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## A HERETIC'S FAREWELL

### In Dramatic Sermon Dr Fosdick Says Good-by to Fifth Ave. Congregation Which Stood Solidly Behind Him in Struggle Against Fundamentalists.

(Boston Sunday Globe.)

(Two thousand worshippers crowded into the largest, most influential and wealthiest Presbyterian Church in New York City Sunday and other hundreds stood outside on the 5th Ave. in the rain while Rev. Dr. Harry Emerson Fosdick preached his farewell sermon. During all the ferment in Protestant church circles between the Fundamentalists and the Modernists, Dr. Fosdick has been the central figure, rallying those who have taken the liberal side in this recent theological controversy of the 20th century. Only the fact that he was a Baptist and was not a member of the Presbyterian church and the fact that he was not a member of the latter body, saved a heretic's farewell. But the Presbyterian General Assembly condemned his utterances. When he offered to resign as special preacher of the First Presbyterian Church in New York, he refused to let him do so, and the local New York Presbytery, in defiance of the General Assembly, cleared him of the charge of heretical preaching. Last Fall Dr. Fosdick again offered his resignation as special preacher, and this time it was accepted, but he was asked to remain as a visiting preacher. This action the local New York Presbytery approved, and set March 1, 1925, as the date for such service to end.

Thus came his final sermon, which held his great congregation of supporters at tense attention until the end, with tears in their eyes, they surged to the pulpit. His "farewell" given here in part is significant in that it contains his version of the great issue and his philosophy of the mission of the church.)

By Rev. Harry Emerson Fosdick, D.D.

In the 18th verse of the 18th chapter of the Book of Acts you find Paul saying goodbye to the church in Corinth. Paul, having just announced the offer of a prize of £200 for the best essay written by anyone of British nationality and tending to show that socialism is a fallacy in theory and would be a disaster in practice.

**BABY'S OWN SOAP**

Enjoyed by five generations of Canadians.

We have stood here for an inclusive church.

This other thing that we have stood for: the right of people to think the abiding verities of Christianity through in modern terms. We have looked with sympathy and solidarity upon this younger generation. They are going out into a new day with new ways of thinking. There is no use in trying to turn back the clock. Ideas like action, law and evolution are here to stay. Discipline of modern study, like archeology, history, comparative religion, literary criticism, are here to stay. You would not send your children to school where those are not known and familiarly taken for granted, and the day is past when you can ask thoughtful men to hold religion in one compartment of their minds and their modern world view in another.

We have tried here to help young people to think through their religion in terms that will not do violence to their knowledge. We have lifted up here the command of Jesus as though it were a sacred thing: "Thou shalt love the Lord thy God with all thy mind." And rich has been our reward in scores of youths who have come back from wondering uncertainty to say what one wrote to us this last week: "You brought me back to Christ."

Christianity Not a Turnstile.

Moreover, we have stood here for the social applications of the principles of Jesus. Christianity has not been to us a narrowly individual affair, a turnstile through which one by one we escaped from a naughty world into a heavenly security. We believe in service. We have tried to practice it. We have believed that the principles of Jesus ought to be applied to the social order. And, since the tragedy of the great war, that conviction ever more deeply has been burned into our hearts.

I think you for the liberty you have given me in this realm. I do not believe that our present economic system, as it is run and ordered, is Christian, and I have said so. I do not believe that our international life is Christian and I have said so. I abhor the cruelties of our modern industrialism. I hate war and I never expect to bless another. For these things I have stood in this pulpit as a Christian minister, and no one of you ever tried to lay a finger on my lips.

Here, too, we have stood for the abiding verities and experiences of the gospel. Show me any one whose faith has been upset in this church. Folk at a distance may say that we have betrayed the Lord, but you, those of you who have walked with us in this sanctuary know with what reverence we have adored Him, with what eagerness we have sought to know His will, with what earnestness we have commended Him to this younger generation. We have proclaimed the reality of the living God and the Saviourhood of Christ and the available energies of the Spirit.

These are the things we have stood for: tolerance, an inclusive church, the right to think religion through in modern terms, the social applications of the principles of Jesus, the abiding verities and experience of the gospel. And these are right. I am not sorry we tried this experiment. It was worth trying. It has lifted a standard that no one will put down. We have stated an issue that no man or denomination is strong enough to brush aside.

The future belongs to these things we have been standing for. Some day the whole church will swing around them, take them for granted, wonder why they ever seemed new or strange, and the heresy of one generation will become the orthodoxy of the next. We say farewell to each other, but let no man say farewell to the things we have been standing for!

yourself to the Christian life? Surely Paul would have said a word to such before he left.

I do not see how a minister can serve in New York city and deal, as I have dealt these years past, with hundreds of individuals in the confessional without feeling, with ever-deepening poignancy, the terrible criticalness of the decisions which youth makes in the direction of its life.

Some of you have stood on the Bernina Pass in Switzerland with the long stretches of the Engadine on the one side and the far look to Italy on the other. You will remember those two small lakes upon the height. They are hardly a hundred feet apart—so close together at the beginning, who could guess how far severed their destinies! For one empties into the Adriatic and the other into the Black Sea. You can hardly see the watershed between them. You never could guess the eventual significance of so slight a thing.

An Appeal to Youth.

Such a youth, so close the dividing line whose issues are the Adriatic or the Black Sea. Before I go, I am burdened about some of you. On which side of the watershed are you?

I am not thinking simply of your happiness and good fortune when I plead so for your better against your worse part, although I am thinking for you. I am thinking of your personal welfare, but not only that. I am thinking of this generation. It is a great time to be alive. The world is breaking up, in all our social relationships and in all our Winter is past; Spring has come; the thaw is on. We are going out into a new generation, plastic, pliable, fluid. What lacks possession of it, what directs its course, what spirit informs it, will determine human destiny for generations. It is no time for a young man to waste his life.

You remember what Sir Philip Sidney, the flower of chivalry, wrote to his nephew: "If you see a good fight anywhere you had best get into it." A farewell message to you young men and women of this congregation: If you see a good fight anywhere you had best get into it. And there is no fight that compares in importance with the contest for the principles of Jesus against the paganism of the world.

Proud of Being Called a Heretic.

They call me a heretic. I am proud of it. I wouldn't live in a generation like this and be anything but a heretic. But I can't say some of you on my heart in ways that heretics are not popularly supposed to do. I want you for Christians. I want your lives for Christ. Always before this there has been a next Sunday when I could say that again. Now, there isn't any next Sunday. I want you for Christ now. For your sake, I wish I were Paul. For your sake, I wish I were anything like Paul. For I am sure that at that farewell service he won some lives for his Lord.

Finally and very briefly, what have I said? I have said about the things that have been standing for, and said by way of final farewell, and appeal to those not yet committed to the Christian life, you may be sure that he said a very grateful and affectionate farewell to his friends. In the first letter he wrote back to them after he had returned and not got through the second letter before he said: "I thank my God always concerning you."

Let me say that to you about my fellowship with this church. These have been stormy times, but the storm has been at a distance. It did not invade our sanctuary. It did not disturb our comradeship. No unpleasant thing that I could think of has happened here in all these six years.

A great Scotch churchman once went through a time of controversy and bitter attack and kept his own spirit tranquil and serene through it all. Said a friend to him: "How do you do it?" and he answered: "I am very happy at home." May I apply that to my life with you? These have been stormy times, but not within this church. I have been very happy here at home.

"And Now I Go..."

And now, without enlarging on it, you know the burden on my heart as I go. I do not want to leave any personal partisans behind me. Leadership is not true leadership that draws people to their leader only. It must draw them past the leader to the cause. I do not want to leave any personal partisans behind me. Never mind about me. All my enemies have done to me is to build a sounding board behind me so that my message reaches further than I ever dreamed it could. Never mind about me. Stand by the church. Within the church, fight for a better day, and may the God of our grace keep you every one in His sustaining hands.

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*That New*  
**WILLYS-KNIGHT**  
with an Engine You'll Never Wear Out

McLAINE SERVICE STATION  
186 Grafton Street

ASTOR DONATES \$1,000 PRIZE

LONDON, March 20.—Lord Astor has just announced the offer of a prize of £200 for the best essay written by anyone of British nationality and tending to show that socialism is a fallacy in theory and would be a disaster in practice.

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A large assortment of small lots done up in lots to suit all rooms. Some patterns have borders to match, some have none. Nearly all have borders.

FOR PARLOR, DINING ROOM, HALL, BED ROOM AND KITCHEN

All pretty patterns. All are booked to go out HALF PRICE.

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Paul saw that there was no use preaching Christ to Greeks and Romans all around up and observed in that paraphernalia of legalism. He brushed aside those needless accumulations. He did it kindly, but he did it firmly. Nothing mattered to him except living faith in Christ of the kind that transforms a man so that the spirit of Christ lives in him.

This firm, uncompromising stand involved Paul in controversy. He had some tempestuous times in Corinth. He was even mobbed once and dragged before the judgment seat of the Roman pro-consul, Gallio. On that day when he said goodbye, I suspect not even all the Christians in Corinth were sorry to see him go. Some thanked God that they had seen the last of this disturbing heretic.

How respectable heretics do grow in the retrospect of history. John Greenleaf Whittier—we call him "the good, gray poet," now, and sing his hymns in church, and young John Whittier himself, that radical abolitionist crusader, once in Philadelphia had to escape in disguise from a mob that was after him.

Henry Ward Beecher—what a name to conjure with now, but he was the best-hated heretic of his generation. Beecher spoke once in this city, and my friends, hear him say: "They call me a heretic now, just as they called my father and grandfather. But I notice that now folk begin to speak politely about my father and grandfather, and some of you young men will live to hear Henry Ward Beecher spoken of as a venerable man of God."

So heretics grow respectable in retrospect. What pillars of orthodox John Knox and John Calvin seem to be. We forget that John Knox, in his fight for religious liberty, was thrust into the galley to pull oars like a slave until, as he said, "I cried out of the prison of my duty," and that one of the first books John Calvin ever wrote

was against intolerance, for which he was straightway put in prison. Paul was a determined heretic. He cared so much for Christ, so much for the fortunes of Christ in the hearts of men, that he would not stand idly by and see vital Christianity smothered and undone. I am sure that on that farewell day he said a little to the people about the Christian liberty for which they had been standing there in Corinth.

His Experiment

Six years ago, in this church, we entered on an adventurous experiment. Those were the spacious days after the war when our hearts went out to each other across all critical boundary lines. A great cause united us. Little things that seemed little in the midst of the world's tragic crisis. Those were days when, not having coal enough to go around, Presbyterian and Baptist churches actually condescended to worship God together. Those were the days when we told each other with tears in our eyes of Catholic chaplains giving the last rites to Jewish soldiers and Protestant clergymen holding the crutches before the closing eyes of Catholic boys. In those spacious days we entered into our experiment—an interdenominational ministry to build a community church that should be in fact a house of prayer for all the people.

Now that that experiment comes to its conclusion, not because it has failed, but because ecclesiastical decree engineered from a distance so dictates, we may well spend a moment rehearsing what we have stood for.

We have stood for tolerance. This church is not of one theological complexion. We represent many doctrinal traditions and about as many answers as you can easily imagine to any theological question you will find somewhere in the minds of this congregation. But never in all these six years has there been a rift in the lute of our harmony. If you want to know why, let me draw you a picture. A young college graduate came before your board of elders asking to join this church. She said, "I do not know whether I have any right to join this church."

"Why?" said Dr. Alexander.

"Because I am not sure that I agree with you in theology," she said. "I am modern to my fingertips."

And I shall never forget Dr. Alexander's splendidly representing the older generation, as he rose and stood beside this eager member of the new generation. "Daughter," he said, "do you believe in Jesus Christ?"

"Yes," she said.

"And taking Him as your personal God, do you want to stand with us here for the things he stood for?"

"Yes," she said.

"Then," said he, "you belong with our company."

Why not? If Jesus Christ and what He stood for are not the centre of Christianity, where will you find it? Why can we not gather around that common purpose and let them think as they will about the details of theology?

We have stood for tolerance.

Again, we have stood for an inclusive church. The tragedy of Protestantism has been this, that any time anybody got a new idea in doctrine or ecclesiastical polity, the went out and had power enough, and founded a new denomination to represent it. The tragedy of Protestantism has been an exclusive church to which no body belonged except those people who had the same belief about some doctrine or ecclesiastical procedure. The lamentable effect of this historical policy of Protestantism, with each denomination representing some speciality, is with us; a hundred and some denominations in this country, competing, lapping, each insisting on some minutia, tithing mint, anise, and cummin, and neglecting the weightier matters of the law. And so far has this historic policy gone that one denomination of Methodists is distinguished from all others by the fact that it thinks wearing buttons wrong and wears hooks and eyes instead.

Against this policy of Protestantism we have taken our stand. We have built an inclusive church. We represent today the major commitments of Christendom. If they had let us go on we would have been more inclusive yet. Why not? Here in New York you will find around a single block under many roofs diverse denominations worshipping the same God. They have the same Lord. They share a common purpose. Why cannot they do under one roof what they do under many?

Why should things like baptism divide? If I had my way baptism would be altogether an individual affair. Any one who wanted to be immersed, I would gladly immerse. Any one who wanted to be sprinkled, I would gladly sprinkle. If any body was a Quaker and had conscientious scruples against any ritual, I would gladly without baptism welcome him on confession of his faith. Why not?

An Inclusive Church.

I have a Puritan tradition. I like congregational worship and preaching. But I dream of a church where those who are liturgically minded may have a service where they may have all the symbolism they crave, where those that are congregationally minded may hear the preaching of God's word, and where the Quakers, who like a respectful silence where the whisper of the Divine is heard in stillness, may have their form of worship, too. Why not?

Only God knows how many of us will ever meet again. How can I stand here this morning and think of some of you who have accompanied with us for months, perhaps for years, and never have committed

A Word to Non-Christians.

Only God knows how many of us will ever meet again. How can I stand here this morning and think of some of you who have accompanied with us for months, perhaps for years, and never have committed

A Sure Relief For Kidney Trouble

So Says Mr. L. Soucy of Dodd's Kidney Pills

Quebec can recommend them to all who suffer.

St. Antonin, Que., March 20.—(Special)—Once more Dodd's Kidney Pills have proved their inestimable value in the case of Mr. L. Soucy a well-known resident of this place. He writes: "I can tell you that Dodd's Kidney Pills have done me much good. I have suffered for two years from bad kidneys. One of my friends advised me to take them. Two boxes have restored my health. I advise all those suffering from kidney complaints to try Dodd's Kidney Pills. They will surely relieve them."

To avoid disease the kidneys must be kept in good working order. The kidneys are the scavengers of the body. Their work is to strain all the impurities out of the blood. If the kidneys are wrong the impurities, the seeds of disease, remain in the blood and serious trouble is bound to follow. At the first sign of trouble try Dodd's Kidney Pills.

Obtained from all druggists, or The Dodds Medicine Co., Ltd., Toronto.

And now, without enlarging on it, you know the burden on my heart as I go. I do not want to leave any personal partisans behind me. Leadership is not true leadership that draws people to their leader only. It must draw them past the leader to the cause. I do not want to leave any personal partisans behind me. Never mind about me. All my enemies have done to me is to build a sounding board behind me so that my message reaches further than I ever dreamed it could. Never mind about me. Stand by the church. Within the church, fight for a better day, and may the God of our grace keep you every one in His sustaining hands.

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