

# Editorial Section of The Toronto Sunday World

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## Toronto's Favorite Actress.



Miss Percy Haswell



**D**AINTY, winsome, Percy Haswell is in Toronto again for the fourth season of asking. No one is better known, better liked or more admired as an artist and a woman than this bright ornament of the 20th century stage. For not only is Miss Haswell a charming and magnetic personality in herself, but she has the artistic sense that requires balance and excellence in all her stage presentations. These are the qualities that have won her so much deserved popularity, established during her first summer season, and increasing with her every return. Summer in Toronto would now be incomplete without Percy Haswell, who made a success of what had been long deemed an impossibility.

Miss Haswell makes no secret of her fondness for To-

ronto, and the public of Toronto do not hide their affection for this bright caterer to their dramatic and aesthetic sensibilities. They know what to expect when Miss Haswell comes to town with her friends, the company. Good plays, delightfully acted, plays that are full of gripping power while free from all suspicion of the vicious and immoral. Miss Haswell has set up in this respect a high standard, and this is another of the reasons that render her annual visits so welcome. And few of the audiences who crowd the Royal Alexandra realize what an amount of strenuous work the change of play from week to week imposes upon the Haswell Company. The wonder of it is that the fine level of artistic ability is so constantly maintained.

## Heresy Hunts Injure Religion

For modest faith let graceless zealots fight;  
His can't be wrong whose life is in the right.  
—Pope.

**D**ECLARING that heresy trials are the delight of the ungodly and the despair of religion. Rev. Dr. Henry Van Dyke deeply moved a New York congregation when he defended his son from a charge of heresy made by a minority committee which examined him for the ministry.

"If there must be a heresy trial," he said, "try it on a grown man, and not on larger hearted, sensitive boys." The occasion was the ordination of Tertius Van Dyke and three other young men into the Presbyterian ministry. Dr. Van Dyke said in his address:

"Whatever comes of the protest, I wish to take my stand with these young men. They are my brothers in the faith. If they are unfit for the ministry I am unfit.

"They are far more worthy than I am. Their love, their courage, their consecration are what the Church and the world need today. I hold with them that the questions which they could not answer about the patterns of the Tabernacle and the literal interpretation of the virgin birth and the physical death of Lazarus are not essential to the Christian faith. If I refused the right hand of fellowship to these young followers of Jesus I should be ashamed to look my Saviour in the face. If the Presbyterian Church should reject their service or cast a slur upon their sincerity she would cripple her own strength and betray her own cause.

"Do you suppose that the first Christians waited to

draw up a definition of all their doctrinal beliefs, or to agree upon a system of interpretation of all parts of the Old Testament, before they set out to preach Christ to the world? Do you imagine that there was any one to stop them with a theological and critical inquisition?

"How would it sound? 'Stay, Peter, before you go to proclaim the Gospel to the Roman Cornelius you must tell us what you think about the ceremonial law of the Jews, and when it was written, and whether it is absolutely inspired. Stay, Paul, before you preach Christ to the Gentiles you must tell us what you understand by the virgin birth of Jesus and give a logical definition of the Trinity. Stay, John, before you minister to the churches you must explain your views on Jonah and the whale, and tell us who wrote the book of Deuteronomy.'

"Away, away! I hear them answer, 'our gospel is not in these things. Men are suffering and dying. We must tell them about Jesus, who came to save them from sin and death. We must tell them that He is the resurrection and the life. We must help the outcast and hopeless to find God thru Christ in the spirit. What are these things with which you trouble and delay us? The letter killeth, but the spirit maketh alive.'

"Let us take the Bible, and ask why we reverence and value it. Why do we put it above all other books? Why do we call it the word of God? Because it speaks to our souls. Because, as Coleridge said, 'It finds us.' Because its lesson and its promises and its consolations meet the very deepest needs of our hearts. Because it is a lamp unto our feet and a light unto our path.

"If you read the first chapter of Genesis according to the letter, laying it alongside of the testimony of the rocks, which also was written by God, you will find yourself in a deadening confusion of mind. Can you believe, according to the teaching of some theologians a century ago, that God created fake fossils and hid them in the strata of the earth to fool the men of science?

"Must you give up your Bible because you cannot believe that? No, you should read the story of creation according to the spirit, as a poetic vision of the power and wisdom of God in the making of the universe—as a revelation that man, tho his body is formed from the dust of the earth, receives his living soul from God—and then the spirit of that story will give new life to your conception of nature and human nature.

"What difference does it make whether the book of Job is an ancient chronicle of events or a sublime drama of the soul? The lesson is the same: The victory of patience and unflinching confidence in God. 'Tho He slay me, yet will I trust Him.'

"What difference does it make whether the wonderful deeds of Elijah and Elisha are described literally as supernatural miracles or described in Oriental imagery as marvelous events which the witnesses could not explain? In either case their meaning is the same. Will you make your faith in the living God depend upon the question whether Elisha caused the head of the axe to float by throwing a stick into the water?

"Let us come to Christ and consider what it is that makes men willing to commit their souls to Him as their Saviour and their Lord.

"Is it the doctrine that His birth was out of the course of nature and that He had no human father? No, for there is no mention of that doctrine in the preaching of the Apostles which won so many thousands to the faith of Jesus.

"Is it the power to work miracles? No, for the penitent thief had seen no miracles and the Philippian jailer had heard of no miracles, yet both believed in the Lord Jesus Christ and were saved.

"What is it then that gives Jesus power upon the souls of men? It is the Spirit of the Lord God dwelling in Him, making Him one with the Father. It is the Divine Love which sends Him to seek and to save the lost. It is the Divine Wisdom which fills Him with grace and truth. It is the Divine Unselfishness which makes Him willing to endure the cross for the sake of sinners. It is the Divine Life which brings Him from the tomb, victor over sin and death forever more.

"This is the Person who wins the absolute faith of men and women and little children, who cannot explain or define Him. This is the Person at whose feet doubting Thomas falls, crying 'My Lord and my God!' This is the Person of whom Paul says, 'I know Him whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him.' This is the Christ, the Son of the living God."

In closing Dr. Van Dyke besought his audience to "Let all this strife about the letter pass you by and live in the spirit." He said that the puzzle of abstract theology and the problems of criticism "are of small account compared with the simple truth as it is in Jesus."