no excuse for letting a serious trial degenerate into a mutual sparring match between two of America's keen minds, each having an axe of his own to grind.

3. The real issue was that principle so dear to Protestantism, the right to think and the right to teach our findings. Protestantism is committed to the conviction that it is the truth that is to make us free, and we dare to follow it anywhere, believing that it will lead us to Christ.

President Coolidge spoke for real Protestantism when he said recently to a large company of scientists:

It is a wonderful thing to live in a time when the search for truth is the foremost interest of the race. It has taken endless ages to create in men the courage that will accept the truth simply because it is the truth. Ours is a generation of pioneers in this new faith. Not many of us are endowed with the kind of mental equipment that can employ the scientific method in seeking for the truth. But we have advanced so far that we do not fear the results of that process. We need truth; and we turn to you men of science and of faith.

No real Protestant is ever afraid of a real scientist. He scorns the fear of having to change his mind and is eager for some new adventure down deep into the mine of some new truth.

4. No Methodist can be afraid of evolution, for John Wesley gave us a working principle that is just as good for 1925 as for his own century:

(Concluded on Page 11.)

"TO THINK WITHOUT CONFUSION, CLEARLY"

(Concluded from Page 1.)

"It is not an opinion, or any number of opinions, be they ever so true. A string of opinions is no more Christian faith than a string of beads is Christian holiness. We do not lay the main stress of our religion on any opinions, right or wrong, neither do we begin, nor willingly join in, any dispute concerning them. The weight of all religion rests on holiness of heart and life."

A Methodist therefore who is fearful about science needs both the courage and the wisdom of Wesley. We are not compelled to accept evolution, but the principle of our founder forbid our raving against it. Wesley would call every Methodist to the real tasks and the real issues, and let him think as he liked about evolution.

What Is Evolution?

Evolution, in the popular Christian thought is well expressed by Henry Fairfield Osborn, in a little Scribner book entitled "The Earth Speaks to Bryan":

First, man has not descended from any known kind of monkey or ape, fossil or recent.

Second, man has a long, independent, superior line of ascent of his own, with a relatively erect posture, with hands free to grasp tools * * * and finally the reed, pen or crayon, with which to set down his thoughts.

Man is no exception to the universal law that God did use evolution as His plan.

5. Let the humblest man dismiss his fears. Our church is not committed to evolution. We follow the working theory of 99 44/100 of the scientific world and believe that God used this method of creative evolution in making man as well as the world, but if science should find new evidence and change its conclusions, we are not embarrassed. Our shame would only be in abusing the scientist during his research, although of course, it is no particular virtue finally to accept a truth fifty years after it has been accepted by the thinking world.

6. The Christian scientists ask us to change our minds about the opening chapters of Genesis. The great fundamentals of the faith are untouched by science. The Bible's portrayal of our Father-God, of the divine Christ, of salvation by faith, of the secret of holy living and dying, all these precious truths still stand and the scientists want them to stand.

Suppose we begin to use evolution a bit instead of abusing the scientists!

If evolution is true, then our animal natures have behind them the momentum of millions of years instead of dating from 4004 B. C. We need then a mightier Christ than we thought to overcome that momentum.

If evolution is true, and God took all that time to "woo us from the clod" then He must have greater plans for us than we have dared to dream.

If evolution is true, with all its past and present creative wonders, then God is a more marvelous Creator than we had supposed. The scientist's microscope reveals a world of daily miracles almost beyond our power to grasp. If the Psalmist had known what we know, he would have really "vied with Gabriel" while he sang the praise of the Creator.

If the scientist is right, then sin is not a small and local incident but a stab at the purpose as well as the heart of God, "a blow at the universe of truth and law." Science puts up still more warnings along life's road.

If science is right then we may bow in ever increasing awe before God, for He has crowned this long wooing process with three great offers. He wants to fellowship with us, He promises us likeness to Himself, He offers us eternal life in His presence!

Finally, if the world and man have been so long in forming, then all those phrases such as the "Lamb slain from the foundation of the world" take on a hundredfold greater meaning. So God loved us away back at the beginnings and planned then to send Christ to

Love so amazing, so divine
Demands my soul, my life, my all.

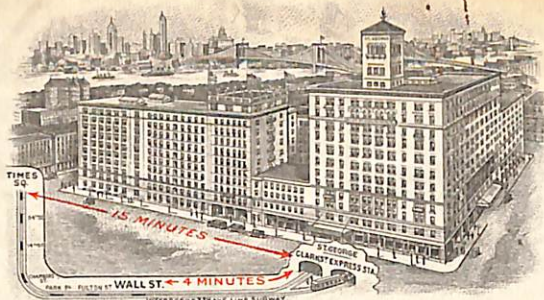
Therefore, by all the crying needs of a sinning world, by all the sorrow that needs comforting, by all the sinning that needs rebuking, by all the wandering that needs guiding, by all the evil that needs transforming, let us get to the main task of proclaiming a crucified and risen Christ, able to save to the uttermost, and the only hope of any one of us. Let us welcome every hand, scientific or theological, that offers to help us enthrone Christ.

Methodists, back to the main task!

P. S. The news of Mr. Bryan's death comes as we go to press. We are glad that it is not necessary to soften a single

reference to this good man who fought so hard for his convictions. We think he was wrong, woefully wrong, but the world will always honor a man who fights hard for his faith.

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800 BATHS



PHONE
MAIN 10000

Hotel St. George

CLARK STREET
BROOKLYN, NEW YORK CITY

July 31,
1925.

My (wonderful) friend,

It seems that you & I were moved simulta-
neously to scrutinize a
certain "offensive immor-
alist": you in your Fam-
ley Lecture, I in our
July Methodist Review
with my "At The Sign
of the Basilisk", over
which Halford Luccock
writes me of his "thump-
ing glee". He also says,
"I have included in next
week's Advocate ⁱⁿ a review
of Dr. Strong's Family
Lecture a section devoted
to Maucke & his school
of Ethics". I infer Luccock

How long has John Talford edited
the London Quarterly?

From May to January I am confined to these rooms without one days outing.

Moving from place to place is not easy for me. I am thankful to be free from pain & for the use of my Write hand, my left-hand being practically useless.

2) wrote that review.

He notifies me that his new book, "East Windows," is dedicated to me. His father & I were friends. He has his father's rigidity & tingle & edge.

I think of you having, as usual, the time of your life in England.

Remembering your promise to build a lot of real ~~substantial~~ up building work into this summer. What a calamity, I came near saying sin, if such a career as yours should be cut short by unnecessary overwork, blasted out by too intense incandescence, Hear me for my cause; - because I have cared so long & so deeply.

Yours stubbornly,

William V. Kelley.

Monday. Aug 24/95

My dear Slough

Your dinner last evening was most enjoyable. I thank you in behalf of Mr. Fiero + for myself for a splendid hour of characteristic hospitality. Langdale rushed me to the Memorial Service of Archbishop Tikhon, so that I was not able to get your volume. But if you will hand it to me some day before Friday, when I leave, I shall be glad to receive it again, on hearty gratitude to you + a safe voyage home! Ever yours
O Parks Edman

Central Methodist Episcopal Church

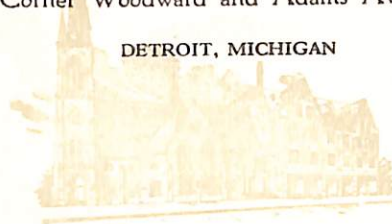
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Children's Activities
Social Program
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Phone Cadillac 6477

Edinburgh, Scotland,
August 4, 1925.

My dear Mr. and

We reached Edinburgh on Friday afternoon and it was not raining! We had telegraphed and written ahead but the hotels are so crowded that we were not able to secure reservations. So we put our luggage into a taxicab and sallied forth. The third -- really the second, for we reached one by telephone -- place we touched was a very attractive house at 15 Melville Street, and here they took us in and here we are staying. It is only a little way from St. George's Parish Church where I am preaching and is altogether convenient and comfortable. I think I shall want to come here again.

The old city with its frowning castle and the hills about is just as fascinating as ever. I climbed Carlton Hill again today and viewed the hills and the water and the buildings - how amazing it all is and now it captures one's imagination.

Last Sunday I preached twice in St. George's Parish Church. This must be distinguished from Free Saint Georges where Dr. Kelman used to preach and where the brilliant brother of Dr. Hugh Black, Dr. James Black is now preacher. It is a genuine experience to preach in the established church of Scotland with its dignified Presbyterian form of service. It was not my first contact with it all and that made everything easier. The Scottish people are great "sermon tasters" and gracious and appreciative too.

Our days in the Lake Country in England were full of the inspiration of lovely surroundings. One day we motored all about the Lake country, through the hills and the valleys, the lakes shining in the sunlight or dark where storm clouds hovered over them. We stopped at a delightful hotel - The Old England - right on Lake Windermere. Our rooms overlooked the gardens and the Lake. At this hotel we had a pleasant surprise in meeting Mrs. Philip Gray of Detroit and Miss Gray with a friend of theirs. They were also in Edinburgh and worshipped at St. George's Parish Church on Sunday evening.

News trickles through from America but no doubt there is much of which we hear nothing. One of the best things about a trip abroad is stopping safely on one's own land at the end of it to work among the people to whom one is bound by the most intimate ties.

And that reminds me of September 20th. But in the meantime there is Paris and Stockholm and the voyage home.

With hearty good wishes.

Sincerely

Lynn Harold Hoag

Central Methodist Episcopal Church

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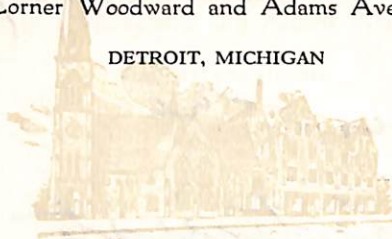
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the voyage home.

With hearty good wishes.

Sincerely
Yours Howard Crosby

Central Methodist Episcopal Church

Organized 1810

Incorporated 1822

Corner Woodward and Adams Avenues

LYNN HAROLD HOUGH, Th. D., D. D., *Pastor*
WALTER B. HEYLER, A. M., B. D.,
Director of Pastoral Activities
FREDERICK G. POOLE, B. A.,
Director of Religious Education
ASHTON R. WEDDEL,
Director of Physical Activities
ALICE B. SHIREY, *Deaconess*
FLORENCE M. COME, *Secretary*

DETROIT, MICHIGAN



INSTITUTIONAL WORK

Religious Education
Physical Department
Boys' Work
Girls' Work
Children's Activities
Social Program
Educational Program
Extension Program

Phone Cadillac 6477

Paris, France
Hotel Beaujolais
Palais Royal.
August 15th, 1925.

My dear Mr.

The contrast between Edinburgh and Paris is definite enough. There is a proud solid strength about the Scottish city sitting in stern yet gracious beauty among its hills, with the Castle watching over it. Paris is like a great flower of many petals -- a many colored flower full of all sorts of subtle charm. My second Sunday at the Saint George's Parish Church in Edinburgh was a quiet happy time. These Scottish congregations listen with keen minds, and they are heartily appreciative. We left Edinburgh for London on Monday morning. We found London fairly submerged in rain which soon passed away so that I had a long walk in the evening.

Tuesday noon found us seated in a big Handley Page Machine in the Croyden Field. The engines were set going, there was a whir and a constantly increasing sense of power at work. Then the machine moved over the field with quickening motion and took to the air. We had a perfectly beautiful day for the trip, the sun shining with a brilliant brightness. Below us were towns and farms and tiny winding roads. When we came to the Channel and left white cliffs and shore behind sweeping out over the sea it was a memorable experience. Little sea craft moved on the surface far below us. We moved up into higher altitudes and when we came to the Coast of France great masses of shining white clouds were below us. Through the spaces between the clouds we could see fields and towns and forest. It was all exquisitely beautiful.

Mr. Thompson Stock sitting on the other side of the machine caught the first glimpse of the great tower which dominates Paris. Another machine glided along below us. As we descended we could see the shadow of our own machine on the ground. Soon we were circling about the big field, and then off the great bird ship and packed in a big automobile to go to the heart of Paris.

The Hotel Beaujolais where we are rooming is in a Seventeenth Century palace. The gardens of the Palais Royal are visible as I look through the arch beyond my room. This is a holiday. There are quantities of people in the gardens. Some of them are being prepared for theatricals. Their historic costumes are very charming as they move about below my window.

Bishop Blake took Mr. Thompson Stock and me for a lovely evening ride to Versailles. The sun was turning the lake to molten gold and the palace windows flashed with fire as we stood in the great Avenue and thought of Louis XIV and his magnificence, and of other things far enough from the grand monarch.

Mr. Robert Meginnity of Detroit is in Paris and we have received much help from him in getting about. The other evening I ran across Mrs. Judson, wife of President Judson of the University of Chicago, and had a happy time at luncheon with her party yesterday.

The Chateau Bishop Blake purchased and uses for the institution for dependent girls is a wonderful spot. I don't wonder that a French military officer of high rank said to Bishop Blake "we thought that America had forgotten, but this brings reassurance." Children bereft by the war are finding a wonderful home and effective training here.

We are off for Stockholm tomorrow. And the spacious boulevards and mellow shining beauty of this great city will go with us.

But I know another city I will be most keen about seeing in September.

Sincerely,

Lynn Harold Hough

1.

Paris, France.

Hotel Beaujolais.

Palais Royal.

August 13, 1925

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Sincerely

Yours Harold Lloyd.

Charles Darwin, Evolution, and the Christian Religion

LYNN HAROLD HOUGH, Th.D., D.D., Litt.D.

Preached in the Central Methodist Episcopal Church, Detroit, Michigan

"That is not first which is spiritual, but that which is natural."—1 Corinthians 15:46.

THE year 1809 was perhaps the greatest year of distinguished births which the nineteenth century produced. It was the year when that tragic and baffled genius, Edgar Allen Poe, first saw the light. It was the year when Alfred Tennyson, who so loved Virgil and, like the great Latin poet, deeply pondered his own age and set many of its meanings singing in immortal music, began his adventure in this curious world. Proudhon, the founder of philosophical anarchy, was born in this year. Gladstone, whose wizardry in giving to the figures of a budget a kind of purple romance, and whose capacity to capture the moral imagination of a great nation made him one of the outstanding leaders of the century, was born in 1809. And in this year Abraham Lincoln opened his eyes in that Kentucky cabin from which he was to go out to become the noblest product of his nation's democracy. Such were some of the children who were first sensing the sights and sounds of a strange environment in the year when Charles Darwin was born.

A Singular Life

The story of his life is the tale of one supreme and mastering devotion. It was at Cambridge University that he found himself, and it was the five-year voyage of the ship "Beagle" which gave him his great opportunity as a naturalist. The ship went quite around the world, spending much time in and near South America. It was while reading Malthus's discussion of the increase of population that the idea of the struggle for existence dawned upon him in a new light. The idea of natural selection took on new meaning, and the conception for which another scientist found the phrase "the survival of the fittest" began to open up its possibilities. Darwin worked with a patience in gathering the facts upon which generalizations must be made which is quite beyond praise. The five-year voyage of the "Beagle" gave him unequalled opportunities. Then for twenty years he went on studying, collecting material, and patiently gathering together and classifying all his materials, verifying and correcting at every step. It is an almost unparalleled story of the patient and painstaking work of the greatest sort of scientist.

At last, in 1858, a curious and startling thing happened. From his friend, Alfred Wallace, Darwin received a communication announcing his reaching exactly the conclusions regarding evolution which had engrossed the mind of Darwin for twenty years. So modest and so eager to be fair to his friend was Darwin that he was willing to retire and let all the credit go to Wallace. This, however, was not to be. The work of the two men was presented simultaneously before the Linnaean Society, and it was at once clear, nobody acknowledging it more heartily than Wallace, that the flash of a great idea had indeed come to the younger man independently of the work of the elder,

but it was Darwin who, by world-wide gathering of material and patient work through twenty years, had made the position in a singular way his own.

Back of Darwin

To be sure, Darwin was not the originator of the idea of evolution. Most distinguished among his immediate predecessors was Lamarck, whose work still has great significance. And the story does not even begin with him or with Goethe or St. Hilaire or with Erasmus Darwin, the grandfather of Charles. There is a fine sentence in Mr. J. St. Loe Strachey's fascinating volume "The River of Life," in which he describes the fashion in which the patient and painstaking mountain-climbing of some modern scientist brings him to the top of the range only to make the discovery that some keen-minded Greek has shot an arrow to the very summit a couple of thousand years ago. It was so with evolution. Aristotle taught the general doctrine. And when we pass from the Greeks to the Romans Lucretius paints a remarkable picture, unfolding like a cinema, of the development of animal life from simple origins. Darwin did, however, subject the idea of evolution to such scientific tests as had been unknown before. Nobody understood better than he that he could not say the last word even in the relatively small fields of the life of animals and the life of man to which he restricted his attention. The mutation theory of De Vries, the theories of orthogenesis, of isolation, of hybridization, and the revival of the position of Lamarck in new relationships, all suggest that there is a vast difference between the truth of evolution and the adequacy of any particular formulation of its methods.

Evolution in Modern Thinking

So germinal a principle was sure to be applied to various fields, and it was Herbert Spencer who, independently of Darwin, set the whole structure of the cosmos in the perspective of evolutionary thought. Every science and every art has felt the stimulus of this approach, and it is not too much to say that evolution has become not so much an explanation as a method which makes a place for itself in every sort of investigation and a spirit which suffuses all our thinking.

Humiliation or Miracle

Darwin's books, "The Origin of Species" and "The Descent of Man," precipitated the most acrimonious sort of controversy. A good many people felt that everything which they held dear was not only endangered but quite destroyed if it became necessary to admit that man was descended from lower forms of life. People who had accepted with complacency the idea that man was made from dust drew back from the idea of an ancestry in the lower kingdoms. Someone has suggested that, after all, man is not much more dignified than monkeys, and, of course, no scientist suggests that man is descended from monkeys, but only that men and monkeys are twigs from a common bough. The truth is that the curious distaste with the thought of owing anything to lower forms

is a strangely inconsistent thing. All the while we keep eating lower forms of animals, and the subtle miracles of digestion and our own organic life change what a little while ago was a cow grazing in a field into a poet writing lovely verses or an orator speaking eloquent words. What a little while ago were sheep grazing on the hillside appear upon dinner tables in appetizing form, and a little later have become the strength of working men and the insight of patient scholars. Even people are not disdained by many people as the source of energy which they like to believe they apply to great moral and spiritual tasks. Of course, you can regard it either as a miracle or as a humiliation. To some of us it seems a good deal of a miracle that from the lower animal forms there can be appropriated energies which express themselves in the beauty of architecture, the grace of poetry and the stability of civilization. At all events, if a man could see in one collection all the turkeys and chickens and geese and other fowl, all the cows and sheep and swine which have contributed to his physical organism, he might come to think of simian ancestry as a rather incidental matter.

The Question of Genesis

It is probably true, however, that a good many people have become hostile to the idea of evolution not so much from distaste in respect of the thought of descent from lower forms of life as because the account of creation as given in the book of Genesis seems to them clearly to contradict the account which the scientific evolutionist gives of these matters. The whole subject requires clear and close thinking. It may be granted without hesitation that the all-knowing God held in the area of His thought every fact which has become the possession of modern scientists at the very time when the materials which make up the book of Genesis had their origin. Why then is not the book of Genesis a frankly and clearly evolutionary document? When we begin to think about the matter we see that it is not at all as simple as may at first sight appear. Suppose the great Master of Life had inspired the writings to be found in the book of Genesis in such a form that they would clearly and perfectly represent the state of scientific knowledge in this year of our Lord 1925. It is clear at once that such writings would have been perfectly incomprehensible to every man alive when they were written. They would have looked upon them with dumb and amazed astonishment. You have to speak to men in the language of their own day, and the scientific thought and speech of the twentieth century would have puzzled and baffled and bewildered the men and women of that ancient time. More than that, it would have been completely without power to give a gripping and intelligible message to the men and women of every century since until the coming of our own time. But more than this. Science is all the while advancing. Soon the particular forms in which we clothe our knowledge will be antiquated, and if the book of Genesis were written in these forms, in all the untold generations and centuries which are yet to come it would speak in the language of an outgrown and more or less discredited state of knowledge. Suppose, then, that the great Master of Life had inspired the writing of the materials to be found in the book of Genesis in language which would express the ultimate truth which is yet con-

tures and centuries beyond our ken. It is at once clear that in the age when it was written and in every succeeding age, including our own, until that very distant time when the final form of knowledge begins to appear, such writing would be incomprehensible. It would be completely baffling and completely bewildering. Is there any other way in which the problem could be met? There is, indeed, the method which in the wisdom of God was actually used. This method would give great and compelling moral and spiritual truth in the very language and the very thought-forms of the people to whom the moral and spiritual message was to be given. Then they could understand it, and men of later day could see just how it was given to them, and just how it was brought within the range of their mind and conscience. This moral and spiritual message would be quite independent of the mental thought-forms of the period when it was given, and would be commanding and authentic long after those thought-forms had ceased to be compelling. From the first prophet until Jesus every messenger of God had to speak in the thought-forms of his own day, and in doing so there was no blind commitment of mankind to the passing utensils through which the eternal truth was conveyed. The Genesis stories give an interpretation of the character of God, of the nature of man, of the tragedy of sin, which probe to the very depths of human experience. And these are seen all the more clearly when they emerge from primitive forms of thought and command the conscience of men of every sort of civilization and mental life. Seen in this light, there is nothing in the moral and spiritual message of the book of Genesis which comes into conflict with any assured results of modern science.

Evolution Neither Christian Nor Un-Christian

As a matter of fact, taken by themselves, the postulates of evolution are neither Christian nor un-Christian. You can so interpret evolution as to make it anti-Christian. You can so interpret evolution as to make it express the very genius of Christianity. The evolutionary doctrine is a good deal like a Pullman car. It carries saints and it carries rogues. It carries bootleggers and it carries Christian missionaries. Because a traveller found a good many bad men on a Pullman car he would not thenceforth refuse to ride on a Pullman. The passengers are responsible for what they bring to the car. The car is not responsible for the sort of passengers it carries. If we were to allow anti-Christian forces to control the means of intellectual locomotion known under the name of evolution, it would simply mean that we are allowing the enemy to gain for themselves the most effective means of transportation. That would be an extremely strange thing to do in a war.

Both Saints and Sinners

The question then is not one which has to do with whether we are going to be evolutionists. It has to do with the sort of evolutionists we are going to be. Now, the man who interprets evolution as a perfectly mechanical and material process with no causal or controlling power outside the mechanical and impersonal re-

this sort of thing is simply using the letters of the evolutionary alphabet to spell atheism. The evolutionary alphabet furnishes just the letters needed to spell God. After all there is no particular use blaming the alphabet if men insist on using its letters to spell the wrong words. Men have been godless who have never heard of evolution. And men have been saints who have believed in evolution. The house of evolution—to change our figure—is a good deal like the material world in this respect, that it support both saints and sinners.

The man who holds a personal and ethical and spiritual view of the world is sometimes almost startled at the fashion in which his positions enable him to be an evolutionist in a deeper and more understanding and fruitful fashion. Let us inspect the matter in the light of some of its possibilities in this regard. When our organist plays the "Pilgrims' Chorus" on the great organ, which has brought so much happiness to us all, we instinctively feel a great evolutionary movement in the noble composition. On it goes, and we feel that each movement is an advance toward a great consummation, which comes at last. But nobody would think of calling one note the father or the grandfather of the notes which follow. The unseen organist is the really effective power which gives us the gracious and inspiring music. You can think of the composition very completely as the evolution of a musical idea. But if you want to explain it you must remember the musician unseen by so many of you. And that great "Pilgrims' Chorus," which we call life, moves with a series of characteristics which the scientist can note and catalogue. He can tell us the tale of its unfolding evolution. But if you want to explain it you must go to the great unseen musician. You must go to Almighty God.

Which?

Here you come to the great divide. When you have asked one question you have reached the ultimate matters. And this is the question: Is evolution a self-sufficient and self-running process, without any place for moral and spiritual values and without any place for Almighty God, or is it the perpetual activity of the perfectly good and loving Father whose face we see in the face of Jesus Christ? Here the issue is sharp and clear enough. The man who answers the question in the first way is not a Christian, and the man who answers it in the second way does not cease to be a Christian, though he is a firm and eager believer in evolution as the chosen method by which God works. The man who refuses to believe in the unseen musician because the notes can be fitted together in a mathematical plan will, after all, not prevent our loving the musician, who has poured his very heart out in melody and harmony, which have given us a new sense of the meaning of life.

"God at Work"

The Copernican theory of the universe ran the same gauntlet which other scientific views must face. Doubtless it seemed very clear to some pious men that it was impossible to believe in God if the earth moved around the sun. The literal interpretation of the Bible was, of course, all

fence of the old position was by an astonishingly gifted negro preacher, who was a genius in his way, who held great audiences enthralled by his adroit and telling logic as he delivered his lecture, "The Sun Do Move." There is, I suppose, not a single advocate of the position which has gotten for itself the name of Fundamentalism who would not gladly admit that the Copernican theory holds all the field. In that concession he really concedes his whole case. A man who can believe in the Copernican theory has admitted in principle every position which the Christian believer needs as he relates the new knowledge to the Biblical statements. And the man who sees in the Copernican view of the universe only a sublime view of God at work has already in principle accepted just the position from which to interpret evolution from the Christian view.

Our Big Chance

The really searching question, of course, has to do not with the solid saints who will hold to the religious verities whatever comes and whatever goes. It is the new generation, to whom evolution is the very framework of all knowledge, of whom we must think. Believers in evolution they must be if their whole intellectual integrity is not to be shattered. Believers in the Christian religion many of them—most of them, we trust—would like to be. Are we able to help them? Have we a vital word in an hour which, for them, is a time of intellectual crisis? There are many of us who believe that at this very point Christianity meets one of its greatest and one of its happiest opportunities.

Youth Awaits the Word

The young men and women who are coming in such amazing numbers from our institutions of learning have a knowledge and an understanding of the whole biological process which would have been a little disconcerting to their fathers and entirely astounding to their grandfathers. They have watched the emergence of vegetable and animal life from the water in the great adventure of living on the land. They have watched the vast and varied struggle of life up to man and through all the stages of civilization; and they are ready to ask, "What is back of it all, and whither does it lead?" They are ready to hear the great reply: "God is back of it all, and its goal is revealed in the stainless and glowing and radiantly self-forgetful personality of Jesus Christ." When once they have followed the long and dramatic story, the great epic of life upon this planet, seeing in every stage the presence and the activity of the invisible God, a new sacredness and a new glory come to all of life. And when they have seen emerging at the very heart of this tale of struggle and survival the mighty and glorious personality of Jesus Christ, when they have seen that everything else was on the way to Him, and that everything is still on the way to the achievement of His kingdom, religion ceases to be an incidental part of life; it becomes the defining meaning of the biological process itself.

There is an understanding of the significance of Jesus so profound and so deeply related to the new knowledge

biology, becomes the inspiring genius of the new psychology, so that in a new and most glorious fashion the old word is fulfilled, "that in all things He may have pre-eminence." All these realms belong to Him. It would be a poor, foolish mind which would retain for Him the realms of phrases which have lost their vitality and prevent His entering in triumph the vast and far-reaching realms where He has the right to rule.

Christianising the Intellectual Adventure

It is a wonderful characteristic of the vital writers of the Old Testament and the New that they make their own every potent word in the contemporary vernacular. Ezekiel makes the prophetic message a thing with new and vital seizure because he uses the very form of Babylonian thought and experience to make it commanding. Paul bends the stately Roman Empire itself to the purpose of being a vehicle for the making vivid of the conception of the Empire of Jesus Christ. Why cannot we be as wise in our own time? One can imagine with what zest and zeal Paul and Ezekiel would have used the very pass-words of evolutionary thought to make more potent and more effective the message of Religion to the men of this tremendous day. The whole intellectual adventure of scientist and philosopher and artist belong to Jesus Christ. We claim them all for Him. We come with a right of eminent domain to make them a part of the vast Empire of Jesus Christ.

Backed by God

It is not strange that Paul, whose mind played over such vast areas, used a phrase which it was more than fitting to select as a sort of watchword at the beginning of this sermon. We are not claiming that Paul was an evolutionist before the days of evolutionists. We are claiming that there is a suggestiveness and a significance not soon exhausted in his seminal phrase: that is not first which is spiritual, but that which is natural. The phrase is capacious enough to hold the whole Christian interpretation of evolution. Life indeed begins on low levels. But it does not remain there. It aspires; it climbs. It seeks great goals. And the spiritual is the consummation toward which it moves. Why the movement, we ask, and why the goal? There is only one answer to such questions. God Himself sets in motion the movement. God Himself presides over it. God Himself provides the goal. The evolutionary process cannot account for Jesus Christ; but Jesus Christ can account for the evolutionary process. It is in His face that the new knowledge is seen in all its human meaning and in all its human relationships. It is He who gives a soul to the age-long struggle. It is He who changes a process into a moral and spiritual progress. It is He who brings to light the divine fellowship which has been implicit in the whole evolutionary process. It is in Him that the new knowledge becomes redemptive, and science itself the joyous handmaid of religion.

Clipping from

DETROIT (MICH.) NEWS

AUG 22 1925

London's Estimate

BRITISH WEEKLY PRAISES DETROIT PASTOR.

THE CHRISTIAN WORLD, a religious weekly in London, Eng., has a character sketch of Dr. Lynn Harold Hough, pastor of the Central M. E. Church, written by a member of its staff who signs himself "Martin Pew."

Dr. Hough will resume his pulpit Sept. 20, after spending the summer in England, where he delivered the annual Fernley Lecture before the British Wesleyan Conference. The lecture is entitled "Intellectual Humanism."

"Wesleyans know very well what is meant by an evangelical," says the Christian World's sketch, "but there still may be one or two among them who are not quite sure what sort of creature a humanist is. They will see one before them in the flesh tomorrow."

NOT A TYPE.

"Dr. Lynn Hough has the mental zest and appetite of an Italian scholar of the renaissance. More, perhaps, than any man in the Anglo-American pulpit, he sees books and men and life in the radiant light which shone from those disinterred 'brown Greek manuscripts' into dark mediaeval cloisters. It is the light of discovery and rediscovery, the radiance of intellectual adventure and of a boundless belief in the capacities of man's spirit."

"Looking younger than his 'late forties,' with keen, dark face and

pays out rapidly in gold where other men laboriously make up the tale in honest, homely copper. 'Aye, mark that metaphor!' It reminds me, by force of contrast, of Dr. Hough's extremely happy gift of 'arguing by illustration,' such a perilous gift in the misty or lazy preacher that I will refrain from drawing further attention to it.

A CHALLENGE.

"Dr. Hough is a humanist. Nothing human is alien to him and no system or guess or syllogism honestly evolved by a human mind can ever be to him utterly worthless. Yet he is an evangelical, a man who is not open to conviction that any subtlety of the intellect can surpass in wisdom the simplicity of Christ. The special task of his ministry then, is to take his part in the absorbing problem of bringing all thought and experience into a mighty reconciling synthesis of 'Christianizing the intellectual adventure.'

"There is no single or uniform point of contact between Christ and

the systems. Each new theory presents itself as a challenge and a problem, a call to exciting research and discovery. But here, at the center of things, is personality; in disharmony a horror and a misery, in harmony the image of God. How is personality affected by evolution, by the new psychology? If the theories seem to belittle personality, they must be thought (not fought) right through, till light appears. Dr. Hough seizes the problems as they arise, and carries them into his study as eagerly as a keen young student of chemistry with a new substance to analyze.

"Sooner or later he will find where they link on with Christian faith, to strengthen and enrich it. Meanwhile, the realization of personalities in great and creative and fruitful loyalties was the supreme matter to Jesus. . . . When we are living below the level of personality, Christianity comes to rouse us, and to make us persons indeed."



DR. LYNN HAROLD HOUGH.

eyes that indicate an almost disconcerting eagerness of intellectual interest, Dr. Hough fits into none of the categories of the 'typical American.' He is, indeed, partly of New England, partly of the Middle West. Sixteen years as a Methodist Episcopal minister were followed by a period of university work, including the presidency of the Northwestern University at Evanston, Ill.; and since 1920 Dr. Hough has been minister of the big Central Church in Detroit. Perhaps it might be said that the restless pioneering spirit of that amazing Middle West has been superimposed, in Dr. Hough's case, upon the solid yet exquisite culture of New England.

"Dr. Hough has written some 16 books, all marked by the same alert scholarship and eager zest of critical appreciation which give his sermons their peculiar quality. There are many men, no doubt, who give as good value as Dr. Hough; but he

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DETROIT, MICHIGAN

Stockholm, Sweden.

August 27th, 1925.

INSTITUTIONAL WORK

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Phone Cadillac 6477

My dear Mr.

Our last evening in Paris Bishop Blake was with us for dinner. We left the great French city with delightful memories of its varied beauties.

On the way to Stockholm we had our first unpleasant adventure. We stopped at Cologne, had dinner and walked about the great cathedral and across the Rhine on one bridge returning on another. Then we took the train for Hamburg. The conductor refused to recognize our sleeping compartment reservations though they were paid for. Usually Americans can put up a fairly good fight but we seemed to make no impression on this stolid conductor. It was not pleasant to think of sitting up all night. Then a really remarkable thing happened. A young Englishman whom we had never seen, a recent graduate of Cambridge, was on the train. He overheard our conversation with the conductor. He had a whole sleeping compartment to himself. To my utter surprise he offered to have the upper berth made up and to take me and my luggage in with him. Then with the curiously effective insistence of the well trained Englishman he bombarded the conductor until he persuaded him to give an upper berth in the car to Mr. Thompson Stock. It was a fine piece of international courtesy. The next morning we invited him to breakfast with us at the Atlantic Hotel in Hamburg and ordered the best breakfast possible, you may be sure. One cannot repay such kindness.

Dr. Workman head of the Westminster College in London travelled with us from Hamburg to the first town in Sweden. Crossing the big ferry we found the sea rough. I got into a tremendously interesting conversation with some southern Methodist leaders on the way to Sweden and did not have to capitulate to sea sickness.

Stockholm is sometimes called the Venice of the North. A wonderful city it is and as the days go on we are finding new beauties to admire.

The great Christian Conference has been full of inspiration. Beside memorable addresses and discussions there have been most interesting personal contacts. And what a succession of social events. These began with a formal reception at the palace on the part of the King and Queen - an astonishingly brilliant affair. Something like twenty-five hundred people sat down at the great dinner given

by the City of Stockholm in their great town hall.

The personal talks with leaders from many lands will not be forgotten by the delegates. The little groups gathering in hotels for conversations of a most intimate kind will not be forgotten.

Yesterday I made the brief address I was scheduled to give at the Conference and it was received with much kindness. I will have much to tell about the Conference when I get home.

With every greeting,

Lynn Harold Hough

NOTE: The regular meeting of the Official Board and the Quarterly Conference will be held on Monday evening, September 14th, 1925. The meeting is called for 7:45 o'clock.

1.
Stockholm, Sweden.

August 27, 1923-

Mr. — — — — —

My dear Mr. — — — — — :-

Our last
summer in Paris Bishop
Blake was with us for
dinner. We left the great
French city - with delightful
memories of its varied beauties.

In the way to Stockholm
we had our first unpleasant
adventure. We stopped at
Cologne, had dinner and
walked about the great Cathedral

and across the Rhine on one bridge
 returning on another. Then we
 took the train for Hamburg. The
 conductor refused to recognize our
 sleeping compartment reservation,
 though they were paid for. Usually
 Americans can put up a
 fairly good fight but we seemed
 to make no impression on
 this stolid conductor. It was
 not pleasant to think of
 sitting up all night. Then
 a really remarkable
 thing happened. A young
 Englishman whom we had
 never seen, a recent
 graduate of Cambridge was on

the train. He overheard our conversation
 with the conductor. He had a
 whole sleeping compartment to
 himself. To my utter surprise
 he offered to have the upper
 berth made up and to take
 us and my baggage in with
 him. Then with the
 curiously affective insistence
 of the well trained Englishman
 he beset the conductor
 until he persuaded him to
 give an upper berth in the
 car to Mr. Thompson Stock. It
 was a fine piece of international
 courtesy. The next morning
 we invited him to breakfast with
 us at the Atlantic Hotel in
 Hamburg and indeed the

best breakfast possible, you may
 be sure. One cannot repay
 such kindness.

Mr. Worsman head of the
 Westminster College in London
 travelled with us from Hamburg
 to the first town in Sweden.

Crossing the big ferry we
 found the sea rough. I
~~got~~ got into a tremendously
 interesting conversation with
 some Southern Methodist leaders
 on the way to Sweden and
 did not have to capitulate to
 sea sickness.

Stockholm is sometimes
 called the Venice of the North.
 a wonderful city - it is and

as the days go on we are finding
new beauties to admire.

The great Christian Conference
has been full of inspiration.

Beside memorable addresses

and discussion there has

been most interesting personal

contacts. And what a

succession of social events.

These began with a formal

reception at the palace on

the part of the King and Queen -

an astonishingly brilliant

affair. Something like twenty-

five hundred people sat

down at the great dinner given

by the City of Stockholm in

their great town hall.

The personal talks with leaders from many lands will not be forgotten by the delegates. The little group gathering in hotels for commensations of a most intimate kind will not be forgotten.

Yesterday I made the brief address I was scheduled to give at the conference and it was received with much kindness. I will have much to tell about the conference when I get home.

With every greeting
 Yours Harold Lloyd

The
AUTHORS' CLIPPING BUREAU
WILLIAM M. STUART

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SEP 1 1925

Heresy Charge Is Filed Against Him



DR. LYNN HAROLD HOUGH, former president of Northwestern university, now pastor of the Central Methodist church of Detroit, against whom heresy charges have been filed by a fellow clergyman. Dr. William H. Phelps, editor of the Michigan Christian Advocate, is named as a co-defendant. The charges are based on a sermon by Dr. Hough on "Evolution" and editorial comment in the Advocate.

... perfectly indomprehensible to every man alive when they were written. You have to speak to men in the language of their own day, and the scientific thought and speech of the twentieth century have puzzled, baffled and bewildered the men and women of that ancient time.

Can Interpret Two Ways.

"As a matter of fact, taken by themselves, the postulates of evolution are neither Christian nor un-Christian. You can so interpret evolution as to make it anti-Christian. You can so interpret evolution as to make it express the very genius of Christianity. The evolutionary doctrine is a good deal like a Pullman car. It carries saints and it carries rogues. It carries bootleggers and it carries Christian missionaries. Because a traveler found a good many bad men on a Pullman car he would not thenceforth refuse to ride on a Pullman. The passengers are responsible for what they bring to the car. The car is not responsible for the sort of passengers it carries.

"Men have been goddess who have never heard of evolution. And men have been saints who have believed in evolution.

"When you have asked one question you have reached the ultimate matters. And this is the question: Is evolution a self-sufficient and self-running process, without any place for moral and spiritual values and without any place for Almighty God, or is it the perpetual activity of the perfectly good and loving Father whose face we see in the face of Jesus Christ? The man who answers the question in the first way is not a Christian, and the man who answers it in the second way does not cease to be a Christian, though he is a firm and eager believer in evolution as the chosen method by which God works.

Must Think of New Generation.

"The really searching question, of course, has to do not with the solid saints who will hold to the religious verities whatever comes and whatever goes. It is the new generation, to whom evolution is the very framework of all knowledge, of whom we must think. Believers in evolution they must be if their whole intellectual integrity is not to be shattered. Believers in the Christian religion, many of them—most of them, we trust—would like to be. Are we able to help them? Have we a vital word in an hour which, for them, is a time of intellectual crisis? There are many of us who believe that at this very point Christianity meets one of its greatest and one of its happiest opportunities.

"When once they have followed the long and dramatic story, the great epic of life upon this planet, seeing in every stage the presence and the activity of the invisible God, a new sacredness and a new glory come to all of life. And when they have seen emerging at the very heart of this tale of struggle and survival the mighty and glorious personality of Jesus Christ, when they have seen that everything else was on the way to Him, and that everything is still on the way to the achievement of His kingdom, religion ceases to be an incidental part of life: it becomes the defining meaning of the biological process itself."

...pping from
Detroit, Mich. Free Press
SEP 1 - 1925

Dr. Hough Defended In Heresy Squabble

**Central M. E. Pastor Accused,
Along With Advocate Edi-
tor, for Views on Evolution.**

While leaders of the Methodist Episcopal denomination in Detroit reiterated their high regard for Dr. Lynn Harold Hough, pastor of the Central M. E. church, formal charges of heresy were filed Monday against him and against Dr. William H. Phelps, editor of the Michigan Christian Advocate, by Rev. Levi Bird, Ph. D., of Port Sanilac.

Twenty-seven separate charges, some of them couched in such intemperate and controversial terms as to make them unsuitable for general publication, have been brought against Dr. Hough, and are formally lodged with Dr. E. J. Warren, of the Detroit conference, Dr. J. C. Bird, district superintendent, Dr. J. C. Bird, of Lansing, district superintendent, will have charge of the proceedings against Dr. Phelps. The charges are based on Darwin sermon, call on a sermon titled, "Charles Darwin's Evolution and the Christian Religion," delivered by Dr. Bird, Sunday evening, June 21.

Reprinted Dr. Hough's Views.

August 20, 1925, Dr. Phelps reprinted Dr. Hough's sermon on Charles Darwin and added, editorially, that "the man who really wants to know what this writer and the average Methodist preacher believes, theologically, let him buy and read Dr. Hough's 'Theology of a Preacher.' Lock yourself in with that book, until you know where you are at."

Dr. Hough, who has been abroad all summer and is present in France, is expected to return to Detroit September 19. He will face his accuser during the sessions of the central conference in Flint, September 18-25 while Dr. Phelps will face Dr. Bird at the Michigan conference in Lansing, September 9-15.

"The law of the church requires that charges such as these must be brought before the annual conference," said Dr. Warren, Monday. "But I believe very little concern may be felt on the subject."

"Dr. Hough is one of the outstanding men of the Methodist denomination, and his opinions have been as far from anything hinting heresy as those of any conspicuous pastor possibly could be. Dr. Hough's preachings have been considered as absolutely safe. He has been at the forefront in liberal interpretation, whilst holding to great fundamentals of our denominational faith."

Characterizing Dr. Hough as being "fundamentally sound," Dr. Warren stated Monday that "Dr. Hough is the one man of the conference whom we all swear to be sure we will all give Dr. Hough our unqualified support."



DR. LYNN HAROLD HOUGH,

left most of our churches. And I avow on the authority and revelation of God and heaven, that unless the Methodist church restores the Sabbath and renews the ban on dancing, and theaters, and repents of its awful Anti-Christ profanation, that God will very soon spew the Church of Wesley out of his mouth forever and commit the gospel of the Kingdom to another people who will not deny His word, degrade His works, insult His son, and drive the Holy Ghost out of His blood-bought church."

The Sermon In Question.

The text of Dr. Hough's sermon on "Charles Darwin, Evolution, and the Christian Religion," was taken from 1 Corinthians 15:46—"That is not first which is spiritual, but that which is natural."

"It is probably true, however, that a good many people have become hostile to the idea of evolution not so much from distaste in respect of the thought of descent from lower forms of life, as because the account of creation as given in the book of Genesis seems to them clearly to contradict the account which the scientific evolutionist gives of these matters," says the sermon, in part.

"The whole subject requires clear and close thinking. It may be granted without hesitation that the all-knowing God held in the area of His thought every fact which has become the possession of modern scientists at the very time when the materials which make up the book of Genesis had their origin. Suppose the great Master of Life had inspired the writings to be found in the book of Genesis in such a form that they would clearly and perfectly represent the state of scientific knowledge in this year of our Lord, 1925. It is clear at once that such a book would be a

Left to right: R. W. H. Bowlin,
John Rodgers, S. R. Pope, aviation pi

HOUGH SERMON 1925 IS IN DEMAND

Evolution Discourse, Basis of Ba
Heresy Charges, Has Re-
ceived Much Praise.

Fifty copies of the Christian World Pulpit, an English religious weekly, bearing the date of July 23, were mailed recently by Dr. Lynn Harold Hough, pastor of the Central Methodist church, to his office in Detroit to satisfy requests for copies of his sermon on "Charles Darwin, Evolution and the Christian Religion," delivered in Detroit Sunday evening, June 21, 1925.

Since heresy charges based on this sermon were filed Monday against Dr. Hough, by Dr. Levi Bird, of Port Sanilac, adherents of Dr. Hough are recalling the enthusiasm with which the sermon was received locally. Dr. Hough's office files contain letters from numbers of people who wrote for copies of the sermon, stating at the same time the enjoyment and spiritual strength gained from the pastor's development of his subject.

In much the same manner, radio broadcasting station W.C.X., of the Detroit Free Press, which put the sermon into the air, the night it was delivered by Dr. Hough, received many telephone calls at that time expressive of the gratification caused by the sermon and its message. Those who listened to Dr. Hough's sermon through the medium of the radio constituted a wider audience than those actually in his church that evening, and the calls sent in to W.C.X. represented outlying communities as well as Detroit.

Dr. Hough, who has been in England during July and August, was asked by the editors of the Christian World Pulpit for the manuscript of his sermon on evolution. By sending copies of the English paper, Dr. Hough acted in compliance with the requests which had come to his office just prior to his departure for Europe. He is at present in France and will return to Detroit September 19.

Methodists Laud Hough.

Special to The Free Press.
Albion, Mich., Sept. 1.—Heresy charges against Dr. Lynn Harold Hough, of Detroit and Dr. William continued on Page Three, Column Three

SUBMARINE IS MISSING.

Rome, Sept. 1.—A tragic anticlimax was given the brilliant Italian naval maneuvers in the disappearance of the submarine Viniero, which has been missing since August 25. The naval ministry announced that little

MICHIGAN CHRISTIAN ADVOCATE August 20, 1925

p. 12-14

Hough, Lynn Harold

Sermon: Charles Darwin, Evolution, and the
Christian Religion.

Basis for heresy charge brought against Dr. Hough
by the Rev. Bird.

Dr. Hough's Sermon on Evolution, The Basis of Charges of Heresy

FOLLOWING is the complete text of the sermon on "Charles Darwin, Evolution and the Christian Religion," delivered by Dr. Lynn Harold Hough in the Central Methodist Church, June 11, and upon which Dr. Levi Bird, a superannuated Methodist preacher of Port Sanilac, Mich., has based his charges of heresy against Dr. Hough and Dr. William H. Phelps—against the latter because the Michigan Christian Advocate, of which Dr. Phelps is editor, published the sermon.

"That is not first which is spiritual, but that which is natural."—1 Corinthians 15:46.

The year 1809 was perhaps the greatest year of distinguished births which the nineteenth century produced. It was the year when that tragic and baffled genius, Edgar Allen Poe, first saw the light. It was the year when Alfred Tennyson, who so loved Virgil and, like the great Latin poet, deeply pondered his own age and set many of its meanings singing in immortal music, began his adventure in this curious world. Proudhon, the founder of philosophical anarchy, was born in this year. Gladstone, whose wizardry in giving the figures of a budget a kind of purple romance, and whose capacity to capture the moral imagination of a great nation, made him one of the outstanding leaders of the century, was born in 1809.

And in this year Abraham Lincoln opened his eyes in that Kentucky cabin from which he was to go out to become the noblest product of his nation's democracy. Such were some of the children who were first sensing the sights and sounds of a strange environment in the year when Charles Darwin was born.

A SINGULAR LIFE.

The story of his life is the tale of one supreme and mastering devotion. It was at Cambridge University that he found himself, and it was the five-year voyage of the ship "Beagle" which gave him his great opportunity as a naturalist. The ship went quite around the world, spending much time in and near South America.

It was while reading Malthus's discussion of the increase of population that the idea of existence dawned upon him in a new light. The idea of natural selection took on new meaning, and the conception for which another scientist found the phrase "the survival of the fittest" began to open up its possibilities. Darwin worked with a patience in gathering the facts upon which generalizations must be made which is quite beyond praise. The five-year voyage of the "Beagle" gave him unequalled opportunities. Then for 20 years he went on studying, collecting material, and patiently classifying all his materials, verifying and correcting at every step. It is an almost unparalleled story of the patience and painstaking work of the greatest sort of scientist.

A CURIOUS INCIDENT.

At last, in 1858, a curious and startling thing happened. From his friend, Alfred Wallace, Darwin received a communication announcing a reaching exactly the conclusions regarding evolution which had entered the mind of Darwin for

poet writing lovely verses or an orator speaking eloquent words. What a little while ago were sheep grazing on the hillside appear upon dinner tables in appetizing form, and a little later have become the strength of working men, and the insight of patient scholars. Even pigs are not disdained by many people as the source of energy which they like to believe they apply to great moral and spiritual task. Of course, you can regard it either as a miracle or as a humilliation.

To some of us it seems a good deal of a miracle that from the lower animal forms there can be an-

man. The passengers are responsible for what they bring to the car. The car is not responsible for the sort of passengers it carries. If we were to allow anti-Christian forces to control the means of intellectual locomotion known under the name of evolution, it would simply mean that we are allowing the enemy to gain for themselves the most effective means of transportation. That would be an extremely strange thing to do in a war.

The question then is not one which has to do with whether we are going to be evolutionists. It has to do with the sort of evolutionists we are going to be. Now, the man who interprets evolution as a perfectly mechanical and material process with no casual or controlling power outside the mechanical and impersonal relationships which the process reveals, has, of course, given away the whole Christian position. But there is nothing in the facts of evolution which makes such a position necessary. The man who does this sort of thing is simply using the letters of the evolutionary alphabet to spell athelism. The evolutionary alphabet furnished just the letters needed to spell God.

SAINTS AND SINNERS.

After all there is no particular use blaming the alphabet if men insist on using its letters to spell the wrong words. Men have been godless who have never heard of evolution. And men have been saints who have believed in evolution. The house of evolution—to change our figure—is a good deal like the material world in this respect, that it support both saints and sinners.

The man who holds a personal and ethical and spiritual view of the world is sometimes almost startled at the fashion in which his positions enable him to be an evolutionist in a deeper and more understanding and fruitful fashion.

Let us inspect the matter in the light of some of its possibilities in this regard. When our organist plays the "Pilgrims' Chorus" on the great organ, which has brought so much happiness to us all, we instinctively feel a great evolutionary movement in the noble composition. On it goes, and we feel that each movement is an advance toward a great consummation, which comes at last. But nobody would think of calling one note the father or the grandfather of the notes which follow. The unseen organist is the really effective power which gives us the gracious and inspiring music. You can think of the composition very completely as the evolution of a musical idea. But if you want to explain it you must remember the musician unseen by so many of you. And the great "Pilgrims' Chorus," which we call life, moves with a series of characteristics which the scientist can note and catalogue. He can tell us the tale of its unfolding evolution. But if you want to explain it you must go to the great unseen musician. You must go to Almighty God.

AN INDEPENDENT PROCESS?

Here you come to the great divide. When you have asked one question you have reached the ultimate matters. And this is the question: Is evolution a self-sufficient and self-running process, without any place for moral and spiritual values and without any place for Almighty God, or is it the perpetual activity of the perfectly good and loving Father whose face we see in the face of Jesus Christ?

Here is the question and clear



DR. LYNN HAROLD HOUGH.

propriated energies which express themselves in the beauty of architecture, the grace of poetry and the stability of civilization. At all events if a man could see in one collection all the turkeys and chickens and geese and other fowl, all the cows and sheep and swine which have contributed to his physical organism, he might come to think of simian ancestry as a rather incidental matter.

THE QUESTION OF GENESIS.

It is probably true, however, that a good many people have become hostile to the idea of evolution not so much from the distaste in respect of the thought of descent from lower forms of life as because the account of creation as given in the book of Genesis seems to them clearly to contradict the account which the scientific evolutionist gives of these matters. The whole subject requires clear and close thinking. It may be granted without hesitation that the all-knowing God held in the area of his thought every fact which has become the possession of modern scientists at the very time when the materials which make up the book of Genesis had their origin. Why then is not the book of Genesis a frankly and clearly evolutionary document? When we begin to think about the matter we see that it is not at all as simple as may at first sight appear. Suppose the Great Master of Life had inspired the writings to be found in the book of Genesis in such a form that they were clearly and perfectly representative

fair to his friend Darwin he was willing to retire and let all the credit go to Wallace. This, however, was not to be.

The work of the two men was presented simultaneously before the Linnaean Society, and it was at once clear, nobody acknowledging it more heartily than Wallace, that the flash of a great idea had indeed come to the younger man independently of the work of the elder, but it was Darwin who, by world-wide gathering of material and patient work through 20 years, had made the position in a singular way his own.

To be sure, Darwin was not the originator of the idea of evolution. Most distinguished among his immediate predecessors was Lamarck, whose work still has great significance. And the story does not even begin with him or with Goethe or St. Hilaire or with Erasmus Darwin, the grandfather of Charles. There is a fine sentence in Mr. J. St. Loe Strachey's fascinating volume "The River of Life," in which he describes the fashion in which the patient and painstaking mountain-climbing of some modern scientist brings him to the top of the range only to make the discovery that some keen-minded Greek has shot an arrow to the summit a couple of thousand years ago. It was so with evolution. Aristotle taught the general doctrine. And when we pass from the Greeks to the Romans Lucretius paints a remarkable picture, unfolding like a cinema, of the development of animal life from simple origins.

A GREAT BREACH.

Darwin did, however, subject the idea of evolution to such scientific tests as had been unknown before. Nobody understood better than he that he could not say the last word even in the relatively small fields of the life of animals and the life of man to which he restricted his attention. The mutation theory of De Vries, the theories of orthogenesis, of isolation, of hybridization, and the revival of the position of Lamarck in new relationships, all suggest that there is a vast difference between the truth of evolution and the adequacy of any particular formulation of its methods.

So germinal a principle was sure to be applied to various fields, and it was Herbert Spencer who, independently of Darwin, set the whole structure of the cosmos in the perspective of evolutionary thought. Every science and every art has felt the stimulus of this approach, and it is not too much to say that evolution has become not so much an explanation as a method which makes a place for itself in every sort of investigation and a spirit which suffuses all our thinking.

HUMILIATION OR MIRACLE.

Darwin's books, "The Origin of Species" and "The Descent of Man," precipitated the most acrimonious sort of controversy. A good many people felt that everything which they held dear was not only endangered but quite destroyed if it became necessary to admit that man was descended from the lower forms of life. People who had accepted with complacency the idea that man was made from dust drew back from the idea of an ancestry in the lower kingdoms. Someone has suggested that, after all, man is not much more dignified than monkeys, and, of course, no scientist suggests that man is descended from monkeys, but only that men and monkeys are twigs from a common bough.

The truth is that the curious distaste with the thought of owing anything to lower forms is a strangely inconsistent thing. All the while we keep eating lower forms of animals, and the subtle miracles of digestion and our own organic life change what a little while ago was a cow grazing in a field into a

scientific knowledge in our Lord 1925. It is once that such writings would have been perfectly incomprehensible to every man alive when they were written. They would have looked upon them with dumb and amazed astonishment.

ELUSIVE KNOWLEDGE.

You have to speak to men in the language of their own day, and the scientific thought and speech of the twentieth century would have puzzled and baffled and bewildered the men and women of ancient time. More than that, it would have been completely without power to give a gripping and intelligible message to the men and women of every century since until the coming of our own time. But more than this. Science is all the while advancing. Soon the particular forms in which we clothe our knowledge will be antiquated, and if the book of Genesis were written in these forms, in all the untold generations and centuries which are yet to come it would speak in the language of an outgrown and more or less discarded state of knowledge.

Suppose, then, that the great Master of Life had inspired the writing of the materials to be found in the book of Genesis in language which would express the ultimate truth which is centuries and centuries beyond our ken. It is at once clear that in the age when it was written and in every succeeding age, including our own, until that very distant time when the final forms of knowledge begin to appear, such writing would be incomprehensible. It would be completely baffling and completely bewildering.

Is there any other way in which the problem could be met?

There is, indeed, the method which in the wisdom of God was actually used. This method would give great and compelling moral and spiritual truth in the very language and very thought-forms of the people to whom the moral and spiritual message was to be given. Then they could understand it, and men of later day could see just how it was given to them, and just how it was brought within the range of their mind and conscience. This moral and spiritual message would be quite independent of the mental and thought-forms of the period when it was given, and would be commanding and authentic long after those thought-forms had ceased to be compelling.

From the first prophet until Jesus every messenger of God had to speak in the thought-forms of his own day, and in doing so there was no blind commitment of mankind to the passing utensils through which the eternal truth was conveyed. The Genesis stories give an interpretation of the character of God, of the nature of man, of the tragedy of sin, which probe to the very depths of human experience. And these are seen all the more clearly when they emerge from primitive forms of thought and command the conscience of men of every sort of civilization and mental life. Seen in this light, there is nothing in the moral and spiritual message of the book of Genesis which comes into conflict with any assured results of modern science.

STATUS OF EVOLUTION.

As a matter of fact, taken by themselves, the postulates of evolution are neither Christian or un-Christian. You can so interpret evolution as to make it anti-Christian. You can so interpret evolution as to make it express the very genius of Christianity.

The evolutionary doctrine is a good deal like a Pullman car. It carries saints and it carries rogues. It carries bootleggers and it carries Christian missionaries. Because a traveler found a good many bad men on a Pullman car he would not thenceforth refuse to ride on a Pull-

questioning man who answers it in the second way does not cease to be a Christian, though he is a firm and eager believer in evolution as the chosen method by which God works. The man who refuses to believe in the unseen musician because the notes can be fitted together in a mathematical plan will, after all, not prevent our loving the musician, who has poured his very heart out in melody and harmony, which have given us a new sense of the meaning of life.

The Copernican theory of the universe ran the same gauntlet which other scientific views must face. Doubtless it seemed very clear to some pious men that it was impossible to believe in God if the earth moved around the sun. The literal interpretation of the Bible was, of course, all against the Copernican view. And so good men set themselves against advancing knowledge. But there remains no one so poor mentally as to do them reverence.

THE INITIAL STEP.

And the last strange brilliant defence of the old position was by an astonishingly gifted negro preacher, who was a genius in his way, who held great audiences enthralled by his adroit and telling logic as he delivered his lecture, "The Sun Do Move." There is, I suppose, not a single advocate of the position which has gotten for itself the name of Fundamentalism who would not gladly admit that the Copernican theory holds all the field. In that concession he really concedes his whole case.

A man who can believe in the Copernican theory has admitted in principle every position which the Christian believer needs as he relates the new knowledge to the Biblical statements. And the man who sees in the Copernican view of the universe only a sublime view of God at work has already in principle accepted just the position from which to interpret evolution from the Christian view.

The really searching question, of course, has to do not with the solid saints who will hold to the religious verities whatever comes and whatever goes. It is the new generation, to whom evolution is the very framework of all knowledge, of whom we must think. Believers in evolution they must be if their whole intellectual integrity is not to be shattered. Believers in the Christian religion many of them—most of them, we trust—would like to be. Are we able to help them? Have we a vital word in an hour which, for them, is a time of intellectual crisis? There are many of us who believe that at this very point Christianity meets one of its greatest and one of its happiest opportunities.

YOUTH AWAITS THE WORD.

The young men and women who are coming in such amazing numbers from our institutions of learning have a knowledge and an understanding of the whole biological process which would have been a little disconcerting to their fathers and entirely astounding to their grandfathers. They have watched emergence of vegetable and animal life from the water in the great adventure of living on the land. They have watched the vast and varied struggle of life up to man and through all the stages of civilization; and they are ready to ask, "What is back of it all, and whither does it lead?" They are ready to hear the great reply: "God is back of it all, and its goal is revealed in the stainless and glowing and radiantly self-forgetful personality of Jesus Christ."

When once they have followed the long and dramatic story, the great epic of life upon this planet, seeing in every stage the presence and the activity of the invisible

... a new sacredness and a new joy come to all of life. And when they have seen emerging at the very heart of this tale of struggle and survival the mighty and glorious personality of Jesus Christ, when they have seen that everything else is on the way to Him, and that everything is still on the way to the achievement of His kingdom, religion ceases to be an incidental part of life; it becomes the defining meaning of the biological process itself.

CHRIST EVER-PRESENT.

There is an understanding of the significance of Jesus so profound and so deeply related to the new knowledge which has come into our possession, that "that One Face" is out of every page of a text-book on chemistry, gazes forth from most intricate analysis of physics, gives a genius and a soul to biology, becomes the inspiring nucleus of the new psychology, so in a new and most glorious

fashion the old word is fulfilled, "that in all things He may have pre-eminence." All these realms belong to Him. It would be a poor, foolish mind which would retain for Him the realms of phrases which have lost their vitality and prevent His entering in triumph the vast and far-reaching realms where He has the right to rule.

It is a wonderful characteristic of the vital writers of the Old Testament and the New that they make their own every potent word in the contemporary vernacular. Ezekiel makes the prophetic message a thing with new and vital seizure, because he uses the very form of Babylonian thought and experience to make it commanding. Paul bends the stately Roman Empire itself to the purpose of being a vehicle for the making vivid of the conception of the Empire of Jesus Christ. Why can not we be as wise in our own time? One can imagine with what zest and zeal Paul and Ezekiel would have used the very

pass-words of evolutionary thought to make more potent and more effective the message of Religion to the men of this tremendous day. The whole intellectual adventure of scientist and philosopher and artist belong to Jesus Christ. We claim them all for Him. We come with a right of eminent domain to make them a part of the vast Empire of Jesus Christ.

It is not strange that Paul, whose mind played over such vast areas, used a phrase which it was more than fitting to select as a sort of watchword at the beginning of this sermon. We are not claiming that Paul was an evolutionist before the days of evolutionists. We are claiming there is a suggestiveness and a significance not soon exhausted in his seminal phrase: That is not first which is spiritual, but that which is natural. The phrase is capacious enough to hold the whole Christian interpretation of evolution.

Life indeed begins on low levels.

But it aspires toward great goals. It consumes all that moves. It is one and the same. It is God Himself. The new knowledge is evolutionary in face. It is seen in all things. It is He who changes the spiritual into a moral and social progress. It is He who brings the Divine fellowship whole in Him. It comes from self through religion.

does not remain there. It it climbs. It seeks great goals. And the spiritual is the motion toward which it moves. Why the movement, we ask, by the goal? There is only answer to such questions. God sets in motion the movement. God Himself presides over the evolutionary process cannot account for Jesus-Christ; but Christ can account for the evolutionary process. It is in His face that the new knowledge is all its human meaning and its human relationships. It is He who gives a soul to the age-struggle. It is He who changes a process into a moral and social progress. It is He who brings the Divine fellowship to light the Divine fellowship which has been implicit in the evolutionary process. It is that the new knowledge be redemptive, and science its joyous handmaid of religion.



EDITORIAL



WELL, WELL!

Just as we go to press, we are in receipt of charges of heresy made by Rev. Levi Bird, of Port Sanilac, against Dr. Lynn Harold Hough and against the editor.

It is doubtless a wise provision in Methodism that the humblest Methodist preacher in a conference is given the right to challenge the teaching of any other minister.

The charges are based on Dr. Hough's sermon published in the Advocate of Aug. 20. and on the two editorials in the issue for July 30.

For once the editor has nothing to say, following the ancient custom of the accused, except to express his gratification over the fact that he is linked with Dr. Hough. Misery loves such company.

P.S.—This will be a splendid chance for our pastors to get some new subscriptions from those who do not like the Advocate or its editor. Same rate as to our friends.

The
AUTHORS' CLIPPING BUREAU

WILLIAM M. STUART

553-555 Munsey Building, Washington, D. C.

Clipping from

Detroit (Mich.) Christian Advocate

Sept 10, 1925

MIXED, BUT INTERESTING

Linked with Dr. Hough in the charges is the Rev. Levi Bird, editor of the Michigan Christian Advocate, who is accused of having, in an editorial, supported the alleged heretical views of evolution set forth in Dr. Hough's sermon.—Editorial in New York American.

The CHRISTIAN CENTURY

An Undenominational Journal of Religion

Volume XLII

CHICAGO, SEPTEMBER 10, 1925

Number 37

EDITORIAL STAFF—EDITOR, CHARLES CLAYTON MORRISON; MANAGING EDITOR, PAUL HUTCHINSON; CONTRIBUTING EDITORS: HERBERT L. WILLETT, JOSEPH FORT NEWTON, LYNN HAROLD HOUGH, THOMAS CURTIS CLARK, WINFRED ERNEST GARRISON, REINHOLD NIEBUHR, ALVA W. TAYLOR, JOHN RAY EWERS, EDWARD SHILLITO

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THE CHRISTIAN CENTURY is a free interpreter of essential Christianity. It is published not for any single denomination alone but for the Christian world. It strives definitely to occupy a catholic point of view and its readers are in all communions.

EDITORIAL

Prohibition in Finland

ON JUNE 1, 1919, Finland put into force a prohibition law very much like our own. The chief exception was that in their law the Finns made the state the sole exporter of alcoholic spirits and put all matters pertaining to the execution of the law into the hands of the minister of social welfare, a cabinet official we have not yet acquired. The manufacture and sale of spirits is confined to industrial, medicinal and scientific purposes. The law is drastic but has met with the same reaction as has our own. Those who like their liquor flaunt their lawlessness; many of the rich mock the law, and there has been the same petty spirit of resentment against the so-called infringement on personal liberty. All this, just as in the United States, is confined to a small but noisy minority. Bootlegging is rife and smuggling along the sea-indented shores, where the many fishing smacks make it easy, is extensively carried on. All this does not discourage the government nor deter it in its determination to enforce the law. Just as in this land, the social benefits are so great that it would be recreant to its duty to the common good if it allowed a wilful and lawless minority to defy and negate the will of the law-abiding majority. Upon the invitation of Finland the states that border on the Baltic, including soviet Russia, recently held a conference on the smuggling evil. Sweden, Norway, and Denmark are all but dry. Russia has only recently, for the sake of revenue and as a concession to the peasants, loosened up its prohibition laws. There is a strong temperance movement on in the new Baltic states. This conference agreed to recommend a treaty

to the participating governments that will forbid all small vessels to carry spirits, limit strictly the privileges of larger vessels and, as on our shore line, greatly increase the distance across which liquor pirates may be sought by enforcement officers.

President of A. F. of L. Cooperates with Churches

WM. GREEN, the new president of the American Federation of Labor, welcomes the cooperation of religious forces in the labor movement. He is too fair-minded a man to lump all church influences into a heap and label them anti-labor just because prominent foes of labor organizations are influential in certain church councils. Conceiving his work as humanitarian, he finds in religion the genuine spirit of humanitarianism. President Green accepted an invitation from the social service commission of the Federal Council of churches to deliver a Labor Sunday address in the cathedral of St. John the Divine this year. He is cooperating heartily with the commission to make labor-church Sunday a success during the convention of the federation at Atlantic City in October. Recently he addressed the New York State Christian Endeavor convention in Buffalo. He praised the Endeavor societies for the work they had done in moulding character, increasing moral courage and developing purpose. Then he laid before the delegates some of those things for which organized labor works that should enlist their cooperation, calling their attention to the fact that social historians give labor organization credit for most of labor's gains in the betterment of working conditions. He challenged them to join

him in the cause of abolishing child labor and fearlessly analyzed the moral character of the late campaign. He told them of the historic stand of organized labor for universal and compulsory education and invited them to help in taking wage-earning children out of fields and factories and making provisions by which they may be put into school.

A Salutary Experience For the Methodists

THE ONLY DRAWBACK to the approaching Methodist heresy trials in Michigan is that they are likely to be over before they begin. The Methodist system provides that such matters can, when an annual conference so desires, be disposed of with neatness and dispatch. The charges filed against Dr. Hough and Dr. Phelps, as recorded in our news columns, are too intemperate and too ill-founded to be long considered. We doubt whether either of the accused ministers has to go to the trouble of presenting a defense. In one way, it is to be regretted that these men have been forced to undergo the discomfort of having their names paraded in public in connection with such charges. In another way, there is not much harm done, and there may be some good come out of the impending trials. Dr. Hough is, of course, the shining mark that the heresy hunter from Port Sanilac has tried to bring down. It is a notable trait that Dr. Hough's thinking, while as free as the air and in complete touch with all the intellectual currents of the day, generally comes out at the place where the thought of the major portion of western Christendom has come out through the centuries. If Dr. Hough will forgive us for saying it, we can almost wish that a more intelligent critic had brought this case to trial. We can think of no Methodist who could better afford to pass through such an experience. And it might not do the Methodists any harm to have to face some of the questions that are agitating the rest of American Protestantism. The denomination is inclined to self-congratulation because it has so far avoided theological trouble. It may be that it has to some extent done so because it has avoided theological thinking. It certainly has a list of articles of religion, and it is time that it found out what those articles mean to its ministry. It has been said that it is impossible to convict a Methodist minister of heresy, because of the broad doctrinal basis which the denomination has inherited from Wesley. There might be some gains—although at a cost we do not blame the Methodists for wishing to avoid—if that claim could be tested.

Killing for the Fun of It

AMERICAN PAPERS carried headlines a few days ago telling of the "sure hits" made by certain youthful Americans who have become soldiers of fortune and put their services as airmen at the disposal of the French command in Morocco. There was much gusto in the narrative of how two young Yankees had blown whole villages off the map. Efficiency was the thing that was celebrated, as also perhaps dare-devil courage, for these lads flew over dangerous mountain country, located "enemy" villages and knew that an

accident bringing them down within Riffian territory would mean a primitive revenge. That the Riffians have promised. There was no sense of shame in the narratives. The names of the men were given, as well as that of their families and their place of residence in this country. When Germans blew up French village or dropped bombs on London districts these same American newspapers boiled with indignation. That was a part of war—always cruel and savage—but fought by nationals who at least had the excuse of patriotism. In the case of these American soldiers of fortune there is no excuse except the joy of the man-hunt. It is royal sport, and the fact that women and children, who have the misfortune to have been born in these Riffian villages, are victims, means no more than the death of rabbits when one hunts big game.

Another Public Ownership Roorback Nailed

DURING THE SUMMER newspapers which make a point of emphasizing the failures of municipal ownership of public utilities have been reporting an alleged deficit in the Detroit street railways. The item as originally sent out from Detroit showed a loss of \$3,185,227 for the year discovered by a special auditor employed by the mayor of the city, and remarked that this report had caused a jar in the city, which had been led to believe its street railways to be in good financial condition. In addition to the operating loss, the lines were said to face \$7,210,000 in damage suits and claims without any actual provision for payment, and a bond issue of \$5,000,000 voted in 1923 was said to have been exhausted without the accomplishment of its announced purposes. Investigation has now completely disproved these charges, but the press has been strangely remiss in heralding the fact. There is no deficit in Detroit. The net earnings for May, the last month reported, were \$61,285, and the mayor, the manager of the car lines and the auditor himself have now stated that the lines are making money. The bond issue has not been dissipated; it has not even been marketed, because the lines have ploughed enough of their surplus earnings back into extensions and improvements to make this unnecessary. And as for the claims, the sale of the \$3,500,000 bonds thus still in reserve would meet all the short time loans now outstanding and leave nearly a million dollars for claims. If public ownership of that kind is a failure, there are more than a few private investors in street railway lines who would like to have their companies experience a similar disaster.

Stockholm Conference a World Event

AMEMBER of The Christian Century staff participated in the sessions at Stockholm of the universal Christian conference on life and work. A complete account of the gathering may be expected in a later issue. It is clear that the United States never did come to give the Stockholm meeting the place of importance assigned to it by the ecclesiastics of the old world. Newspaper reports were either in the worst

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Dr. Hillis Reported Improved

From Washington, Conn., comes word of the rapid improvement in health of Dr. Newell Dwight Hillis, pastor emeritus of Plymouth church, Brooklyn, N. Y. Dr. Hillis has been able to preach several times during the past summer, and is putting the finishing touches on a life of Christ on which he has been working for some time.

Propose Congregational-Universalist Union

The northern California Congregational conference, which met recently at Asilomar, unanimously instructed its delegates to the approaching national council of the denomination to work for union between Congregationalism and Universalism. Dr. William E. Barton, when acting as moderator of the national council at Springfield, Mass., two years ago, endorsed the same proposal, but this is the first time that it has come in official form before either of the churches. The California action requests the appointment of a special commission on fellowship with the Universalist churches.

K. of C. Will Drop Night Schools

The Knights of Columbus have voted to discontinue their night schools for veterans of the world war. All other work being done by the order for former soldiers will be continued, but the shrinkage of the war fund left in the hands of the K. of C. makes this reduction in program imperative. The order has voted for the establishment of a national boys' organization to be known as the Columbian Squires. Membership in the K. of C. has now passed the 750,000 mark, with \$260,000,000 of insurance in force covering the lives of members.

Rumors Persist of Call To Dr. Kirk

Although it is denied that a definite decision has been reached, rumors persist that Fifth avenue Presbyterian church, New York city, will extend a call to Dr. Harris E. Kirk, of Franklin church, Baltimore. Dr. Kirk, who is a southern Presbyterian, is spending his summer preaching in Westminster church, London, to which Dr. Jowett went when he left the New York pastorate. It is not known whether Dr. Kirk will consent to leave the pulpit which he has filled for 24 years, but it is apparent that a strong effort is being made to induce him to consider the New York call should it be formally given.

Dr. Stone Returns From World Tour

Dr. John Timothy Stone has returned to his pulpit in Fourth Presbyterian church, Chicago, after a tour of the world which kept him away for almost a year. 1126

Dr. Stone participated in the Presbyterian world congress at Cardiff, Wales, and in the universal Christian conference at Stockholm, Sweden, while absent from this country. He was accompanied on his journey by Mrs. Stone and their daughter.

Season's First Golden Rule Dinner at Stockholm

The first "golden rule" dinner of this season was held at Stockholm in connection with the universal Christian conference on Aug. 25. Five hundred

Dr. Hough Charged with Heresy

DR. LYNN HAROLD HOUGH, pastor of the Central Methodist church, Detroit, Mich., and a contributing editor of *The Christian Century*, has been formally charged with heresy. The same action has been taken against Dr. William H. Phelps, editor of the *Michigan Christian Advocate*, a Methodist weekly published in Detroit. The charges have been filed by the Rev. Levi Bird, a supernumerary preacher acting as the pastor of the Methodist church in Port Sanilac, Mich.

The charges against Dr. Hough grow out of a sermon on "Charles Darwin, Evolution, and the Christian Religion," preached in Detroit late in June. Parts of that sermon appeared in this department of *The Christian Century* last week. The charges also mention an address on Ezekiel delivered by Dr. Hough before the Detroit Methodist conference. Dr. Phelps is accused because he printed Dr. Hough's sermon, because he quoted John Wesley to prove that Methodists need not fear the evolutionary theory and that "the principles of our founder forbid our raving against it," and because he admitted to his paper articles by Dr. Charles E. Jefferson and Dr. Halford E. Luccock.

CHARGES MUST BE HEARD

According to Methodist law, now that the charges have been formally filed the district superintendents nominally over the work of Dr. Hough and Dr. Phelps have no choice but to present them to a select group of ministers in good standing. The first to be considered will be the charges against Dr. Phelps, since he is a member of the Michigan conference, which convenes in Lansing Sept. 9. Dr. Hough will have to wait until the Detroit conference convenes in Flint Sept. 16 before he can face his accuser. If the select group of ministers chosen by the district superintendents believe that there is adequate foundation for the charge of heresy, they will so report to the conferences, which will determine whether the charges are then to be formally tried by a special judge, another select committee, or the conference sitting as a whole.

It is extremely unlikely that the proceedings will go past the first stage, since the intemperate language of the formal accusations and the well-known orthodoxy of the men accused will probably move the first committee of investigation to throw the two cases out of court. Dr. Hough has stated his theological position in his book, "The Theology of a Preacher," and has thrown new light on it in his recent Fernley lectures, now published

under the title, "Evangelical Humanism," and enjoying a wide sale. As regards most of the issues now agitating the theological world, he may be said to be essentially a conservative, although he arrives at his conclusions by means of free and brilliant investigation. Dr. Phelps has frequently shown his personal conservatism in the columns of his paper. He is reputed to be a believer in the pre-millennial position as regards the second coming.

TYPE OF ACCUSATIONS

There are 27 charges in the action filed against Dr. Hough. The daily press refused to print this document as being in part unfit for general publication. Its general tenor may be understood from the introduction and the closing charge. These read:

"I, the Rev. Levi Bird, Ph. D., a member of the Detroit Methodist Episcopal conference, being moved by the spirit of God, do hereby charge the Rev. Dr. Lynn Harold Hough . . . with disseminating . . . doctrines and teachings that are subversive of the doctrines and teachings of the faith and discipline of our church, founded by John Wesley and others, and also subversive of the doctrines and teachings of the holy scriptures, which teachings if continued from our pulpits will destroy the whole spiritual intent, the governmental polity, and doctrinal teachings of the great Methodist church, begotten by Christ and the Holy Spirit, and perpetuated by its members, and followers of the divine and only Son of God, Christ Jesus.

"1. I charge Dr. Lynn Harold Hough with insulting God and outraging the moral sense of the whole Methodist church and the Detroit conference. . . .

"27. I assert on the authority of God and heaven that evolution is the last assault of the devil on the divinity of Jesus Christ, in order to destroy the faith once delivered to the saints, and cause the church of God to perish from the earth."

MANY OTHERS ACCUSED

In the charges filed against Dr. Phelps the *Methodist Review*, a bi-monthly officially published by the denomination, the Sunday school literature of the denomination, the church's book concern, "as well as nearly all our *Advocates*, colleges and theological seminaries as well as our conference course of study" are charged by Dr. Bird with "teaching the same blasphemous and anti-Christian teachings, to the destruction of millions of souls and the decadence of our church."

But admitting that they might be so, my answer is very definite. The foreigner should look for justice from the same source from which the Chinese looks for it. We go to live and share with the people, suffering when they suffer, seeking no exemption. If my Chinese friends and neighbors can not obtain justice, I wish no treaty founded on war and maintained by gunboats to seek that justice for favored me. I can scarcely imagine the authorities in Chengtu arresting me if I am innocent of any crime, nor judging me unfairly. If they did, however, it would at least be stimulating to the Chinese if they should see a foreigner making what some would consider a sacrifice. So since the question has been raised, I say to the Chinese among whom I live and to the foreigners there as well as to those in America who support us when we are out there, that anywhere I may go in China I want to trust myself entirely to the Chinese, and I feel that my residence among them on any other basis is to them a very questionable asset. If I were not willing to say this, I should, in my opinion, remain away from China.

I heartily approve Dr. Rawlinson's original article, and hope that Americans will do all in their power to see that the unequal treaties with China are soon completely revised, both for the sake of justice to China and because only that Christian influence can be abiding which is founded not upon force but upon confidence and love.

New York City.

EARL CRANSTON.

THE SUNDAY SCHOOL

Lesson for September 20. I Thes. 2:1-12.

Paul Defends Himself

DOES it not seem strange to you that after Paul's sacrificial ministry he should feel called upon to defend himself from base slanders? He worked with his own hands at his trade so as not to burden them. His motives were the purest imaginable. He not only preached the gospel but he put all of his soul into it, wearing out his precious life, burning out his genius. Taking nothing, giving all, keeping his body under, denying himself every worldly pleasure, enduring without whimpering unspeakable hardships, having but one fond ambition, that of building up the cause of Christ, Paul went about his ministry. Then vile men and women lied about him. They admitted that he was a brilliant speaker—but implied that he was looking out for number one all right! They admitted that he was fascinating but insinuated that he had made fools of his hearers. They impugned his motives and said that all that he wanted was the plaudits of the crowds. "It's a business with him," they would say, "he's out after the money like all the rest." "Pretty smooth proposition," they would say, "he makes monkeys out of his followers." "Rather soft," they would say, "just talking for a living while the rest of us toil—why don't he quit preaching and go to work." Such were the comments upon the great apostle in the streets of Thessalonica. And strangely enough people believed these idle words.

No single fact so completely reduces us to abject pessimism

Contributors to This Issue

SHERWOOD EDDY, secretary international committee Young Men's Christian association; leader in the effort to secure social justice and a warless world; author, "The New World of Labor," "War: Its Causes, Consequences and Cure" (with Kirby Page), etc. Mr. Eddy has just returned from his annual trip to Europe as leader of the American traveling seminar.

JOHN A. MCAFEE, minister Westminster Presbyterian church, Topeka, Kans.

as this: the mass of men want to believe the worst about a good man. It looks almost like original sin, this innate meanness which regards a man as guilty until he proves himself innocent. Then if he makes a great howl when accused, they say that he protests too much; and on the other hand, if he quietly ignores the base accusations, they say that silence gives assent. A man has no chance in modern society, the cards are stacked against him. He plays a game in which it is heads I win, tails you lose. A politician said to me once: "Our method is to accuse the opponent of a dozen crimes and if we can fasten one little thing on him, the gullible public will believe all the charges." Any low-down cur can accuse any great person and stand a good chance of having his lies accepted, because the public wants to believe these tales. There is so much jealousy, so much envy, so much buried hatred of all successful people. Look at our presidents, the noblest line of rulers on earth, yet several of them have been the victims of frightful accusations. Read "The Americanization of Edward Bok" and note that painful chapter where he tells of his interview with Beecher. People lied about Beecher and it nearly killed that noble soul. Only recently I talked with an innocent man, the victim of slanderous tongues. He is suffering untold agonies, but feels powerless to clear himself in a society organized as it is. Under our law a man is innocent until proved guilty, but in common practice we have reversed that procedure. Paul, being of such an active type, could not remain silent under the lies that were told about him, and in our lesson he vigorously replies. Perhaps a few believed him, but in the nineteenth ward the old tales are probably accepted until this day.

Shakespeare was right when he made the murdering of a reputation a worse crime than the stealing of money. A gentleman said to me last night: "I have made it a fixed rule never to utter anything derogatory to another's reputation; I never depart from that standard." He is a wise and good man. Every Christian should be like him.

JOHN R. EWERS.

THE WONDERFUL STORY OF EVOLUTION

From Fire-mist to Spiritual Religion

THESE THREE BOOKS TELL THE STORY:

The Evolution of the Earth and Its Inhabitants

Edited by RICHARD S. LULL, *of Yale*

Contents: The Origin of the Earth, by Joseph Barrell; The Earth's Changing Surface and Climate, by Charles Schuchert; The Origin of Life, by L. L. Woodruff; The Pulse of Life, by Richard S. Lull; Climate and the Evolution of Civilization, by Ellsworth Huntington. (38 maps, charts and illustrations, \$3.00)

The Evolution of Man

Edited by GEORGE A. BAITSELL, *of Yale*

Contents: The Antiquity of Man, by Richard S. Lull; The Natural History of Man, by Harry B. Ferris; The Evolution of the Nervous System of Man, by George H. Parker; The Evolution of Intelligence, by James R. Angell; Societal Evolution, by Albert G. Keller; The Trend of Evolution, by Edwin G. Conklin. (30 maps, charts and illustrations, \$3.00)

The Origin and Evolution of Religion

By E. WASHBURN HOPKINS, *of Yale*

Chapters on: Theories of Religious Origins; The Worship of Stones, Hills, Trees and Plants; The Worship of Animals; The Worship of Elements and Heavenly Phenomena; The Worship of the Sun; The Worship of Man; The Worship of Ancestors; Religious Stimuli; The Soul; The Self as Soul; Sacrifice; The Ritual; The Priest and the Church; Religion and Mythology; Religion and Ethics; Religion and Philosophy; The Triad; The Hindu Trinity; The Buddhist Trinity; The Christian Trinity; The Reality of Religion, \$3.00.

Evolution will be the big subject of discussion for the summer. These books will give you authoritative information.

THE CHRISTIAN CENTURY PRESS: Chicago

The
AUTHORS' CLIPPING BUREAU

WILLIAM M. STUART

553-555 Munsey Building, Washington, D. C.

Clipping from

Michigan Christian Advocate

SEP 10 1925

**MICHIGAN EDITOR
CLEARED OF HERESY**

LANSING, Mich., Sept. 10.—(A.P.) — Rev. William Phelps, editor of the Michigan Christian Advocate, was cleared of the charge of heresy preferred against him by Rev. Levi Bird, of Port Sanilac, by the annual Michigan conference of the Methodist Episcopal Church here yesterday. The decision was received with applause.

Rev. Mr. Bird took exception to editorials in the Advocate.

He charged that Rev. Phelps had wandered from the teachings of the Bible in commenting on the origin of mankind. Mr. Bird also alleged that Dr. Lynn Harold Hough, of Detroit, had departed from the Bible fundamentals in discussing evolution and he was jointly charged with heresy. The allegations against Dr. Hough will be disposed of in the Detroit district conference to be held in Flint probably September 18.

The
AUTHORS' CLIPPING BUREAU
WILLIAM M. STUART
553-555 Munsey Building, Washington, D. C.

Clipping from

Norfolk (Va.) Virginian--Pilot

SEP 10 1925

Editor of Church Paper Is Cleared of Heresy Charge

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Virginia: Local showers and thundershowers
PAGE ONE

1. On Board.

P. S. America.

September 10, 1925.

Mr. ———

My dear Mr. ———:

To begin with

this is my birthday. And

as this is a sort of birthday

letter which is to be sent to all

the members of Central Church.

The weather is everything that

one could desire at sea: bright

sunlight, and sparkling

stretches of water combine to

make a scene of rare beauty.

We took ship at Bremen on the

thirtieth of August. So we have
 had a long restful period on
 this good and friendly ship.
 We called at Southampton, and
 Chesham and Queenstown. Then
 we made off for the great
 expanse of the Atlantic. On
 the whole the weather has been
 very fine, though on a couple
 of days the wind gave a free
 exhibition of what it could
 do in a wild way. There
 are some very interesting people
 on board. Mr. Clarence M. Century
 the vigorous opponent of
 Mr. Harry Emerson Fredick is

3.
here with his brother who is also a
minister. I have had a good deal

of opportunity - of talking with
him, and last night Dr.
Payre (son-in-law of President
Woodrow Wilson), Dr. Mr. Cartney
and I got down to the
great argument and talked
for about three hours. It was
a tremendous struggle. And
with all the intense differences
of opinion no one got angry
and the end of the discussion
found us all the best of friends.

I have also seen a good deal
of Mr. Preser the head of
a theological school of the

Evangelical Lutheran Church in Saint
 Louis. There are some interesting
 business men on board — a Mr.
 Davis, an American who does
 the day's work in England, and Mr.
 Tathill a manufacturer of Chicago
 for instance. I have also been
 glad to meet Mr. Paulin of the
 Curtis Publishing Company of
 Philadelphia.

What a splendid summer it
 has been. The stay in London
 was all too short, but the days
 in Lincoln and all the
 kindness of the Wesleyan
 leaders when I gave the Feruley
 lectures I shall never forget. The
 little visit in the English Lake

Country has put lovely pictures in
 the back of my mind. I ~~had~~ walked
 about Edinburgh to my heart's
 content and enjoyed preaching
 to Scottish Congregations. The
 flight from London to Paris
 through the air makes us want
 to do it again. And Paris
 has ~~an~~ ~~so~~ a charm all of
 its own. The Stockholm
 Conference I shall be
 talking about from the
 pulpit of Central Church. The
 city itself is a wonderfully
 beautiful spot.

And now I am looking
 forward very eagerly to the

6.

morning of September 20th, when
I expect to stand in the great
~~and~~ challenging pulpit of
Central Church again. How
good it will be to greet our
great church family that
day.

With the best of greetings
— until September 20th —

Sincerely

Yours Howard Crosby.

Check Mich. CA for this -
Elliott was editor of that & very
powerful man

OK

THAD. E. LELAND
DETROIT

September 12, 1925.

Dr. Lynn Harold Hough
Central M. E. Church
Detroit, Michigan

My Dear Dr. Hough:-

It was with the greatest pleasure that I received your last book entitled, "Fernley Lectures" just prior to my last visit to the northern woods and my favorite haunts near the Shoepac Lakes. I found two or three afternoons when I was able to delve into the lectures and finish them, during my short stay at the club.

I am very frank to say that I have never read any book that fascinates me and challenges my thought and interest in human affairs as this book does. I cannot truly or adequately express a just appraisal of your wonderful discourses. I shall read and re-read the book many times.

I felt as if I were a traveler, in a picturesque country with many mountain tops and that I had, for the time, a skillful and sure guide in scaling heights that I had never attained before in my thinking. No doubt there are hundreds and thousands of people who feel the same as I do after reading your book; but the one thought that I wish to impress upon you is that so far as I am concerned, - I have taken excursions into the field of Christian Philosophy, of immeasurable personal benefits, the like of which I have never experienced before.

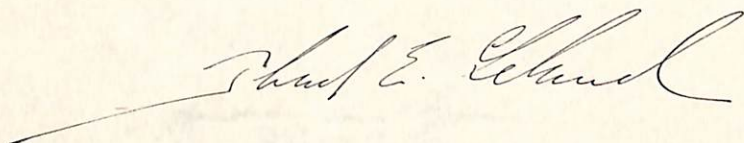
I feel perfectly sure that ^{what} you are able to give to the English speaking world will in due time be extended to the Christian world of many languages. I also feel that you are distinctly making one of the greatest contributions to the very philosophy in need of which the protestant churches have stood and will continue to stand for many many years. I can see in the bases of your philosophy, foundations for a real unified christian philosophy.

THAD. E. LELAND
DETROIT

Dr. Lynn Harold Hough:

I shall look forward with the greatest of
pleasure to many a chat on the alluring
subjects which you have introduced to my
mind.

Yours most sincerely,

A handwritten signature in cursive script, reading "Thad E. Leland". The signature is written in dark ink and is positioned below the typed text "Yours most sincerely,". The signature is fluid and elegant, with a long horizontal stroke extending to the left.

TEL:WStJ

The
AUTHORS' CLIPPING BUREAU
WILLIAM M. STUART
553-555 Muhsey Building, Washington, D. C.

Clipping from
Detroit, Mich., Free Press

SEP 15 1925

HERESY TRIAL OPENS TONIGHT

**Committee to Hear Charges
Against Dr. Hough Will
Meet in Flint.**

A committee to hear charges of heresy against Dr. Lynn Harold Hough, appointed Monday by Dr. Edward J. Warren, superintendent of the Detroit district of the Methodist Episcopal church, will meet Tuesday night at Flint on the eve of the annual conference sessions.

The committee is composed of the Rev. Walter R. Fruit, of Flint; the Rev. Howard A. Field, Detroit; the Rev. W. F. Crossland, Pontiac; the Rev. Hartley Cansfield, Bay City, and the Rev. E. F. Dunlavy, St. Clair. Dr. George Elliott, editor of the Methodist Review, will represent Dr. Hough.

The charges against Dr. Hough were preferred by the Rev. Levi Bird, of Port Sanilac, and have to do with Dr. Hough's liberal interpretation of Bible teachings. The Rev. William H. Phelps, editor of the Michigan Christian Advocate, jointly accused with Dr. Hough, was cleared of the heresy charges by a committee sitting in Lansing September 9.

The hearings demanded by Mr. Bird have precipitated a torrent of argument in Methodist circles of Michigan. Thus far most of the sentiment has been in favor of the accused. Mr. Bird has not announced his choice to present the cast against Dr. Hough.

Among speakers at the Flint conference are the Rev. M. S. Rice, pastor of Metropolitan Temple, Detroit, who will speak Thursday night on "Methodism's Skylark."

Bishop Francis J. McConnell, of Pittsburgh, who will preside at conference sessions, will speak Friday on church conditions in South America.

NORTHWESTERN UNIVERSITY
THE GRADUATE SCHOOL
EVANSTON, ILLINOIS

OFFICE OF THE DEAN

Sept. 15, 1925.

My dear Dr. Hough:-

I am very desirous of having you come to Chicago for the opening meeting of the Methodist Social Union on the night of October 22. The occasion is one of our best when some over 1500 representative Methodists are present.

Please choose your own subject but personally I should like to have you speak on some of your experiences of the past summer. Of course we expect to pay for this service, but all your friends wish to hear you and personally I hope you will be able to come. The meeting will probably be at the Drake Hotel.

Mr. Miss Goper. I can't help but feel that it was a mistake on his part.

With best wishes for your mother and yourself in which Mrs. James joins, I am,

Sincerely yours,
J. A. James

The
AUTHORS' CLIPPING BUREAU
WILLIAM M. STUART
553-555 Munsey Building, Washington, D. C.

Clipping from

N. Y. Times
Sept 16 1926

DR. HOUGH NOT HERETIC

Methodist Board Absolves Detroit Pastor of Charges

Flint, Mich., Sept 16 (AP). — Heresy charges brought against Dr. Lynn Harold Hough, prominent Detroit Methodist Episcopal pastor, and former president of Northwestern University, were found to be unsubstantiated by a ministerial investigating board today.

The charges were preferred by Dr. Levi Bird of Port Sanilao, Mich., who took exception to two recent sermons by Dr. Hough.

The
AUTHORS' CLIPPING BUREAU

WILLIAM M. STUART

553-555 Munsey Building, Washington, D. C.

Clipping from

New York Herald Tribune

Sept 16, 1925

Dr. Hough Tells London Genesis Is Evolutionary

Former Brooklyn Preacher
Facing Michigan Heresy
Trial Views Book Written
the Way Ancients Thought

Sees Interpretation Need

Says Using Modern Truths
Would Have Confused All
Up to the Present Day

The Rev. Dr. Lynn Harold Hough, under charges of heresy preferred by a brother Methodist minister in a Michigan conference, in a sermon preached in the Christian World pulpit in London this summer, treated the Book of Genesis as an evolutionary document. Dr. Hough, once a Brooklyn pastor, is one of the leading Methodist preachers of Detroit. "The Christian Century," in its report of Dr. Hough's London sermon, uses the following excerpts and deductions:

"Why is not the Book of Genesis a frankly and clearly evolutionary document?" asked Dr. Hough. "When we begin to think about the matter we see that it is not at all as simple as may at first sight appear. Suppose the great Master of Life had inspired the writings to be found in the Book of Genesis in such a form that they would clearly and perfectly represent the state of scientific knowledge in 1925."

"It is clear at once that such writings would have been perfectly incomprehensible to every man alive when they

were written. They would have looked upon them with dumb and amazed astonishment. You have to speak to men in the language of their own day, and the scientific thought and speech of the twentieth century would have puzzled and baffled and bewildered the men and women of that ancient time.

"More than that, it would have been completely without power to give a gripping and intelligible message to the men and women of every century since until the coming of our own time. But more than this. Science is all the while advancing. Soon the particular forms in which we clothe our knowledge will be antiquated, and if the Book of Genesis were written in these forms in all the untold generations and centuries which are yet to come, it would speak in the language of an outgrown and more or less discredited state of knowledge.

Truth Would Puzzle Ancients

"Suppose, then, that the great Master of Life had inspired the writing of the materials to be found in the Book of Genesis in language which would express the ultimate truth which is yet centuries and centuries beyond our ken. It is at once clear that in the age when it was written, and in every succeeding age, including our own, until that very distant time when the final forms of knowledge begin to appear, such writing would be incomprehensible.

"It would be completely baffling and completely bewildering. Is there any other way in which the problem could be met? There is, indeed, the method which in the wisdom of God was actually used. This method would give great and compelling moral and spiritual truth in the very language and the very thought-forms of the people to whom the moral and spiritual message was to be given.

"Then they could understand it, and men of later days could see just how it was given to them, and just how it was brought within the range of their mind and conscience. This moral and spiritual message would be quite independent of the mental thought-forms of the period when it was given,

and would be commanding long after those thought-forms had ceased to be compelling.

Spoke in Thought of

"From the first prophet every messenger of God has spoken in the thought-forms of his time, and in doing so there was a commitment of mankind to the truth which was conveyed. The stories give an interpretative character of God, the nature of the tragedy of sin, which reaches to the very depths of human nature.

"And these are seen all too clearly when they emerge from the five forms of thought and conscience of men of that time. In this light, there is nothing of civilization and mental in this light, there is nothing of moral and spiritual message in the book of Genesis which comes in conflict with any assured result of modern science."

The
AUTHORS' CLIPPING BUREAU

WILLIAM M. STUART

553-555 Munsey Building, Washington, D. C.

Clipping from

Baltimore (Md.) American

Sept 17, 1925

DR. HOUGH WINS IN HERESY CASE

Heresy charges brought against the Rev. Dr. Lynn Harold Hough, former pastor of the Mount Vernon Methodist Episcopal Church, were dismissed yesterday by a ministerial investigating board at Flint, Mich., according to an Associated Press dispatch to the Baltimore American.

The charges were preferred by Dr. Levi Bird of Port Sanilao, Mich., who took exception to two recent sermons by Dr. Hough in which the latter was alleged to have placed Jesus Christ and Charles Darwin on an equality.

Dr. Hough also was accused of "assailing the integrity of the Scriptures, degrading the person of Jesus, discrediting the chastity of Mary, and making of God a liar."

Dr. Bird declared he had received a call from God to preach against the encroachments of the evolution theory upon religion, and told of a vision he had received in which God had shown him that the doctrine of evolution was going to split the church in two.

In defending Dr. Hough, Dr. George Elliott, editor of the Methodist Review, charged Dr. Bird with attacking the theory of evolution instead of Dr. Hough's sermon. The board in making its decision found the charges against the defendant to be "unsubstantiated."

The
AUTHORS' CLIPPING BUREAU

WILLIAM M. STUART

553-555 Munsey Building, Washington, D. C.

Clipping from

Baltimore, Md., Sun

SEP 17 1925

**DR. HOUGH IS FREED
ON HERESY CHARGES**

Former Baltimore Pastor
Tried By Committee Of De-
troit M. E. Conference.

BASED ON TWO SERMONS

Allegations Made By Dr. Levi
Bird, Of Michigan, Are Found
Unsubstantiated.

Flint, Mich., Sept. 16 (AP).—Heresy charges brought against Dr. Lynn Harold Hough, prominent Detroit Methodist Episcopal pastor and former president of Northwestern University, were found to be unsubstantiated by a ministerial investigating board today.

The charges were preferred by Dr. Levi Bird, of Port Sanilao, Mich., who took exception to two recent sermons by the Rev. Dr. Hough.

The charges were heard last night by a ministerial committee of the Detroit conference of the church. The conference accepted the report of its committee.

Charges Made By Bird.

In presenting his charges, Dr. Levi Bird said that the Rev. Dr. Hough, in a sermon preached several months ago, placed Jesus Christ and Charles Darwin on an equality, assailed the integrity of the Scriptures, degraded the person of Jesus, discredited the chastity of Mary, his mother, made of God a liar and uttered other heresies.

The Rev. Dr. Bird declared he had received a call from God to preach against the encroachments of the evolution theory, upon religion and told of a vision he had received in which God had shown him the doctrine of evolution was going to split the church in two.

Dr. George Elliott, editor of the *Methodist Review*, New York, representing the Rev. Dr. Hough, charges the Rev. Dr. Bird was attacking the theory of

evolution instead of the Rev. Dr. Hough' sermon.

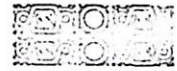
**Dr. Hough Served 2 Years
At Baltimore Church**

Dr. Agnu Harold Hough was called to Baltimore in 1912, to become pastor of the Mount Vernon Place Methodist Episcopal Church. Before coming to Baltimore he was pastor of the Summerfield Church, one of the leading churches in the New York East Conference.

While in Baltimore the Rev. Dr. Hough preached many sermons on the problems of modern life and various ways of meeting them. The Rev. Dr. Hough remained in Baltimore only two years, resigning his pastorate to become professor of historical theology at Garrett Biblical Institute, Evanston, Ill. Although he would receive a smaller salary the Rev. Dr. Hough said he would be given a larger chance for service. During 1919 and 1920 the Rev. Dr. Hough was president of the Northwestern University at Evanston, Ill.



EDITORIAL



MICHIGAN CONFERENCE REPORT

The Editor

We are all here, as guests of good old Lansing Central Church. Only that needs qualifying, as it is a new Central, new faces for old, and the wonderful new Temple House, gift of love, and this week a temple of usefulness as well as beauty.

Neither are we all here, nor will we be. There are those who have made "the great adventure" and will not answer to their names, not here. Still, they will be the only group at roll call toward which all hearts will turn.

Our Lansing Central pastor, Dr. Frank Kingdon, is still a young man, typical of Central's new day. Almost without exception, Central has had commanding pastors, and one has to go back quite a ways to find the exceptions.

The old Lansingites are wont to hark back to two pastorates, both marked by miracles. It was Dr. M. M. Callen who built this great church, long before such big enterprises were daily occurrences. How this mighty champion of the good old ways would have enjoyed the present conflict in the church world. With the coming in of the area program and the passing of Dr. Callen, debate died out of the Conference.

The other miracle was the pastorate of Fayette L. Thompson. He is who made a great working church to fit the great building. The religious biographies of the hosts of the

The Heresy Report

The complete committee report regarding the heresy charge follows:

"Charges of heresy having been made by Rev. Levi Bird of the Detroit Conference Methodist Episcopal Church, against Rev. William H. Phelps, editor of the Michigan Christian Advocate, a member of the Michigan Conference, Methodist Episcopal Church, Rev. Clarence E. Hoag, superintendent of the Lansing district, within the bounds of whose district William H. Phelps holds his quarterly conference relations, appointed William M. Puffer, N. A. McCune, D. Stanley Coors, M. L. Fox, and C. S. Wheeler, a committee of investigation.

"The committee was called together by Clarence E. Hoag, district superintendent, at 4:30 p. m., Sept. 8, 1925, in the temple house of Central Methodist Episcopal church, Lansing. C. S. Wheeler was elected secretary.

"Doctor Bird presented his charges and made his arguments to the committee. P. J. Maveety represented William H. Phelps and spoke in his defense. Hugh Kennedy, who was appointed to represent the church, made his statements to the committee. Doctor Bird spoke in rebuttal. The committee by unanimous vote invited Doctor Bird to make any further statements and amplifications if he wished to do so. He again addressed the committee at considerable length. He expressed his appreciation of the courteous treatment he had received from the committee.

"The committee then went into executive session.

"After due deliberation the committee makes the report

that the findings of the committee are that the charges are not sustained."



REV. S. D. CHOWN, D.D., LL.D.
GENERAL SUPERINTENDENT

WESLEY BUILDINGS
TORONTO, ONTARIO

Sept 18th 1825.

My dear D Hough

I think I need not extend much sympathy on account of the recent heretical trial through which you have passed, although the experience may have been a little ~~troublesome~~ - I write simply to express my admiration of the splendid ministry you are rendering to your own church and to the Christian world - The views of truth you enunciate are so manifestly commending themselves to scholarly thinkers that it would be a supererogation for me to extend to you any pity.

From this distance the trial seems to have been a fantastic parody upon the persecutions with which such occasions were regarded in earlier days. It would take many words to convey to you any adequate idea of the tribulation we have passed through in entering the Kingdom of Christ's Union in Canada.

Although the principal services are well, the contemptible pettiness of the antemurians is still plaguing us, and probably will for years to come.

As for myself, I am still just as busy as ever notwithstanding I am the Moderator.

The administrative harness is not buckled on so tightly, but as Chairman of the committee on permanent organization I have plenty to occupy my thoughts - Besides this I am trying to make another beginning in reading and study -

I am bearing in mind your very kind invitation to lunch with you when I am near Detroit - Unfortunately my visits in that direction are usually cut short by pre-emptory engagements at home -

One cannot help but think how great a tragedy Bryan's death ^{was} apparently brought about by a quality to beliefs of no scientific or apologetic value - Creedalism seems more rampant with you than with us, although its animus here is very annoying sometimes -

I will only say remember that you carry our loyalty to you the truths for which you stand, and we wish you every happiness in their propagation. Very sincerely
S. D. Chown

The
AUTHORS' CLIPPING BUREAU

WILLIAM M. STUART

553-555 Munsey Building, Washington, D. C.

Clipping from

WASHINGTON (D. C.) HERALD.

SEP 18 1925

Heresy Trial Averted

WITH a wisdom that is rare in these days of strife over creeds and dogma, the Methodist Episcopal Synod, of Michigan, has decided not to put on trial the Rev. Lynn H. Hough, eminent Detroit pastor and former head of Northwestern University, on charges of heresy. The ministerial investigating board recommended this action, averting a heresy trial.

The charges were preferred by the Rev. Dr. Levi Bird, who cited two sermons by Dr. Hough in which, as he alleged, Dr. Hough "put Jesus Christ and Charles Darwin on an equality and rated science and the Christian religion as of equal value."

The
AUTHORS' CLIPPING BUREAU

WILLIAM M. STUART

553-555 Munsey Building, Washington, D. C.

Clipping from

Detroit, Mich., ~~Times~~

SEP 19 1925

Central Church to Honor Dr. Hough and Mother

Central Methodist Episcopal Church will honor its pastor, Dr. Lynn Harold Hough, and Dr. Hough's mother, with a public reception of an informal nature to be held in the parlors of the church house next Friday evening.

The occasion will be a welcome home to Dr. Hough after an especially active summer abroad.

For many years Dr. Hough has spent nearly every summer in Europe. His reputation as a brilliant preacher and an outstanding educator and intellectual leader has brought him many invitations, not only to preach in England but also to address various bodies on problems of religion, sociology and international relations.

He has been particularly happy in interpreting American ideals and viewpoints. But it is doubtful if in all his experience abroad Dr. Hough was ever more successful in enhancing America's intellectual prestige than he was this last summer.

Invited to deliver the celebrated Fernley Lecture at Lincoln, Eng., an honor that seldom comes to anyone from the United States, Dr. Hough made a profound impression with an address on "Evangelical Humanism."

"Another major engagement was a delegate of the Methodist Church to the Universal Christian Conference on Life and Work held in Stockholm, Sweden.

Among the organizations he addressed while abroad was the Brotherhood Club of London and for two Sundays in August he occupied the pulpit of the Parish Church of St. Georges, in Edinburgh, Scotland.

Dr. Hough arrived in America Sept. 10, but because of various engagements he did not return at once to Detroit. On Wednesday, Sept. 16, he delivered the Convocation address at the Boston University School of Theology.

Central Methodist Episcopal Church

ORGANIZED 1810. INCORPORATED 1822
WOODWARD AND ADAMS AVENUES, DETROIT, MICHIGAN

Order of Worship

September Twentieth, Nineteen Hundred Twenty-five

Morning 10:30

(This service is broadcast by WCX)

ORGAN PRELUDE—"Prelude Moderne".....	Mansfield
DOXOLOGY	The Congregation
INVOCATION	
HYMN 106.....	The Congregation
APOSTLES' CREED	
PRAYER	
CHANT—"The Lord's Prayer"	Wickes
ANTHEM—"TeDeum in G Minor".....	Noble
PSALTER	38th Sunday
GLORIA PATRI	
SCRIPTURE LESSON	
ANNOUNCEMENTS	
OFFERTORY SOLO—"Lord God of Abraham" (Elijah).....	Mendelssohn Mr. Leiter
HYMN 452.....	The Congregation
SERMON—"The Happiness of Being an American".....	DR. LYNN HAROLD HOUGH
LADIES' QUARTETTE—"O Love Divine That Stoops to Share".....	Franz-Schnecker
HYMN 702.....	The Congregation
BENEDICTION	
SEVENFOLD AMEN	Stainer
ORGAN POSTLUDE—"Allegro Jubilant".....	Milligan

Evening 7:45

ORGAN RECITAL—7:30—	
"Priere" (Suite Gothic)	Boellmann
"Toccata" (Suite Gothic)	Boellmann
"Traumeri"	R Strauss
HYMN 419	The Congregation
PRAYER	
DRESDEN AMEN.....	Stainer
ANTHEM—"My Mouth Shall Speak the Praise".....	Demarest
SCRIPTURE LESSON	
ANTHEM—"Evening and Morning".....	Oakley
ANNOUNCEMENTS	
OFFERTORY SOLO—"Prayer".....	Guion Mr. Kendrick
SERMON—"New Light on a Great Theme".....	DR. LYNN HAROLD HOUGH
MALE QUARTETTE—"Heaven Is My Home".....	Wilson
HYMN 393	The Congregation
BENEDICTION	
SEVENFOLD AMEN	Stainer

LYNN HAROLD HOUGH, Th. D., D. D., Pastor
649 Gladstone Ave. Empire 8078

WALTER B. HEYLER, A. M., B. D.
Director of Pastoral Activities

FREDERICK G. POOLE, B. A.
Director of Religious Education

ASHTON R. WEDDEL
Director of Physical Activities

Church Office, Open Daily 9:00 to 5:30, 23 Adams Avenue, East. Cadillac 6477

CARL A. FELT, D. D.
President of Peking Theological Seminary
Peking, China

MISS HELEN DESJARDINS
Suining, West China

MISS ALICE B. SHIREY, Deaconess
437 Putnam Ave. Northway 3550

MISS FLORENCE M. COME
Secretary

CENTRAL
METHODIST
EPISCOPAL
CHURCH



AT
THE HEART
OF
DETROIT

General Announcements

Notices for the Calendar should reach the church office by Wednesday evening.

Junior Church reopens today for boys and girls under sixteen years of age. If you are a stranger, come and get acquainted with Junior boys and girls.

The **Kindergarten** meets at 10:30 and 12:00, third floor.

Nursery at 10:30, third floor. This department enables parents to enjoy the morning service, while the babies are under careful supervision.

The **Flowers** today are the gift of the Sunday School in honor of the return of Dr. Hough and his mother.

Fellowship Service, Wednesday evening at 7:45, fourth floor. Dr. Hough will be in charge.

Contribution Envelopes are ready for the new current year. We would be glad to have you call at the church office and get yours.

Payment of all Pledges in full will enable us to close our year with all accounts paid in full. We trust you will do your part.

AN INFORMAL RECEPTION

Will be given by the Church

to

DR. HOUGH AND HIS MOTHER

Friday Evening, September 27th

at 8:15 o'clock

Church Parlors, Fourth Floor

The **Sewing Room** in charge of the Woman's Guild will be opened Tuesday, October 6th, from 1:30 to 4:30. All ladies are invited to come and give their assistance.

Dr. Hough's Lecture on John Milton will feature the opening of the Educational Program on Wednesday evening, October 7th.

Epworth League

An Unusual Service. "An Evening of Hymns." Come and enjoy this service with us. All young people cordially invited—come early and get acquainted. Service starts at 6:30.

Sunday School

The **Sunday School Board** will meet for supper at six o'clock Monday evening, September 21st. Business meeting will follow. All class representatives, teachers, and officers of the board are urged to attend.

The **Laura Dodds Philathea Class** is starting its fall program. We invite all young women in the congregation who are not otherwise affiliated to meet with us at the Sunday School hour.

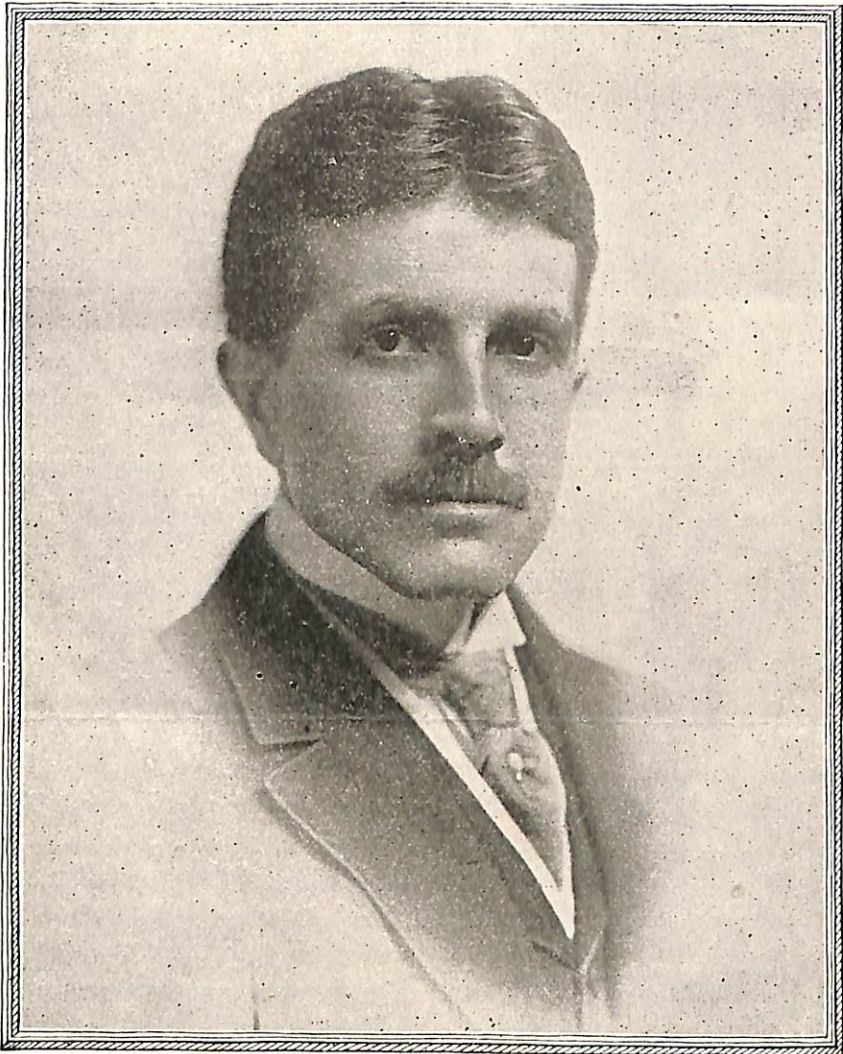
The **Young Men's Club.** The bright October day of the pigskin oval will soon be upon us. Already the squabs are in moleskins. Come out and join our team for a good workout in mental football. Report to Coach Zerby, club rooms.

Afternoon Bible Class meets in the church auditorium every Sunday at 4:00 P. M. All who are interested are invited to come and join us, you will have a clearer knowledge of the Bible truths after hearing our teacher, Mr. E. W. Lewellen.

The Choir—Harry E. Parker, Director; Guy C. Filkins, A. A. G. O. Organist.

Hudson Women's Quartet—First Soprano, Isobel Hunt Fuller; second soprano, Martha Cook; first alto, Carmen Morlock; second alto, Bertha Bright Knapp.

Hudson Male Quartet—First tenor, Harry E. Parker; second tenor, Joseph J. Kendrick; first bass, Harry A. Leiter; second bass, H. D. Yocom.



DR. LYNN HAROLD HOUGH
 Central Church heartily welcomes home
 Dr. Hough and his mother.

Please check below information you wish to have reach the Church Office, and deposit on plate or hand to the Pastor. All attendants are invited to become contributors.

Stranger desires to meet Pastor	Wishes to unite with the Church	Call desired soon	Moved to address below	Sickness	Church offering envelopes wanted	Wish to make Church pledge
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Name..... Address.....

The Detroit Ne

MONDAY, SEPTEMBER 21, 1925.

PART TWO

CHURCH FILLED TO HEAR HOUGH

Minister Given Spontaneous
Greeting by Throng That
Packs Auditorium.

By CHARLES D. CAMERON.

Offerings of flowers from the Sunday school and other church organization and friends, and a thronging congregation of people which left only standing room on the spacious main floor and in the galleries of Central M. E. Church, marked the return to his pulpit of the Rev. Dr. Lynn Harold Hough, pastor of the church, Sunday morning. The usual cordial greeting given to the pastor on returning from a journey was augmented in warmth and interest by the recent clearing of Dr. Hough from charges of "heresy" presented to a committee of the Detroit M. E. Conference. However, in yesterday's services and sermons there was never the least allusion to this incident. Dr. Hough, returning from remote lands, was welcomed to his own land and his own city. From his most recent background of other countries he preached, his subject being, "The Happiness of being an American."

Dr. Hough's mother, his traveling companion, was present at the morning service, and shared the honors of his welcome home as she will share in the home coming, the reception to be given at the church Friday evening. The weekly church leaflet, distributed Sunday, carries a picture of the pastor with the words, "Central Church heartily welcomes home Dr. Hough and his mother."

Women were standing in open space, hats had been placed within the hall below the rostrum, when the entry door beside the platform opened and Dr. Hough and the Rev. Frederick G. Poole, assistant pastor, entered. With one movement the congregation rose. In spontaneous unison handkerchiefs fluttered throughout the auditorium and through the galleries in a silent "hautaqua salute," after which Dr. Hough sang the long meter doxology, Praise God, from Whom All Blessings Flow.

All listened for the first words of Dr. Hough as he began the opening prayer. The preacher who had been accused of heresy first of all offered thanks to God "for the witness of the word of Christ spoken for so many years from this pulpit by its preachers"—then for "the hopes associated with this church in those who have labored for the building up of Christian character." He besought especially a continuance of spiritual life for all, "in actual contact with the mighty and everlasting life of God." Then in language of simple faith he asked a blessing for the City, the State and the Nation.

The thought of the opening prayer, as usual with Dr. Hough, led to the thought of the sermon, and both soon left memories of controversy far behind, while Dr. Hough presented his picture of America in both comparison and contrast to the Europe he had visited.

TEXT FROM ISAIAH.

Dr. Hough took the text from Isaiah, "For Zion's sake will I not hold my peace." He spoke of the duty of religion and patriotism in the minds of "those memorable statesmen whom we call the Hebrew prophets, to whom religion in all its vast movements was related to their country, and their country to God. This," he declared, "gives a reason to us as Christians and patriots, that our country and God should be linked in our thinking. To this Eighth Century Isaiah, a country was a land lit by the blessing of God, a land whose beauty caused him to burst forth in tumultuous lyrical joy. But it was also a land 'wherein dwelleth righteousness.' Every true man of every land has probably had the same feelings. His land to him cannot be merely soil from which he draws food, not merely a place of residence where material things are found. One's country is sacred, something which belongs not to the man but to God. We in America could also see our country from a standpoint of the mind of God, and its future as we can interpret according to the will of God."

THE HOMELAND.

Dr. Hough expressed the belief that thoughtful men are losing attitudes of supercilious aloofness toward other nations, and are feeling that "every land has a good deal to say for itself." The first time he was to Europe, Dr. Hough explained, a traveler compares everything with America, but afterward each country shows reasons why it is precious to its own people. "One unusual experience I had was hearing a German song with the refrain 'O, Vaterland,' sung in crisis, and sung with enthusiasm," said Dr. Hough. "But could not this bring back the time when Luther's words made such a vast stir in Europe, when Schiller's song gave richness to life, and Goethe's genius gave an almost-Greek splendor to the expression of the German spirit? Then I thought of other things, of that constant German life, of that brooding piety, of other great qualities which made Germany in days gone by so great a force, and which will, let us hope, give her a new moral prestige in days to come. There are many things to make the people of Germany feel that their land is great and to make any man proud of this heritage. Then as I heard that song in the capital of France, and realized as I must realize the charm of that

aspect, the thrill of its effervescent life, the things which from the days of Hugh Capet have made Paris Paris, and have made her so profoundly influential on the soul of the world, anyone could realize something of the glad and gracious spirit of the French countries, and the noble tradition of French thought and feeling.

"And one can feel also in another city, in London, the qualities of another national life. Here we feel the sense of being in the center of the greatest tides of the world's economic life, the center of the world's greatest imperialistic tradition, in the midst of the vastest movements of the planet. Here we may ponder the British sense of fair play, the British passion for liberty, the British moral enthusiasm, and realize how proud all men of that blood may be of their British inheritance.

"Three thousand miles this side of London is this other country, which when compared to the age of Europe has the dew of youth upon it, but which has its own young traditions, great and noble, to which is added in typical American thought a sense of a living God and of Divine purposes for the nations, a sense like that felt by the Isaiah of our text. The thought of our country should give us a song on the privilege and happiness of being an American, though this should be without the mere national egotism which is the foe of true patriotism.

"One thing which should make us feel the happiness of being Americans is her great tradition of moral and spiritual freedom, which has had fine flower in the best moments of our history. The cynic reminds us that it is easier to use the watchwords of liberty than to practice it. We have not always lived up to our best moments, but we have had best moments, and this moral and spiritual liberty is what we truly care about, what we would die for, what we desire to live for. This is why we see in Abraham Lincoln the living definition of a great moral and spiritual democracy."

FALSE DOCTRINES.

Dr. Hough warned against false doctrines of freedom which lead to destruction, and declared that we have not always drawn the line in the right place. He insisted, however, that the heart of America is sound, faithfully cherishing the heritage of the English speaking race, coming down from the signing of Magna Charta at Runnymede in 1215. He declared a unique quality is given to American life by the "heartiness and sympathy of our belief in the significance of every human life."

"A second reason for happiness in being an American is that the genius of this land is full of hope and expectation," said Dr. Hough. "We are all of adventurous blood, for someone behind each of you crossed the Atlantic to this unknown shore. We do not come of stay-at-home stock. There is more adventurousness to the cubic inch in American blood than in any other, and that is why so many expectations are justified, even when men attempt things which 'can not be done,' but are often done.

"This American adventurousness is foolish at times, it takes risks, and we sometimes have the wild dreamer without solid basis, and our soil has given birth to at least two new religions. There seems to be at times a lack of poise, a lack of the judicial mind, a lack of urbanity, revealed, for example, to anyone who will read in Lincoln's life of the Illinois legislature in which he served.

PRICELESS HERITAGE.

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"American life, as it is to be developed, has elements of strength from all the world, but in the end it must be not a mixture but an organism, in whose veins is mingled the spiritual love of Jesus Christ. I don't want to see America a pile of stones, but a mighty fruit-bearing tree, nourished by mutual kindness, mutual faithfulness. In this America we can have a union,

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"A greater reason for rejoicing in Americanism is that it is inevitable that the life of this Republic will have a great and gracious influence on the whole world. American matters were once regarded in Europe as side affairs, but now, wherever the current runs most swiftly, the influence of the United States is felt, positively or negatively. Every one asks what the United States will do, and in world issues every one inquires, 'What about the United States?'"

"The great thing we must ponder over in this is that the United States now has power to serve as no nation has ever before served—power to uplift the whole world. When I think of our wealth and prosperity, I must ask, 'Why did God give all these things to us?' It is because God expects great things of us, that with all our power reinforced by the might of God's character we shall turn our strength to lifting up the world. In our gratitude for the goodness of God we must turn our ministry to men, and humbly, eagerly, do the best for men, and thus build up before Him the greater land of the greater day in the greater world.

"We must put away the things which destroy and weaken, and bring into our lives all spiritual power, so that by the union of men and women of good will we can build this world according to the world beauty of God's great design."

The
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WILLIAM M. STUART
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Clipping from

Detroit, Mich., News

SEP 21 1925

CHURCH FILLED TO HEAR HOUGH

Minister Given Spontaneous
Greeting by Throng That
Packs Auditorium.

By CHARLES D. CAMERON.

Offerings of flowers from the Sunday school and other church organization and friends, and a thronging congregation of people, which left only standing room on the spacious main floor and in the galleries of Central M. E. Church, marked the return to his pulpit of the Rev. Dr. Lynn Harold Hough, pastor of the church, Sunday morning. The usual cordial greeting given to the pastor on returning from a journey was augmented in warmth and interest by the recent clearing of Dr. Hough from charges of "heresy" presented to a committee of the Detroit M. E. Conference. However, in yesterday's services and sermons there was never the least allusion to this incident. Dr. Hough, returning from remote lands, was welcomed to his own land and his own city. From his most recent background of other countries he preached, his subject being, "The Happiness of being an American."

Dr. Hough's mother, his traveling companion, was present at the morning service, and shared the honors of his welcome home as she will share in the home coming, the reception to be given at the church Friday evening. The weekly church leaflet, distributed Sunday, carries a picture of the pastor with the words, "Central Church heartily welcomes home Dr. Hough and his mother."

CHURCH THROGGED.

All pews were filled, men and women were standing in open space, seats had been placed within the rail below the rostrum, when the vestry door beside the platform opened and Dr. Hough and the Rev. Frederick G. Poole, assistant pastor, entered. With one movement the congregation rose. In spontaneous unison handkerchiefs fluttered throughout the auditorium and through the galleries in a silent "Chautauqua salute," after which all sang the long meter doxology, "Praise God, from Whom All Blessings Flow."

All listened for the first words of Dr. Hough as he began the opening prayer. The preacher who had been accused of heresy first of all offered thanks to God "for the witness of the word of Christ spoken for so many years from this pulpit by its preachers"—then for "the hopes associated with this church in those who have labored for the building up of Christian character. He besought especially a continuance of spiritual life for all, "in actual contact with the mighty and everlasting life of God." Then in language of simple faith he asked a blessing for the City, the State and the nation.

The thought of the opening prayer, as usual with Dr. Hough, led to the thought of the sermon, and both soon left memories of controversy far behind, while Dr. Hough presented his picture of America in both comparison and contrast to the Europe he had visited.

TEXT FROM ISAIAH.

Dr. Hough took the text from Isaiah, "For Zion's sake will I not hold my peace." He spoke of the unity of religion and patriotism in the minds of "those memorable statesmen whom we call the Hebrew prophets, to whom religion in all its vast movements was related to their country, and their country to God. This," he declared, "gives a lesson to us as Christians and patriots, that our country and God should be linked in our thinking."

"To this Eighth Century Isaiah, his country was a land lit by the blessing of God, a land whose beauty caused him to burst forth in tumultuous lyrical joy. But it was also a land 'wherein dwelleth righteousness.' Every true man of every land has probably had the same feelings. His land to him cannot be merely soil from which he draws food, not merely a place of residence where material things are found. One's country is sacred, something which belongs not to the man but to God. We in America should also see our country from the standpoint of the mind of God, and its future as we can interpret it according to the will of God."

THE HOMELAND.

Dr. Hough expressed the belief that thoughtful men are losing attitudes of supercilious aloofness toward other nations, and are feeling that "every land has a good deal to say for itself." The first time he goes to Europe, Dr. Hough explained, a traveler compares everything with America, but afterward each country shows reasons why it is precious to its own people.

"One unusual experience I had was hearing a German song with the refrain 'O, Vaterland,' sung in Paris, and sung with enthusiasm," said Dr. Hough. "But could not this bring back the time when Luther's word made such a vast stir in Europe, when Schiller's song gave enrichment to life, and Goethe's genius gave an almost-Greek splendor to the expression of the German spirit? Then I thought of other things, of that constant German life, of that brooding piety, of the other great qualities which made Germany in days gone by so great a force, and which will, let us hope, give her a new moral prestige in days to come. There are many things to make the people of Germany feel that their land is great and to make any man proud of this heritage."

"Then as I heard that song in the capital of France, and realized as we must realize the charm of that

capital, the brilliance of its outward aspect, the thrill of its effervescent life, the things which from the days of Hugh Capet have made Paris Paris, and have made her so profoundly influential on the soul of the world, anyone could realize something of the glad and gracious spirit of the French countries, and the noble tradition of French thought and feeling.

"And one can feel also in another city, in London, the qualities of another national life. Here we feel the sense of being in the center of the greatest tides of the world's economic life, the center of the world's greatest imperialistic tradition, in the midst of the vastest movements of the planet. Here we may ponder the British sense of fair play, the British passion for liberty, the British moral enthusiasm, and realize how proud all men of that blood may be of their British inheritance.

"Three thousand miles this side of London is this other country, which when compared to the age of Europe has the dew of youth upon it, but which has its own young traditions, great and noble, to which is added in typical American thought a sense of a living God and of Divine purposes for the nations, a sense like that felt by the Isaiah of our text. The thought of our country should give us a song on the privilege and happiness of being an American, though this should be without the mere national egotism which is the foe of true patriotism.

"One thing which should make us feel the happiness of being Americans is her great tradition of moral and spiritual freedom, which has had fine flower in the best moments of our history. The cynic reminds us that it is easier to use the watchwords of liberty than to practice it. We have not always lived up to our best moments, but we have had best moments, and this moral and spiritual liberty is what we truly care about, what we would die for, what we desire to live for. This is why we see in Abraham Lincoln the living definition of a great moral and spiritual democracy."

FALSE DOCTRINES.

Dr. Hough warned against false doctrines of freedom which lead to destruction, and declared that we have not always drawn the line in the right place. He insisted, however, that the heart of America is sound, faithfully cherishing the heritage of the English speaking race, coming down from the signing of Magna Charta at Runnymede in 1215. He declared a unique quality is given to American life by the "heartiness and sympathy of our belief in the significance of every human life."

"A second reason for happiness in being an American is that the genius of this land is full of hope and expectation," said Dr. Hough. "We are all of adventurous blood, for someone behind each of you crossed the Atlantic to this unknown shore. We do not come of stay-at-home stock. There is more adventurousness to the cubic inch in American blood than in any other, and that is why so many expectations are justified, even when men attempt things which 'can not be done,' but are often done."

"This American adventurousness is foolish at times, it takes risks, and we sometimes have the wild dreamer without solid basis, and our soil has given birth to at least two new religions. There seems to be at times a lack of poise, a lack of the judicial mind, a lack of urbanity, revealed, for example, to anyone who will read in Lincoln's life of the Illinois legislature in which he served.

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it may also prolong the emergency condition.

The reply is that the emergency actually exists and is cogent. This also is the only defense for the Baldwin Ministry in offering what is practically a subsidy to the coal industry.

Road-making is as little objectionable as any form of relief work; almost any laborer can be made useful; the results, even if not immediately imperative, are of permanent public value. It has been tried locally in Great Britain; now it is to be done on a national scale.

The proposal is to spend about \$15,000,000 more for road-building and improvement in the next year than ever before and to appropriate over \$30,000,000 for bettering some two thousand miles of trunk roads, and to move bodies of unemployed labor to the points where construction is going on. The occasion will be taken to make these great highways noble and beautiful.

This is certainly an interesting attempt to stem industrial trouble, but no such temporary adjustment goes to the actual root of England's present depression, the loss of her export trade in important commodities.

"A Great Heresy Case"

WHEN those newspaper readers who are at all well informed about church matters read the other day despatches stating that formal charges of heresy had been presented to Methodist conferences in Michigan against Dr. Lynn Harold Hough, of the Central Methodist Church in Detroit, and Dr. William H. Phelps, editor of the Michigan "Christian Advocate," they could hardly believe that the statement was to be taken seriously. Well, it is not to be taken seriously. There will be no convulsion in the Methodist Church, no heresy baiting, no attempt to suppress freedom of thought.

Every Church has its fanatics, as every political party has its lunatic fringe. With all respect to the honesty and fervor of the Rev. Levi Bird, Ph.D., who thus signs himself to the twenty-seven charges against Dr. Hough, he "sees things." He claims indeed to see visions. According to a correspondent of the Detroit "Times" he has described an experience which led him to feel that God had directed him through a vision to fight the teachers of evolution and that



Courtesy of the "Christian Advocate"

Dr. Lynn Harold Hough

the end of the world might come within five years "if the Dr. Houghs did not repent of their evolutionary views."

Now Lynn Hough is widely known as a man of culture, a writer as moderate in language as his accuser is violent, a preacher listened to by large American and English audiences of taste and intellectual attainments, a former President of Northwestern University, and as one who would have been welcomed to the Methodist Board of Bishops if he had not quietly said, "*Nolo episcopari*."

We have read with pleasure and instruction the sermon that led to Dr. Bird's onslaught. It has deep religious feeling; it carries no attempt to make men evolutionists; although it shows that the writer believes in the broad and universal idea of evolution, it expresses no opinion as to processes; it says: "You can so interpret evolution as to make it anti-Christian. You can so interpret evolution as to make it express the very genius of Christianity. . . . Can we make Christianity commanding in terms of scientific thought? Yes, more commanding than ever before." In short, the sermon is one that must command the assent of moderate thinkers and the sincere tribute of the spiritually minded.

This is what Mr. Bird calls in his charge "the foamings of the Anti-Christ," "the last assault of the devil on the divinity of Jesus Christ," "utterances that beget crime and lawlessness," and the like. And the accuser in his own

mind convicts not only one preacher and one editor but the whole Church. "Such doctrine . . . has driven the Holy Ghost from the Methodist Church" (charge 22). We are not surprised to be told that last year's General Conference received from this guardian of true religion a telegram saying: "If you lift the ban on amusements, hell will rejoice, heaven will shed blood. May God have mercy on a decadent Church and Conference.—Rev. Levi Bird, Ph.D."

The Michigan Annual Methodist Conference, soberly (more or less) listened to a report on the charges against Dr. Phelps—for printing the sermon and praising it—heard a committee report that the charges be dismissed, and so ordered by a vote of 300 to 0. As we write the Detroit Conference, of which Dr. Hough is a member, is in session.

We are not given either to betting or to prophecy, but we think we see the end of "a great heresy case."

Rebels or Revolutionists?

THERE are those who think that military and naval discipline is an absolutely inelastic code. They believe that the practice and policy of superiors must control to the minutest degree the policy and action of subordinates. Those who hold this opinion are supporters of a theory which has not been proved in practice.

Gallant Captain Broke, who commanded the Shannon in its overwhelming defeat of the Chesapeake, was an example of the type of man who rises superior to the practice and policy of his superiors. In the control of his fire, in the training of his men, he was greatly in advance of the service which he honored by his accomplishments.

During Roosevelt's Administration a young lieutenant appealed directly to the President because he was thoroughly dissatisfied with the gunnery practice of our Navy. Tests were made, and the opinion of the lieutenant was vindicated to the immense advantage of the American Navy. That lieutenant lived to command the American naval forces in the World War with the rank of a full admiral. His advance was due to his courage and initiative and to the fact that there was in the White House a man who recognized such qualities and honored them.

Successful rebels against official in-

competence go down in history not as rebels but as revolutionists. The soldier or sailor who attempts rebellion must be prepared to accept the full penalty of failure. His act is one which is only justified by its success and the service that he renders.

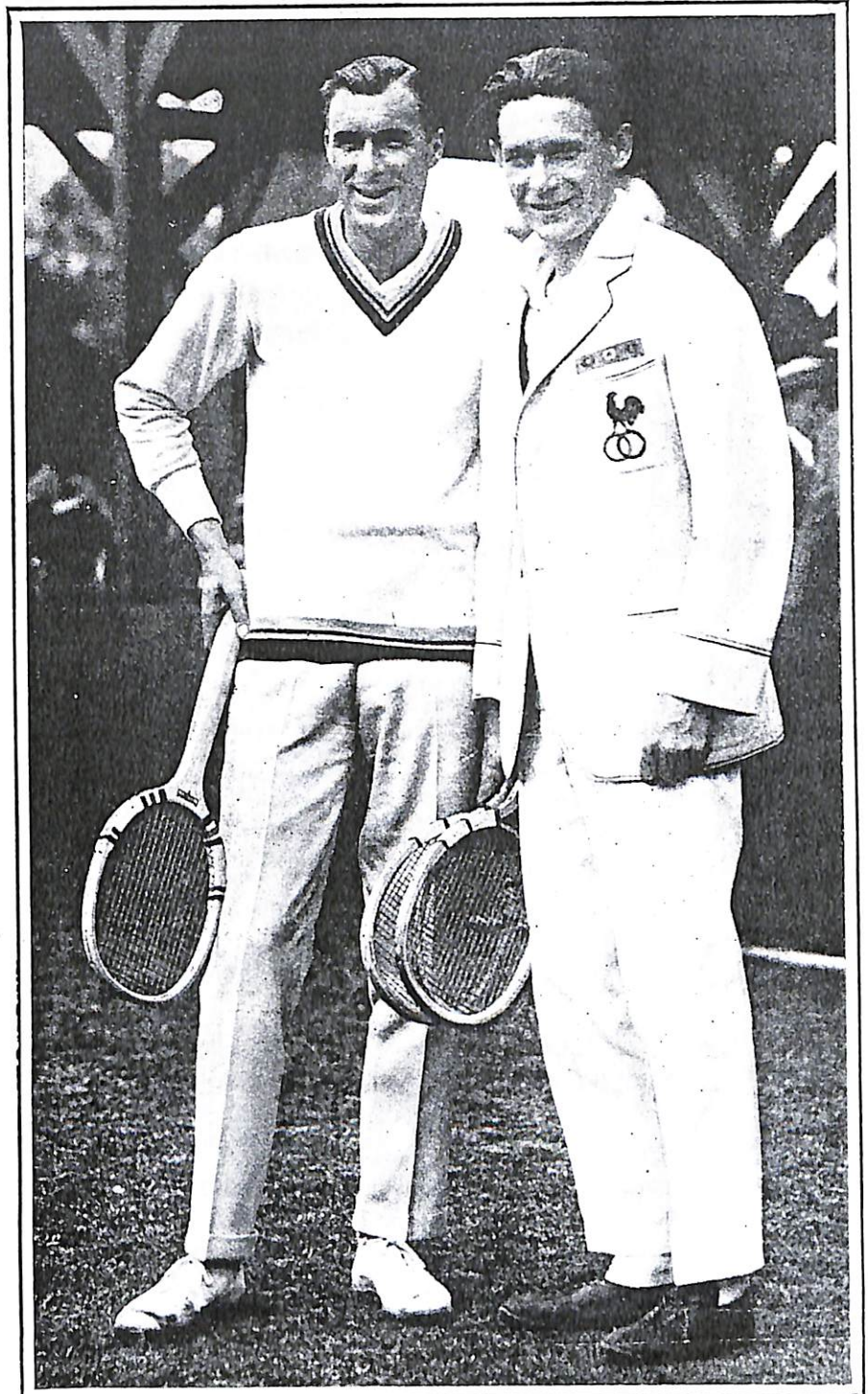
The code for rebels who would be revolutionists is an inexorable one. It demands, first of all, the elimination of all self-seeking; it demands next the elimination of political chicanery; it demands further the elimination of personal hostility and vindictiveness. Without these things the motives of the rebel will be questioned and doubted and his own opportunity for any further usefulness destroyed.

The military and naval service has the right and duty to protect its morale and its organization from the disruptive egotism of self-seekers. Some of these facts appear to have been forgotten by the men who are calling for the reorganization of the Air Service in the American Army and Navy.

The Davis Cup Stays Here

AMERICA'S successful defense of the Davis Cup was not unexpected by the tennis world. The real surprise lay in the fact that it was the French team, and not the Australians, who were the challengers. Championship matches in hot weather have their effect on form, and undoubtedly, too, the Australian confidence had been somewhat upset by Richards and Williams in the doubles at Boston.

Borotra reached great heights in the round against the Antipodeans, in the course of which René La Coste was of little help. When it came to the challenge round, however, La Coste showed such tennis as he had not put on display since Wimbledon. After some of his play at Boston one had expected some fine tennis from Borotra, but the gallery had about despaired of La Coste. Perhaps the greatest tennis of the season in a way was the utter ruin of Gerald Patterson's famous service, accomplished by Borotra. The way for that had been prepared by Richards and Williams, and Borotra was quick to profit by the lead of the Americans. Richards and Williams stood on or inside the base-line against the famous cannon-ball service, and in



International

William T. Tilden 2d, of the American defending team, and Jean Borotra, of the brilliant French team which provided the champions with the hottest of competition

this way broke through it. Borotra did the same thing, scoring ace after ace in this way. The result was that Patterson lost his confidence, and so did his partner, Hawkes, and the French won a surprising victory in the doubles. It apparently took too much out of them, however, for when they came to the challenge round at Philadelphia they could not match either the stroking or the generalship of Richards and Williams. Williams had improved, if anything, over his

play at Boston, and the team was simply unbeatable.

It was the singles, as expected, that provided the dramatic features, with the result that the challenge round provided some wonderful tennis, despite the fact that America took every match. William T. Tilden 2d, the National champion, found the Frenchmen the hardest pair to meet he had encountered in some time, and proved, incidentally, that he was not the great Tilden of even a year ago. In



EDITORIAL



THE HERESY FIASCO

A COMPLETE or ridiculous failure" would be Webster's appraisal of the heresy charges that one good but erratic and vision-led man tried desperately to paste on two Michigan ministers.

Both conferences treated it with all possible consideration; the complainant was heard to his heart's content before two picked committees of the best men of Michigan. He had the gratification of having several reporters present at one of the hearings, and was treated with the respect that would have been granted a large delegation of prominent men.

Everybody felt that the charges of heresy were their own refutation, yet the machinery of the church was set in motion, just as though a real grist was expected at the mill. A fire company responds even when the chief thinks some lad is fooling with the signal box.

Being an interested and long-suffering defendant, the writer may be pardoned for putting his thoughts into print.

Proof of Democracy

It is a marvelous testimony to the democracy of Methodism, that one man, one peculiar man—peculiar to the nth degree—alone and single-handed, without influence, or strong support, could start the machinery of Methodism by his sole act of preferring charges.

This one man not only started the machinery of the church, but he carried the trial into the press, the most unfair method in the world. The wise and kindly treatment by the press was only matched by the fair treatment of the conferences.

Is It Too Easy?

It is also a warning that the process is possibly too easy. It ought to take at least three or five men to start a trial for heresy against any man. In civil law it takes more than one voice from the crowd to call a grand jury. Democracy would not perish if it took five men to start proceedings for heresy.

On the Front Page

It put religion on the front page and two ministers stayed on for a week without having committed murder or arson. Does anyone recall reading an entire sermon in a Detroit daily in recent years, except the one by Dr. Hough? It was like the days of old, the effort to throttle the new truth spread it everywhere. The sale of Dr. Hough's books will be doubled and the Advocate will be welcomed into new homes everywhere.

Queer

It was interesting to watch the committees at work. It was an unknown task and all felt strange and embarrassed. It was as one said, "A combination of a funeral, a class-meeting, a grand jury, a comedy and a rehearsal." We are used to revivals and deficits and conference debates, but we have had no practice at this inquisition business. The committee members' fingers were all thumbs.

A Bit Tense

The reaction of the two conferences was significant. A few timid hearts drenched lost some kindred souls should jump into the arena and join the attack. If any had any such secret sympathy, it did not count for the sur-

face, and only one lone whisper of such an unuttered sympathy has been reported from among seven hundred preachers. Nobody jumped. Public opinion crystallized against a fuss or a muss. They would have none of it.

A Flavor of Humor

There was an undercurrent of humor in it all. A few years ago a heresy charge would have horrified the conference, but the crowd only smiled inside, and grew sober only at the thought of what might be started, for matches are always to be reckoned with. If compelled to be sober, these men would get sober toward the self-appointed heresy-hunters rather than against the heretics.

May Keep the Open Mind

There is a feeling of relief on the part of all that Methodism is not going to retreat from its old position of the open mind and the warmed heart. One timid but happy pastor said, "I have wanted to believe the new things, but I have not dared to do so; now I know that I can follow truth with the same delight that I follow Christ." Thus we have now once more declared to the world that we are not a bit afraid of new truth of any sort, but welcome it, the more the better.

N. B.

It is our quiet way of serving notice on the religious disturbers of the peace that we do not propose to be "het up" by controversy. In the best sense, we are too proud to fight among ourselves. Some seem to take to a religious scrap as ducks take to water. We do not seem to feel the challenge that so stirs the blood of others for a religious civil war. One layman writes that he means to fight to the bitter end. Why do some men always want to fight when they find a friend who differs from them?

It has furnished a beautiful illustration of how it still takes two to make a fight. Both accused men kept sweet. Dr. Hough's only remark when he landed in New York prompted an editorial on the "Reply Christian" in the Detroit News. A soft answer is still a prevention of acrimonious controversies. In the conference itself, the complainant was treated by all with kindness and consideration.

That's That

There is a general impatience to be done with the incident and consider it closed. Big things are crying out for immediate attention.

The church is bearing tremendous burdens. Why should one arm be pitted against the other?

The church has started on a long trail of world redemption. Why should one foot feel called upon to trip up the other?

The time is all too short at best. Who dares to waste a single hour in controversy over non-essentials? We are facing the strongest line up of enemies since the days of Christ. Is this the hour to sow dissension in the ranks?

This is the hour for us to search our hearts, our motives, our purposes, our loves, our hates. Who dares to divert us with a debate on where Cain put his wife?

Let the debaters debate, let the traitors tattle, let the puffers puff, let the patters patter, but let us for once and once have our will served the Lord!

Detroit Conference

GORDON PHILLIPS

Business Session.

Question 14 is called. The characters of the district superintendents and effective elders are on review. Everybody has been good during the past year, even Lynn Harold Hough. In connection with this question, the bishop calls for the "heresy" report. Edgar J. Warren reads as follows:

"The Committee of Investigation, appointed according to the Discipline, to review the charges of heresy made by Dr. Levi Bird against Dr. Lynn Harold Hough, presents the following unanimous report:

"The Committee of five met in Central church, Flint, Tuesday evening, September 15, at 8:00 o'clock. Dr. Bird was present to prosecute the charges, while Dr. Hough, who was unable to be present because of an engagement in the East, was repre-

sented by Dr. George Elliott.

"After the charges were read, Dr. Bird was asked how much time he desired for which to present his case. He requested and was accorded forty minutes. Dr. Elliott asked for twenty minutes for the defense.

"Although the committee was unanimously against having representation of the press at the hearing, because of possible misunderstanding or premature statements, the committee acceded to the repeated and insistent demand of Dr. Bird that they be admitted.

"After Dr. Bird and Dr. Elliott had spoken, Dr. Bird without request it was given an additional ten minutes which he used.

"After careful consideration, the Committee unanimously agreed to report the following:

1. That not one of the charges preferred by Dr. Bird against Dr. Hough was sustained, and
2. That the committee does hereby recommend that the Detroit Conference refuse to entertain the charges.

Signed:

Edgar J. Warren, Chairman
 Weldon Crossland, Secretary
 Hartley Cansfield,
 W. R. Fruit,
 Howard A. Field.

The conference received the report with loud and prolonged cheering.

46 minutes

*

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Central Congregational Church

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C.J

Sept. 28th 1925

Rev. Lynn Harold Hough D.D.
Central Methodist Episcopal Church
Detroit. Mich.

My dear Hough,

Your account of the Stockholm Conference is by far the best that I have seen and I congratulate you upon it. I have reviewed your book and sent it off at once in the rough to our good friends of The Christian at Work, asking them to print it as soon as possible. The chief merit of the book is its splendid background from which you project a visioned imagination, richly informed and always under discipline. I also congratulate you upon giving up the laboratory style if you ever had it. Such a style is useful for teaching purposes but it has never been the style of a great advocate.

I wish I were nearer to you to tell you the interesting story of what happened after we left Stockholm, as given to me by our good friend Macfarland? But it will keep.

Let us remain in touch while I subscribe myself

Your affectionate fellow laborer in the Pastorate,

S. Parker Cadman

CA(NY) Oct. 8, 1925 p. 1255

Dr. Hough Cleared

The charges of heresy presented against Dr. Lynn Harold Hough, pastor of Central Church, Detroit, by a fellow member of Detroit Conference, were dismissed after a full hearing. Dr. Hough was unable to be present, but was ably represented by Dr. George Elliott, editor of the Methodist Review.

map of the world has today. Suppress the book and have the ribaldry unexposed; and you are protesting dirt instead of protecting morals. If a man holds up a mirror to your nature and shows you that it needs washing—not whitewashing—it is no use breaking the mirror. Go for soap and water." I have referred to this passage because of the world of wisdom in that last sentence.

The last chapter is devoted to a most engrossing conversation, where Shaw expresses himself very freely and frankly on the last war and war in general. It will be remembered what a maelstrom his pamphlet, "Common Sense about the War," created when it appeared in 1915, and Shaw has much to say about it here and is very thoroughly convinced that all his contentions have been vindicated. I cannot quote from this chapter here, but in closing this letter I want to quote from a chapter where Shaw and Henderson are discussing moving pictures.

I know no utterance which has gone to the root of the matter as has the following. Henderson asks: "Has the enormous development of the cinema industry benefited the drama?" to which Shaw very emphatically replies: "No: the colossal proportions make mediocrity compulsory. They aim at the average of an American millionaire and a Chinese coolie, a cathedral-town governess and a mining-village barmaid, because the film has to go everywhere and please everybody. They spread the drama enormously, but as they must interest a hundred per cent of the population of the globe, barring infants in arms, they cannot afford to meddle with the upper-ten-per cent theater of the highbrows or the lower-ten-per cent theater of the blackguards. The result is that the movie play has supplanted the old-fashioned tract and Sunday School prize: it is reeking with morality but dares not touch virtue."

FREDERICK LYNCH.

The Seed and the Leaven

By LYNN HAROLD HOUGH

Dr. Hough, as our readers must know, is pastor of the Central Methodist Episcopal Church of Detroit, Michigan.—THE EDITORS.

"Behold the sower went forth to sow."—Matt. 13:3.

"The Kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till it was all leavened."—Matt. 13:33.

WE are all the while being astonished by the comprehensiveness of the mind of Jesus. Other teachers seized brilliant and precious fragments of the truth. He brought the fragments together into completeness and unity. Even civilizations were built about noble but incomplete sanctions. He brought together the varied insights and inspirations and created a great organism of truth whose very fullness and richness baffle our smaller minds. Confucius had looked to the past. Heraclitus looked to the future. Jesus brought the best of the past to the golden and creative moment when the future was to be made. The Hebrews were perpetually facing the problem of moral decay. The Greeks were all the while facing the problem of mental darkness. Jesus brought the two aspects of life together. "Ye are the salt of the earth," he said, speaking in the Hebrew spirit. "Ye are the light of the world," he said capturing the very genius of the Greek.

When once we have come to understand this synthetic habit of the mind of Jesus we begin to watch for His skillful joining of things which had existed

apart and often in antagonism. We begin to sense the meaning of His work as the great Harmonizer.

Our own times witness a curious and startling change in the thinking of the Christian world itself. It is a change which, speaking not too closely and yet not too inaccurately, we may characterize as the division between the Anglo-Saxon and the European mind in the interpretation of the Christian faith. Since the days of Maurice and Kingsley in Great Britain the social interpretation of the religion which Jesus founded has become a part, and a very essential and dominating part, of the Christian hope. In the United States of America since the days of Josiah Strong and Professor Rauschenbusch very much the same thing has happened. The social passion is for many of our best young leaders almost synonymous with the Christian passion. The finding of the will of Jesus for all of our social relations is an alluring and mastering part of the Christian quest. Social regeneration has become a blazing ideal of the Christian faith. Taking all the influences and activities together we may say that the belief that the action of the gospel involves a new society has become a cardinal element in the Anglo-Saxon interpretation of the Christian faith.

Broadly speaking the situation in Europe is very different. Here, in spite of the bitter cataclysm of the war, Germany still maintains a certain very powerful leadership, a brilliant and masterful capacity to set the pace. In the days of Albrecht Ritschl it

seemed that the interpretation of Christianity from the standpoint of the Kingdom of God might lead to a far reaching and dominant social emphasis. But the tendency toward an emphasis on the inner life inherent in Lutheranism, and perhaps the sense that one must sometimes do as a citizen what one could not approve as a churchman, worked powerfully in German thought. The bitterness and disillusionment following the Great War greatly strengthened these tendencies. A defeated nation always turns to the inner life and builds there an invisible temple of reality to compensate for its sense of loss in the realm of external relations. The Southern part of the United States has been in this sense the most religious part of the Republic since the days of the Civil War. If the objective world is against you, it is still possible to reign in unsubdued splendor over the gracious beauties of the Kingdom within. Disillusionment with the objective drives men to go deeply and eagerly to subjective experiences. All this is likely to result in a new and gracious perception of all the wonder of the inner life. It is the defeated man and the defeated nation for whom it is easiest to say, "Good-bye, proud world, I'm going home." In any event the whole Teutonic emphasis in its most characteristic expression has come to rest upon a profound and convinced retreat into the realm of the inner life. Christianity is not thought of as a transformed society. It is thought of as an individual soul which after tragic and baffled flight finds at last a nest for itself in the heart of God. In a sense all this carries with it a very powerful feeling that the nations who believe in a transformation of society through the power of Christ are almost unbelievably young. They are like bright and clean faced lads in white flannels who after tennis and bath sit down in the shade of a summer's day to work out a program for mankind with an almost delightful ignorance of the unspeakable difficulties in the way of the utopia of which they dream. To the typical German the Anglo-Saxon view of a transformed society is not so much wrong as quite evidently a product of the workings of an early adolescent mind. You may smile in a fatherly way at such fair and unsubstantial dreams. But you must not dream of taking them seriously. Quite obviously such wholesale regeneration of humanity in all its relations cannot take place in this aeon. And it is important to remember that this is not merely a Teutonic view. Many of the young intellectuals in the Christian Church in other countries share it. There is a sense all over Europe that the Anglo-Saxon mind has never grown up. It is all the while playing with gracious phrases and ignoring stark and terrible realities.

All this was very clearly evident at the recent Conference on Life and Work in the beautiful Swedish city of Stockholm. Once and again Anglo-Saxon delegates were shocked and bewildered by the refusal, especially of the Teutonic group, to accede in assumptions which seemed to them a part of the very foundation of the structure of the Christian religion. The gospel was a mighty inner experience to these delegates from Central Europe. With great intellectual acumen, with noble spiritual fervor, and with a moral passion of their own, they expounded the creed of the Christian Temple in the heart of man. And there they halted. Too bitter, too wise, too terribly honest to consider what they believed to be impossible, they refused to accept the watchwords of the social gospel. And to them many of the addresses of Anglo-Saxon delegates must have seemed utterances based upon a foundation of the most shallow and superficial optimism. One can fancy some of them going to their rooms at night and saying bitterly: "Have these British and American Christians never at all understood the meaning of the words, 'Out of the depths I have cried unto thee?'" For themselves they refused the wax which would fasten upon them the wings of Icarus. Only disaster would come from the use of those wings. For in the awful heat of life the wax would melt.

On the other hand the keenest and the wisest of the British and American group, those most profoundly aware of life's passion and pain, and yet most indomitably cherishing the unfaltering hope, would have declared that if Christianity is to maintain any sort of moral integrity, any sort of spiritual validity, it must not refuse to attempt the social task. A Christianity which does not undertake to transform society after the fashion of the mind of Christ, cannot maintain permanently its own vitality, cannot perpetually feel the play of the fountains of moral and spiritual energy in the heart of the individual. You cannot keep the heart of a crusader if you refuse to go on the great crusades. And if you do not accomplish everything, if your dream eludes and passes beyond you, still you do accomplish something, and at least you live and work in the light of a full ideal of what Christianity ought to accomplish in society. "I believe in Christianity," said Tertullian, "because it is impossible."

In the light of this deep and almost tragic cleavage in the minds of modern Christians as to the very nature of the Christian task, can we do better than to go back to the mind of Jesus and as we pass through the corridors of His spacious and cleansing thought to discover what we may learn regarding these difficult and perplexing matters.

Very quickly we find with what definiteness He

sounds the note of the Gospel as a message to the individual. Sitting by the seaside and lifting His eyes to behold the work of a farmer in the fields nearby we hear Him say: "Behold the sower went forth to sow." And as He tells that great and memorable story of the kinds of ground we listen with kindled minds and quickened hearts. A little later He explains the story to His nearest friends, and every emphasis is clearly and sharply individual. He is not thinking of states. He is not thinking of churches. He is not thinking of society. He is thinking of the individual heart in which the seed of the Gospel is sown and of the responsiveness of the soil which that heart offers to the message. It is clear then that in the most vivid perspective Jesus saw the meaning of the individual life and its relation to the Gospel. He knew how to concentrate all the rays of heavenly light to meet the need of the individual soul.

But the same voice which spoke of the sower and the seed He placed in the individual heart also gave forth the glowing and seminal saying about the leaven. Let us listen once more to the words: "The Kingdom of Heaven is like unto leaven, which a woman took and hid in three measures of meal, till it was all leavened." Here quite clearly Jesus is not speaking of the individual person. He is not speaking of the lonely dignity of the isolated human spirit. He is speaking of a state—a kingdom. He is speaking of a society—the society of the Kingdom of God. The restless, vital yeast of the new life is to permeate society. It is not a new law to be introduced from without. It is a new principle, to be made potent by its vital action from within. The very genius of society is to be transformed by the working of the new life which Jesus has brought to the world. All human relations are to be transformed. A Kingdom permeated by the yeast of the Gospel can only be a Kingdom whose international relations, whose wide and energetic trade, whose industrial and economic and social relations, are all brought to submission and glad allegiance to Jesus Christ. Society is to know the salvation which first of all is offered to the individual life.

It is clear then that confronted by the dilemma of the individual and social interpretations of the gospel Jesus will not say "Either—or." He will say "both." To be sure, many of his followers will declare, "The gospel is not a leaven to transform society. It is a seed planted in the individual soul." And many of his followers will declare, "The gospel is not a seed growing at last in the isolated garden of the individual soul, it is a mighty leaven to remake the whole social fabric." But no authority for this cleavage can be found in the teachings

of Jesus. To those who say, "The gospel is a seed," he declares, "and also a leaven." And to those who say, "The gospel is a leaven," he declares, "and also a seed."

The way out of our modern dilemma, then, is to accept and utilize the truth in each position and to combine them in the unity of a noble harmony.

The Gospel is a seed. It is a mighty force transforming the individual life. It is an energy remaking the individual spirit and all its relations. It is a glorious temple in the heart of man.

And here we can gladly welcome all the gracious insights, all the brilliant and far reaching dialectic of the inner life, coming from the understanding mystics of all ages and from the Christian thinkers of Europe today. Here we have a platform on which we can stand in days of social disillusionment and disappointment. "My mind to Christ a kingdom is," is an authentic and perpetual Christian note.

The gospel is also a leaven permeating and transforming society. And every Christian has a responsibility for the working of this leaven. The renewal of society is a task which the Christian Church cannot evade or avoid. Work and play, commerce and statecraft, all the great activities of masses of men, of institutions and nations, are to feel the touch of the royal hand of Christ. The very vastness of it all, the astonishing range and depth and height of it, call us on. Here is work great enough for God. It is only when we forget the power of the living Christ that a redeemed society seems impossible. It is only when the leaven is inoperative that we think it is impotent.

"Seed and leaven," we will say then, not, "seed or leaven." We will claim for ourselves a share in the comprehensiveness of the mind of Christ. To be glad in the truth each man sees, and to supplement it by the truth which has not yet come above his horizon, to be glad in the truth each group and each nation sees, and to supplement these fragmentary insights, is the very genius of the Christian religion. In such fashion as this shall the Anglo-Saxon meet the European, and Christianity shall "make one music as before, but vaster."

Being Politic to Children

CHILDREN should be treated with politeness and courtesy and consideration of their feelings. The approach to their confidence should be quite as discreet and cautious as that in the case of an adult on whom one wishes to make a good impression or whose co-operation is desired. This is found to be a good policy with young dogs—and surely the young child is more likely to respond to such methods than a young animal.—From "How to Live."

Christian Education with a World Scope

By WILLIAM ADAMS BROWN

Dr. Brown, as chairman of the Commission on Education, delivered this address introducing the report of his commission to the Universal Christian Conference on Life and Work, held at Stockholm, Sweden, last August.—THE EDITORS.

OUR experience in the Commission on Education has been an epitome of the experience of the Conference as a whole. By a process of education through contact we have been discovering our unity in variety.

There were nineteen members in our commission. They were of three continents, eleven languages, twelve countries, sixteen different ecclesiastical bodies, and almost every type of educational philosophy. It included Greek Orthodox, Lutherans, Presbyterians, Reformed, Anglicans, Episcopalians, Congregationalists, and a member of the National Church of Czechoslovakia. Four bishops of as many countries—Japan, Czechoslovakia, Denmark, the United States,—were included in its membership. Yet the report which we present you is unanimous.

This result was not reached by the surrender of individual conviction—we tried that method for two days without success; rather by the gradual welding together of views which took place in the course of our discussion. The report in its present form represents the work of no single mind, but the common conclusion of us all.

We have been materially assisted in our work by the reports of the sectional committees, English, American, and Continental, to which we make frequent reference. Each contributed something essential, and they should be regarded not simply as preliminary studies but as integral parts of the present report.

Two convictions dominate the thought of the Commission: first, that as Christians we are responsible for bringing the spiritual resources of the Gospel to bear upon the life of our generation; secondly, that we cannot discharge this obligation aright unless we apply our Christian principles consistently to all the relations of life, and that it is our duty as teachers to find out how this can be done.

We realize only too well that in saying this we are saying nothing new. With almost monotonous repetition, one commission after another has been reminding us that we cannot divide life into two parts, religious and secular: one, controlled by the

Spirit of God: the other, in which we follow our own selfish impulses. All our relationships must be Christianized; not least those in which brotherhood is most difficult. If this cannot be done, our doctrine of God's Fatherhood loses its reality. Apart from human brotherhood, the Fatherhood of God remains but a phrase. But there is this difference between our commission and the others; they have been concerned with the goal, we with the way; they have been telling us what we ought to do, you have asked us to tell *how we should do it*. In the last analysis every commission has brought us face to face with an educational problem. For it has led us back to the heart of man, where motives and ideals have their home. To do right one must know the right and one must will the right.

This sets us our task as Christian teachers. It is our duty —

1. To understand the persons whom we seek to influence for Christ;
2. To develop to the full the resources for character building which the Gospel puts at our disposal;
3. To find the appropriate point of contact which will open the way for our message in circles with which the Church is at present out of touch.

And first, of the conditions which confront us. Of these I have time to refer only to one. This is the growing tendency among teachers to regard education as coextensive with life and to make the teacher responsible for physical and moral as well as for purely intellectual training. The school is regarded as a miniature society, in which the pupil practices on a small scale the activities which he is afterwards to exercise on a larger scale. This enlarged conception of the teacher's function confronts the Church at once with an opportunity and with a danger; an opportunity in that it provides a welcome point of contact with the Christian view of education as the training of the entire personality for fellowship with God and service of man; a danger, lest in the desire to make place for the new material which the sciences are pressing upon us, religion, the oldest and the most abiding of man's interests, be crowded out or relegated to a subordinate place.

And it is not simply in the school and the university that this danger presents itself. Other social units besides the school are concerning themselves with education and working out a philosophy

England's Tribute to Dr. Hough

ESTIMATE OF LONDON TIMES SUPPLEMENT

THE Oxford don who went to a service of the Church of Humanity and reported that he found there several persons and no God might well have been cited by Dr. Lynn Harold Hough in this striking exposition of the relations, historic and ideal, of Humanism and Evangelicalism. For humanism, he maintains, can furnish the temple but never the Deity who is worshipped therein. But the two have got to meet, that is his great contention; they fit together and they are not so far apart as they seem; there is a point when humanism is ready for the Incarnation, ready to read the Gospels, ready to allow the winds from the New Testament to sweep through its spirit. "A humanism which will deal honestly with the fact of sin will see all the doors of destiny swing open."

The chapters in his eloquent book make up the Fernley lecture of 1925. What is humanism? Dr. Hough leads gradually to a definition after reviewing its successive historical manifestations: perhaps the sentence quoted above is the tersest explanation of what it essentially is not; otherwise, at its best it represents all that is noblest in humanity—the spirit of inquiry, of interest in everything, of ease in the world untroubled by superstition, of charity, fellowship, urbanity. It does not, however, always keep the same level, as Dr. Hough shows, for it may decline into something far short of its highest self; but like quicksilver it runs through the ages. It angers the big blonde giants of the world; your humanist, however, cannot be overwhelmed: "this David with a line from some Theocritus upon his lips" will parry the broadsword of any Philistine. Again, "The laugh of the humanist is more terrible than an army with banners." When it provides an aesthetic standard which commands an undivided allegiance, as it does at its best, it is a bulwark against "a terribly dangerous and malignant growth," romanticism, which plays fast and loose with the integrities of experience. Clearly humanism is an immense power for good, though its record is not unspotted. Humanism has before now mistaken disease for fullness of life: there are perilous ways which it is tempted to go; and, hardest judgment of all, humanism "has always had a Pharisee lurking in its shadow"; its evasions often bring it low; it will not face the ultimate realities that the Gospel faces.

But what of evangelicalism? Has it no faults? Dr. Hough anatomizes it in many of its historical manifestations not less severely than humanism. Some of its weaknesses it even shares with humanism; it has often been too self-centered, too unresponsive to the social passion; it has had also its hypocrisies. It may shock by reason of its ignorance or vulgarity; it has been the victim of some terrible logic; it is prone under excitement to pass into sentimentalism, which is as much its enemy as romanticism is the enemy of humanism, for a like reason. But at its best it does not shirk what humanism shirks. It faces ultimate issues, as indeed a humanism would if it were remorselessly honest with itself; in which case, as Dr.

Hough maintains, it would cease to be humanism.

The weakness, the strength, the antagonism, and the points of contact between evangelicalism and humanism are finely brought out in these chapters, which are written with a strong sense and wide knowledge of history and of the present needs of humanity. The two have stood close together before now, as witness in particular the relations of Erasmus and Colet, and of Erasmus and the earlier Luther. They were often near to one another in Victorian England. Dr. Hough will not let us forget the virtues of mid-Victorians. "The men," he says, speaking as an Evangelical, "who can only be sincere by being petty, who can only be honest by being sensual, simply reveal how far below the standard of the best Victorian life they have fallen." "There is a sense," he says in another place as he writes as a humanist, "in which the best Christian homes of the nineteenth century did have the root of the matter in them." Finally, "There is always a cry in the heart of humanism for the Incarnation, though its mind is not always clear and keen enough to understand that cry." It is for this eternal reason that there must be a synthesis of the two.

SCARED INTO TITHING

I KNEW a man in Christ, fifty-five years ago, says a pastor, who was scared into becoming a tither by the discovery that he was in dire peril of growing miserly.

He was then a candidate for the ministry trying to save from a meager salary enough to put himself through the theological seminary.

One Sunday he made a small subscription to the cause of foreign missions, not because he was profoundly interested in the conversion of the heathen, but because he did not want to make himself conspicuous by refusal to sign the card that was handed to him. When the time came to redeem the pledge he discovered that he was not a cheerful giver, but gave grudgingly. He then penitently resolved to fortify himself against the vice of avarice by giving a tenth of his income to the Lord. That decision changed his whole attitude toward God and toward life. It meant for him:

1. The discovery that nine-tenths—or later, five-tenths—with God's blessing, has more purchasing power than ten-tenths without it.
2. Deliverance from the love of money, which is a root of every kind of evil.
3. Release from "worldly cares." From that day to this he has not known a financial worry.
4. Removal of all temptation to be a place-hunter or to covet material favors.
5. An untrammelled ministry through more than half a century.

A great day in his experience was the day when he was frightened or shamed into becoming a proportionate giver.

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planning to open an historical museum in connection with the institution. They are now attempting to gather from all parts of India historical papers and documents and other materials which will throw light upon the history and development of the Methodist Episcopal Church in India, where it has been working since the Rev. William Butler first entered Calcutta in 1856. During these years it is said that much treasure of an historical nature has been gathered in every mission station of India, and it is hoped at this educational center to bring them all together.

The Rev. T. C. Badley is acting as agent of the museum in the gathering of this valuable material.

James Buchanan Duke, the millionaire tobacco manufacturer of Durham, N. C., who died recently, left \$17,000,000, in addition to \$46,000,000 previously given, to education in the South, chiefly to Trinity College at Durham. One of the best uses ever made of tobacco money.

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University of Toronto
PRESIDENT'S OFFICE

Nov 23 1925

My dear Dr. Stough.

We are looking forward with much pleasure to having you preach the University sermon next Sunday. My wife joins with me in hoping that you will give us the extra pleasure of being our guest while you are here. Will you please let us know when we may expect you. Our address is now 86 Queen's Park. Professor & Mrs. Malcolm Wallace, whom you met in Edinburgh, wish to have you take midday dinner with them on Sunday.

With kind regards I am

Yours sincerely

Robert Palmer.