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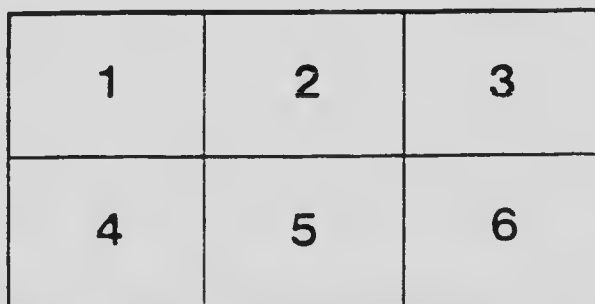
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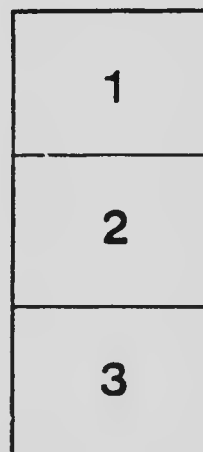
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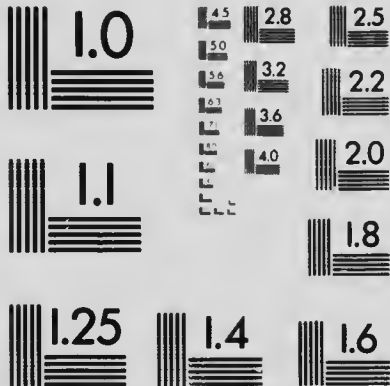
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**Wesleyan Theological
College**

Montreal.

REJOINDER

TO DEFENCE OF THE

REV. PROF. WORKMAN, PH.D.

107

12

A REJOINDER

TO THE

STATEMENT OF REV. DR. WORKMAN

On the Report of the Committee appointed by the Board of
Governors of Wesleyan Theological College,
Montreal, to consider his doc-
trinal attitude.

*(Published by authority of the Board, after Dr. Workman published
several hundred copies of his statement)*

*To the Board of Governors of Wesleyan Theological College,
Montreal.*

DEAR BRETHREN:—

In the carefully prepared document presented by Rev. Dr. Workman, in reply to the Report of the Committee appointed by this body to enquire into his doctrinal attitude, he makes such grave accusations against the Committee of Investigation that some defense is imperative; so we who were principally responsible for the preparation of that Report, beg to submit to you our rejoinder:—

In looking over the strongly worded Statement of Dr. Workman, you will see we are not only accused of being unfair and unbrotherly, and unchristian, but we are confronted with the accusation of having made false statements and reiterated false statements, false comparisons and false inferences. He says—“Those who prepared it have grouped together scraps of irrelevant matter, gathered from various sources that are either falsely reported or falsely colored, or both.” Now, a body of men who would be guilty of such things, would be criminal indeed. We must examine then, how far Dr. Workman has made good this serious accusation against those who prepared the Report, with regret that he has conducted his defence before the Board with such bitterness and offensive expressions.

NON-APPEARANCE BEFORE THE COMMITTEE.

Dr. Workman begins his statement by explaining his non-attendance upon the meetings of the Committee; and says his reasons were "two-fold, namely, the manner of their appointment and the purpose of their appointment." It does not fall within our province to defend either the manner or the purpose of the appointment of a committee upon which we so unwillingly but faithfully served at your behest. But, we must call your attention to an additional reason why Dr. Workman did not appear before the Committee, which may be found on page two of the Statement. He says there "I was not willing to have my doctrinal views probed in the way the Committee proposed." This statement is so significant that it suggests many questions.

We find also in the same paragraph, another statement which seems to indicate that Dr. Workman does not clearly apprehend what were the duties of the Committee or what is his relationship to the Methodist Church. He says, "I am responsible to this Board for anything I teach or preach, or publish, but I am responsible only to my Maker for anything I believe." Dr. Workman is surely aware, that the question is asked each year in the examination of Ministerial character, "Is there any objection to his doctrinal views and teachings?" and that his standing may be arrested upon his doctrinal views as well as his teachings. So he is responsible as a minister to the Methodist Church for what he believes, no less than for what he teaches. So far as his relationship to this Board is concerned, he is no more responsible to them for what he preaches or publishes, than what he believes. But, if what he preaches or publishes or believes comes to affect his efficiency as a servant of this body, any one of these things may become a proper subject for their investigation. It was with this understanding that your committee undertook and discharged the work you committed to them.

ACTION OF MONTREAL CONFERENCE.

Scattered through the next two pages of the Statement, are references to the Libel trial and the action of the Montreal Conference on Dr. Workman's appeal from the decision of that committee. These references reveal a great misunderstanding on the part of Dr. Workman, both as to the action of the Montreal Conference and as to the significance of their action. Referring to the work of the Conciliation committee of the Conference, he says, "The original draft of the settlement clauses which was passed by a large vote of the Conference,

contained an item requesting the Board of Governors to proceed no further with their enquiry into my doctrinal views." It is true, the Conference adopted that first report by a majority vote. It is also true, that notice of appeal from their action was immediately given. It is true, further, that within a few minutes, the Conference by a unanimous vote repealed its own action on a motion of reconsideration. The final report of the committee is therefore the only one that can be considered as the judgment of the Conference in the matter. In it there was neither a recommendation nor a pledge that the College Board should abandon its enquiry. The clause to which Dr. Workman refers was plainly *ultra vires* of the Conference, for no Annual Conference has any such jurisdiction in the government of our educational institutions.

Again, Dr. Workman says, "Every question it (meaning your committee) was appointed to investigate had been thoroughly considered by my ministerial brethren, and not one of them had impeached my evangelical orthodoxy on a single point." This betrays an entire misunderstanding of the facts. The truth is the Montreal Conference did not go into any discussion of the case on its merits. The evidence of the trial was read but once to the Conference, not twice as Dr. Workman states, and then the Conciliation committee was immediately appointed with a view to finding a way to settle the matter without going into the case. When the views of Dr. Workman were impeached before the Conference, by one minister, as being contrary to our Standards, the Conference would not allow the argument, because they held that Dr. Workman was not on trial and his views could not legitimately come under review in that way. So Dr. Workman is laboring under a complete misapprehension when he conveys the impression to this Board, which he also gave to the public through a newspaper interview, that the Montreal Conference had in any way vindicated his doctrinal views. So far then from diminishing the responsibility of this Board, the action of the Montreal Conference only accentuated our duty to pursue our investigation in our own way.

DIFFERENCE OF VIEW-POINT.

Before taking up the specific points in this Statement where we are accused of making false reports, falsely coloring reports, etc., we must call your attention to a fundamental difference in view-point between Dr. Workman and your Committee of Investigation. Throughout this entire Statement Dr. Workman makes no reference to the Doctrinal

Standards of the Methodist Church. He has elsewhere laid down the principle, as we showed in the Report, that "The Standards of Doctrine are to be interpreted by the Scriptures and not the Scriptures by the Standards of Doctrine," and it is in accordance with that assumption that he proceeds to argue the entire case. As we indicated in the Report, we think that is a position that cannot be allowed in any court or committee of the Methodist Church. This difference of view-point may account for some of the contradictions between us, but we think we took the only view-point possible to either the Committee or to this Board, viz.:—that Dr. Workman's doctrinal attitude must be examined in relation to the Doctrinal Standards of the Methodist Church, and not in relation to the opinions of chosen scholars or his own interpretations of Scripture.

SOURCES OF EVIDENCE.

When Dr. Workman refused to meet your Committee, we examined the recorded evidence taken in the trial for Libel and Dr. Workman's recently published book "The Servant of Jehovah" to discover as fairly as we could his doctrinal attitude. We limited our investigation to these sources of information, solely because we considered we were thus choosing a class of evidence about which there could be no dispute. It was upon this information—with but one slight exception with which we deal later—that our report was compiled. The evidence taken in the Libel trial is in two documents which we have marked "Evidence I." and "Evidence II." "Evidence I." contains the record of the proceedings in the Libel trial with questions and answers given in that court, and contains also Dr. Shaw's Defense. "Evidence II." is the evidence of Dr. Workman written and submitted by himself. It will be noted by you that some of the positive denials given to our quotations by Dr. Workman, apply to the Defense given by Dr. Shaw in the trial court. Dr. Shaw's testimony is a matter of record in the court and we had no more right to question its accuracy than to question the accuracy of Dr. Workman's testimony. But we wish you to note also, that to avoid even the appearance of partiality, we have used Dr. Shaw's testimony only when it seemed to us to be corroborated by other statements made by Dr. Workman.

MIRACLES.

On the topic of Miracles, Dr. Workman says the first quotation in our Report "is used in an utterly unfair way." The quotation is from Ev. I., p. 6, and is an explicit answer

of Dr. Workman to a direct question put to him by a member of the Trial Committee. He does not explain, nor do we yet see how this quotation is used in an unfair way.

The first false statement we are accused of making is, that prediction is "the most important factor in Old Testament prophecy." If it is not *the* most important factor, it is *a* most important factor, which is all that is necessary for the purpose of our argument. Dr. Workman has not quoted our Standards to show that this is false, but instead quotes an article from the Imperial Bible Dictionary. That the predictive element in prophecy is not to be given such a subordinate place as this quotation would lead us to believe, may be shown by the testimony of equally competent authorities. For instance, Prof. Orelli, a standard authority, whose work on "Old Testament Prophecy" is a text book in several Theological Colleges, says:—"Not only is the prophetic word always significant for the future because it announces Divine Truth, but because it has the Kingdom of God for its subject, having reference chiefly to its future completion, but the Divine mission of its hearers is proved to the contemporary world most obviously by the fact that they are able even to lift the veil of the future. The Deuteronomic law expressly proposes this criterion for discriminating true and false prophets, that the results should confirm the predictions of the former and falsify those of the latter." (*Old Testament Prophecy*, p. 7.)

The second false statement of which we are accused is that Prediction is a miracle of knowledge. Dr. Workman says "Prediction in Scripture is not now regarded as a miracle of knowledge." Dr. Workman adduces no proof for this, but simply uses an illustration. He says, "It used to be said that every conversion was a miracle of grace, but that was only a popular way of speaking. There is a supernatural element in Biblical prediction, just as there is a supernatural element in evangelical conversion, but the one was no more miraculous than the other is." We think the multitudes of Methodists who have experienced the joy of a definite conversion will never cease to regard that great event as a miracle of grace in all the significance that that word "miracle" carries. So also there are "competent teachers" who believe in a miraculous element in prophecy. Orelli says, "Prophecy is in general the speaking of individuals under the influence of the Spirit of God. And by the Divine Spirit we do not understand the general potency of life dwelling in all men and giving breath to living beings generally, but the supra-mundane Spirit of God, who only comes on man exceptionally to qualify

him for work beyond his natural powers." (*Old Testament Prophecy*, p. 4.) The Methodist Standards say, "No Scripture prophecy is of private interpretation—It is God, not the prophet himself, who thereby interprets things till then unknown. For prophecy came not of old by the will of man—Of any mere man whatever, but the holy men of God.—Devoted to Him and set apart by Him for that purpose spake and wrote, being moved—Literally carried." (*Wesley's Notes*, II Peter I: 20.) So according to Methodist Standards we have made no false statement in asserting a miraculous element in prophecy.

But we ask you to note here, how Dr. Workman uses the word "supernatural" in contradistinction to the word "miracle." When he uses the word supernatural then in this connection, we must divest it of the significance of the word miracle. So when he affirms "I stand for the supernatural element in the Scriptures as firmly as any other teacher in the church of Christ," the term "supernatural element" is to be understood as excluding the miraculous.

The next false statement with which we are accused is, that Dr. Workman spoke of the Virgin Birth of Jesus as a myth. This item is from the testimony of Dr. Shaw. *Ev. I.*, p. 8. But, Dr. Workman admits that he has for twenty years regarded the story to be traditional. *Ev. I.*, p. 11. In the absence of any contrary statement, it would seem the committee made no false statement in averring that Dr. Workman did not believe in the miraculous conception of Jesus. The Methodist Standards require our faith in this miracle. "The Son who is the word of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the blessed Virgin." (*Article II., Discipline par. 3*). Nor, do we think that the Methodist Standards can be discredited by such evidence as Dr. Workman offers. He names two scholars who "do not regard the account as an original part of Christianity." But we know the opinion of some scholar might be cited for every divergence from orthodox truth. The view expressed by these two scholars does not command the concensus of opinion of Biblical scholars to-day. We may cite two works, both recently from the press, by men of unquestioned scholarship. One is "*Unbelief in the Nineteenth Century*," by Professor Sheldon of Boston University. After reviewing the critical theories bearing upon this subject, he says "With all due respect to the distinguished critics, it may be affirmed that most of the grounds which are urged against faith in the supernatural conception are quite trivial. . . . To compel the mind and heart of Christendom to sur-

render it, criticism will need to bring forward more cogent evidences than it has yet furnished." (*Unbelief in the Nineteenth Century*, pp. 365, 372.) The other work is "*The Virgin Birth of Christ*," by Professor Orr of Glasgow. This is a most scholarly and exhaustive treatment of the whole subject. After a critical examination of all the New Testament documents, he says "I have thus surveyed the field of MSS. and Versions and have sought to show you how absolutely unbroken is the phalanx of evidence that these first chapters of Mathew and Luke are genuine parts of the Gospels in which they are found." (p. 47.) He says also "We may, therefore, rest with confidence in the view expressed by J. Weiss in a recent article, borne out by all the external evidence that 'there never were forms of Mathew and Luke, without the Infaney narratives.'" (p. 52.) Dr. Workman says, "Very many teachers' belief in the account is utterly discarded." On this point let us quote Professor Orr. He says, "I may illustrate this by reference to the remark one frequently hears about the weight of scholarship being east preponderatingly on the side of the denial of the Virgin Birth. The assertion weighs with many who are not too deeply rooted in their own convictions, but it rests on an illusion which it is desirable at the outset to dispel. . . . Take any list of scholars who are best known and most frequently quoted as impugners of the Virgin Birth of Christ, and note who they are. . . . These writers, as I said before, do not regard it as any reproach, but boast of it as a mark of their intellectual maturity, that they are one and all rejectors of miraele in the life of Christ. What now of the scholars on the other side? I shall not dwell on the long roll of the older theologians . . . of men like Tholuck and Lange, and Luthardt and F. Delitzsch, and Rothe and Dorner, and Martensen and Oosterzee, and Godet. . . . But, I take scholars of our own time who accept this doctrine of the Virgin Birth." Prof. Orr enumerates—Lightfoot, Westcott, Sanday, Swete, Principal Fairbairn, Sir Wm. Ramsay, Bishop Gore, Canon Ottley, Dr. Knowling, Canon Henson, Principal Adeney, Principal Garvie, Prof. Bartlet, Prof. Denney. On the Continent T. Zahn, B. Weiss, Seeberg, Cremer, Prof. Kähler and in America, such men as Dr. Schaff, and even Dr. Briggs. Then he adds, "many other names might be cited, but I forbear. If scholarship is to be the test, we need not be afraid to meet the adversary in the gate." (*The Virgin Birth of Christ*, pp. 19-22.) So when Dr. Workman says, "Very many teachers' belief in the account is utterly discarded," we see that he makes a rather unwarranted statement.

So far is this doctrine from being of trifling importance, as Dr. Workman would have us believe, or as Dr. Beet is quoted as saying "It is no essential part of Christian apologetic," this doctrine has vital relationship to all the cardinal doctrines of Christianity. As Professor Orr sums up at the end of his scholarly work "I cannot acquiesce in the opinion that the article of the Virgin Birth is one doctrinally indifferent, or that it can be legitimately stopped from the public creed of the Church. The rejection of this article would, in my judgment, be a mutilation of Scripture, a contradiction of the continuous testimony of the Church from Apostolic times, a weakening of the doctrine of the Incarnation, and a practical surrender of the Christian position into the hands of the advocates of a non-miraculous, purely humanitarian Christ—all on insufficient grounds." (p. 229.)

We think it is to be regretted therefore that Dr. Workman raises doubts in the minds of his students upon an accepted doctrine of the Church, as is indicated by the words he dictated to his class, when from his own admissions he has insufficiently investigated the problem.

The next false statement claimed is the report that he had endorsed the positions of Prof. McBride, in regard to miracles. We can furnish testimony from Rev. Prof. Jackson, and the Secretary of your committee, that this is what they understood Dr. Workman to say on that occasion. Many other testimonies to this fact could be secured, but we did not wish to involve persons not immediately connected with this College in such a dispute. Of course it is possible that we, and the other auditors who so understood Dr. Workman, may have been mistaken. But it is also possible that Dr. Workman may have used language on that occasion, the full import of which he did not realize. In either case we think Dr. Workman can hardly do justice to himself until he makes it public that he did not intend to endorse Prof. McBride's views on miracles, and positively states that he does believe in the Bible Miracles as facts.

We see then that whilst Dr. Workman charges us with misrepresenting him on this topic of Miracles, he seems to confirm our judgment by arguing that there is no miracle in prophecy, and that the Virgin Birth of our Lord is not historical. If he doubts the miraculous in these things, what miracles recorded in either the Old or New Testament are those in which he does believe? He has not told us. A few simple, unequivocal statements about what he does believe in regard to miracles would have enabled us to reach that fair understanding

so desired by us all. But, what he has chosen to put before us in this Statement does not allow us to alter the conclusion we reached in the Report, but further supports our decision.

THE SCRIPTURES.

On the topic of the Holy Scriptures we are accused of three false statements. The first one is where we report Dr. Workman as saying that the declaration of the Baptist "Behold the Lamb of God which taketh away the sin of the world" had no place until the Second Century. This item is taken from Dr. Shaw's testimony. Ev. I., p. 8. Dr. Workman also admits saying, "I do not think the book took its present form till early in the Second Century." Ev. I., p. 11. When Dr. Workman represents John's Gospel as composed or compiled after the death of John, he must be aware that such a position would immediately lessen regard for the authority of that book. If it was compiled or composed by someone who presents himself as an eye-witness of the events, and who gave it forth as the production of St. John, the author was guilty of fraud and deceit. Dr. Workman tacitly charges such fraud when he regards the expression, "The Lamb of God" as having been put into the mouth of the Baptist by the author. The Methodist Standards say—"In the name of the Holy Scripture we do understand those canonical books of the Old and New Testament of whose authority was never any doubt in the Church. . . . All the books of the New Testament, as they are commonly received, we do receive and account canonical." (*Article V., Discipline, par. 6*). So the Gospel of John is a book regarded by our Standards as belonging to the Canon of Scripture. Any suspicion cast upon its veracity substantially denies its reliability, and so is contrary to the teaching of our Church. . . .

We are accused of false statement in suggesting that Dr. Workman denied the genuineness of John's Gospel, but, instead of defending the genuineness of that book, he quotes some authorities to justify doubt of its genuineness. Nor is Dr. Workman even fair to the authorities he quotes. Dr. Workman says in referring to Dr. Sanday's course of lectures on the Gospel of John, "Notwithstanding his rather conservative article in the Hastings' Dictionary, he frankly admitted in those lectures that a Gospel written so long after the events narrated, may not be historically accurate at any point." Ev. II., p. 7. We have searched his lectures through, and Dr. Sanday is nowhere on record as having made such a statement. When Dr. Workman quotes Prof. Sanday as supporting the theory of the late authorship of John, he does so quite

illegitimately. The following is the whole of the quotation from Sanday's lectures as it should have been given. "I do not honestly believe everything happened exactly as it is, or seems to be, reported. But in saying this I must also add that I do not believe that, even if the argument were made good to the full extent that is alleged it would at all decisively impugn the conclusion at which we have hitherto seemed to arrive—that the Gospel is really the work of an eye-witness and of St. John." (*Criticism of the Fourth Gospel*, p. 157). Upon the very point which Dr. Workman has raised as evidence of this Gospel's want of historicity, Prof. Sanday says, "In some way or other we may believe that the Baptist did as a matter of fact compare the Figure approaching him to a lamb. This comparison sank deep into the mind of one at least of his hearers and imperceptibly the words filled out with all the full religious significance of the lamb—the paschal lamb, the lamb dumb before His shearers, the suffering Servant, whose sufferings were also an atonement, the Lamb of God which taketh away the sin of the world. This is a process which psychologically we can follow. . . . We may well ask what conceivable train of thought could put it into the head of a Second-century writer to introduce so strange and remote a thought at a point in his narrative with which it seems to have no natural connection." (*Criticism of the Fourth Gospel*, p. 160). He says later, "While therefore I quite allow that in any given instance there is need for close scrutiny to determine what belongs to the Master and what to the disciple, I entirely repudiate the inference that St. John cannot have written the Gospel." (*Ibid.*, p. 168).

Nor is the quotation from the late Prof. A. B. Bruce, fairly applicable to an argument for the late authorship of John, as representing Bruce's views. Professor Bruce in his work on *Apologetics* in treating the subject of the Fourth Gospel says, "By various lines of evidence the date has been steadily pushed back to a time which brings apostolic authorship within the range of possibility. The alternatives now may be said to lie between the Apostle John and a disciple of the apostle belonging to the Ephesian school acquainted with the traditions of his teaching and under his inspiring influence." (*Apologetics*, p. 471.)

But questions of this character are not to be settled by quoting the opinions of scholars. Before accepting the opinion of this or that scholar, we must ask, what is the evidence upon which this opinion is based? When this is done, we find the evidence which seems conclusive to one type of mind is con-

sidered totally inconclusive by another. For instance, the argument from silence is used very much by a certain school of critics. Because the Gospel of John is not quoted by a certain Christian writer in the Second century, it is inferred that the writer did not know of its existence. If none of the Christian writers of that period directly mention the Gospel, it is inferred that the Gospel was not in existence at that time. Now it is most apparent that such conclusions are entirely too large for the premises. The unjustifiable stress put upon this class of argument and the invalid conclusions reached by it, has been ably pointed out by Prof. Margoliouth. (*Vide Lives of Defense in the Biblical Revelation*, Article "Argument from Silence"—Margoliouth.) So when we are asked to believe that the expression "Lamb of God" as applied to Jesus, belongs to a later period, probably the time of St. Paul, "because there is no reason to believe that it was in use at the beginning of Christ's ministry," we are given an instance of the strained use of the argument from silence. A judicial weighing of the full evidence in regard to John's Gospel will plainly reveal that the time has not yet arrived for discrediting the Standards of the Methodist Church in regard to that portion of Holy Scripture.

We are next accused of a false suggestion in saying that Dr. Burwash has joined issue with Dr. Workman in his review of Dr. Workman's book, "The Servant of Jehovah." Dr. Burwash says, "The limitation of his field and semi-controversial attitude has caused him to miss in our judgment, three most important factors necessary to the complete elucidation of this important portion of prophecy, (1) Its intimate relation to the entire body of Messianic prophecy. . . . (2) The identity of the Servant with the Messiah. . . . (3) The idealism of prophecy." We think Dr. Burwash assails the very heart of Dr. Workman's book, when he says, "Dr. Workman admits the passing of the thought of the prophet from the nation at large to the holy portion of the nation. We think there are several instances in the Servant prophecies of the second Isaiah where the mind of the prophet passes still further to a chosen leader of the people, and that this, and not the broadly national reference is the true idea in the fifty-third chapter itself." (*Vide "Guardian"*, June 12th, 1901) How any disinterested person could read such words and not consider that Dr. Burwash had joined issue with Dr. Workman, we can hardly conceive.

That the mind of the prophet passes from the personification of the holy Israelites to the vision of a definite person is the view held by the best Old Testament scholars. George

Adam Smith says in treating this subject, "We have now exhausted the passages in Isa. XL-LXVI, which deal with the Servant of the Lord. We have found that our prophet identifies him at first with the whole nation, and then with some indefinite portion of the nation—indefinite in quantity, but most marked in character; that this personification grows more and more difficult to distinguish from a person; and that in Chap. LII; 13-LIII, there are very strong reasons, both in the text itself and in the analogy of other prophecy to suppose that the portrait of an individual is intended." (*The Book of Isaiah*, Vol. II., p. 276.) So also Cheyne in dealing with this portion of Scripture, Isa. LII; 13-LIII, says, "We have already seen that the author of II Isaiah in his moments of highest inspiration conceived of the Servant of Jehovah as an individual, and that He ascribes to Him a nature which is (to judge from His acts) at once human and super-human, though he has, of course, given no hint of a theory to account for this. But no passage which we have yet met with is so strongly individualising in its account of the Servant as the famous chapter on which we are about to enter." (*The Prophecies of Isaiah*, Vol. II, p. 39.) So Dr. Workman's view of Messianic prophecy does not command the scholarship of the world, and we think militates against a true conception of the Inspiration of this portion of the Word of God.

Dr. Workman then has not brought home to the Committee any false statement, nor has he given us reason to set aside our conclusion that his attitude towards certain portions of Scripture tends to undermine the authority of the Scriptures, as that authority is understood by the Standards of the Methodist Church.

THE TRINITY.

On the next topic of the Trinity, we are accused of one false statement and several mean insinuations. The false statement is where we report Dr. Workman as saying, "I do not believe in the Trinity, at least in the term." This quotation is from Dr. Shaw's testimony. Ev. I, p. 8, and was accompanied by other corroborative evidence which we show in the Report. We think Dr. Workman has furnished further evidence in this Statement to show that our conclusion on this point was quite excusable.

We can readily understand how persons not familiar with the history of Trinitarian controversy might regard the distinctions made here in the use of terms as mere theological hair-splitting. But, Dr. Workman is aware of the divisions

that have been made in the Church by the views which these terms signify, and the sad effects to which divergent views have sometimes led. We would naturally expect then that his treatment of this doctrine would be explicit and unambiguous. When he intimates that the controversies which brought the distinction between Unitarians and Trinitarians "would never have arisen, but for the introduction of a strange philosophy into the study of Christian Doctrine," he is dogmatizing on the basis of an unaccepted theory. The controversy between Trinitarian and Unitarian ideas is as old as Christianity, and is inevitable where the true Deity of Jesus is preached. The very mystery of the Incarnation wakens opposition from some minds. It is because it is such a living question and so vital to our faith—the very "rock" upon which the church of Christ is built—that the church has ever been jealous for the very terms in which it shall be expressed.

When Dr. Workman says, with reference to the Greek words *θεότης* (theotes) and *θειότης* (theiotes), "It was Beza in the sixteenth century who undertook to make a distinction between them," he is inexcusably inaccurate. The distinction is as old as St. Paul, at least. The early Greek fathers invariably used *θεότης* (theotes) with reference to the person of Jesus; and the early Latin Christian writers, instead of using the word *divinitas*, which was already in their language, coined a new word "*deitas*" to properly mark this distinction and translate the Greek word *θεότης* (theotes). St. Augustine at the beginning of the Fifth Century knew this and remarked upon it. He says, "If there is any one whom the sixth book which I have last finished, has not persuaded that this divinity, or, so to speak deity—for this word also, our authors do not hesitate to use, in order to translate more accurately that which the Greeks call *θεότης* (theotes)." (*De Civitate Dei*, Book VII, par. 1). So at least all the students of St. Augustine's works for eleven hundred years before Beza understood this distinction in the terms. Dr. Workman positively asserts that *θειότης* (theiotes) and *θεότης* (theotes) are synonyms. Cremer in his *Lexicon of New Testament Greek* says, "*θειότης* (theiotes) is to be distinguished from *θεότης* (theotes), thus, *θεότης* (theotes) = what God is, *θειότης* (theiotes) = that which is of God." (p. 281). So also Trench in his *New Testament Synonyms* says, "Neither of these words occur more than once in the New Testament; *θειότης* (theiotes) only at Rom. I: 20; *θεότης* (theotes) at Col. II: 9. We have rendered both by 'Godhead'; yet they must not be regarded as identical in meaning, nor even as two different forms of the same word, which in process of time have separated

off from one another, and acquired different shades of significance. On the contrary, there is a real distinction between them, and one which grounds itself on their different derivations; *θεότης* (theotes) being from *θεός* (theos); and *θειότης* (theiotes) from *θειόν* (theion)," (p. 7). So these terms are not synonyms and cannot be used interchangeably in strict theological language. In expounding the passages where these words occur, Dr. Workman says, "In Rom. I: 20, 'theiotes' is used of the manifestation of God in creation, but in Col. II: 9, 'theotes' is used of the manifestation of God in Christ. Thus the one denotes deity or divinity manifested in material nature; the other denotes deity or divinity manifested in personal character." Then is nature truly God? Are we to worship and pray to nature as we do to the Lord Jesus? Or, is it that Jesus is only a manifestation of God like nature, and not truly and essentially God? We must take either of these alternatives if Dr. Workman is correct in saying that these Greek words are exact synonyms.

So also when Dr. Workman uses the English terms "Divinity" and "Deity" as equivalent and interchangeable, he can only do so by either exalting the significance of the word Divinity to that of Deity, or reducing the significance of Deity to that of Divinity. Every human being may legitimately be called Divine as possessing Divine qualities. Then are we all Gods? Or, is Jesus something less than God, like other men? Dr. Workman forces us to these alternatives when he confounds the terms "Deity" and "Divinity."

When we made our Report to this Board, our objection to Dr. Workman's doctrinal attitude in regard to the Trinity was based on his treatment of the doctrine of the Person of Christ. Yet it is this very vital portion of the doctrine of the Trinity that he leaves untouched in his reply, except that he argues for the confusion of the terms by which the Person of Christ is distinguished.

When Dr. Workman quotes Professor Terry, as "nearly" expressing his view, he takes the portion from Prof. Terry's "*Dogmatics*" which treats of the idea of the Tri-unity of God, and which is more of an illustration of that phase of the doctrine than a complete definition of the Trinity. We feel satisfied Prof. Terry would not regard this quotation as a complete statement of his doctrine of the Trinity. Dealing with the Person of Christ, Prof. Terry says, "According to Paul's Christology, it was the Father's good pleasure that in the Son of His love 'all the fulness should dwell,' and he affirms that in Him dwelleth all the fulness of the Godhead bodily.

(Col. I: 19; II: 9). He should not therefore be conceived as an incarnation of a part of God as of one element, one *πρόσωπον* (prosopon), or one *ὑπόστασις* (hypostasis) of eternal Deity. In Him dwelt and was manifested the totality of Deity, 'all the fulness of the Godhead,' somehow, He enshrined the fulness of God in a human personality and now and ever in Him, the Divine Essence in its fulness permanently dwells. . . . We deem it wise to abstain from attempting to determine the precise metaphysical relations of the divine and human in this 'Only-begotten Son of God.' But, the biblical doctrine of this adorable Personality makes it emphatic that He is of the same nature (Homoousion) and not as the Arians held of a similar nature (Homoiousion), much less of a different nature from that of the everlasting God." (*Dogmatics*, p. 344). If Dr. Workman had made this quotation from Prof. Terry, he would have made a quotation more pertinent to the case, and if he could have said "That expresses my view," he would have helped to allay the doubts that have been raised about his belief in regard to the Deity of Jesus. No persons would be more pleased than the persons who prepared the Report, if Dr. Workman would make such a statement and prove in an indisputable way that they had misunderstood him.

The Methodist Standards say, "The Son who is the Word of the Father, the very and eternal God, of one substance with the Father. . . . The Godhead and manhood were joined together in one person never to be divided whereof is one Christ, very God and very man." (*Article II, Discipline*, par. 3). If Dr. Workman cannot make some such confession as this, in unambiguous terms, then his views do not fit into Methodist theology.

SIN.

On the topic of Sin, we are accused of an incorrect assertion and an offensive insinuation. The incorrect assertion is not made clear, so we deal with what Dr. Workman regards as an offensive insinuation, viz., that his view of Sin is Pelagian. Dr. Workman begins by limiting his doctrine to the derivation of the English word. "Sin therefore denotes guilt and implies a moral act," is what he says. That is a perfectly correct statement so far as it goes. Sin in the sense of involving personal responsibility must be the free choice of a moral being. But Dr. Workman here departs from the accepted method of an inductive study of Scripture to ascertain the true doctrine of the Word of God with reference to Sin. He decides upon his doctrine of Sin in an *a priori* way, and then

expects Scripture to bend to his doctrine. When we remember that there are at least six different words in the Old Testament and three in the New Testament that are translated "Sin" in the English version, we can understand that a simple definition of sin like that given by Dr. Workman would be inadequate to express all the shades of meaning in which that term is used. Prof. A. B. Davidson says, "The Old Testament teaching regarding sin does not differ from that of the New Testament. It teaches first, that all individual men are sinners; second, the sinfulness of each individual is not an isolated thing, but is an instance of the general fact that mankind is sinful." "Mankind is as a whole corrupt, and correspondingly to this each individual is unclean. Similar sections of it as families, nations are also sinful, and he that is born in the one, or belongs to the other shares the sinfulness." (*Theology of the Old Testament*, pp. 217, 218.) Much of the Bible would be unintelligible if the term Sin were limited to the sense in which Dr. Workman uses it. Even the most casual study of the question will make it evident that the Scriptures regard Sin as a state as well as an act. And to this view the conscience of mankind responds.

In the Standards of the Methodist Church, we have a definite doctrine of Original Sin. "Original sin standeth not in the following of Adam (as the Pelagians do vainly talk), but it is the corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil, and that continually." (*Article VII, Discipline, par. 8*). This is a truly Scriptural doctrine, and has always been definitely taught by the church, because it is a necessary concomitant to a true conception of the salvation wrought by Jesus Christ. Wesley says, "In Adam, all died, all human kind, all the children of men who were then in Adam's loins. The natural consequence of this is that every one descended from him comes into the world spiritually dead. . . . This then is the foundation of the new birth,—the entire corruption of our nature. Hence it is that being born in sin, we must be born again." (*Sermon XLV,; I: 4*.) If all men are born innocent and their depraved condition is in no way offensive or alien to God, then it becomes merely a matter of instruction and training, without any supernatural grace, to bring them into full salvation. In such a condition no atonement is necessary. When Dr. Workman was asked by a member of the Trial committee, "If a child is born innocent does he need the atonement?" he made the somewhat evasive reply, "The atonement is in the character of God."

Ev. I, p. 3. According to Dr. Workman's restricted view of Sin, a person must become an actual wilful transgressor before he needs the New Birth. With this restricted view of Sin, we would be driven logically to declare that Conversion is not a necessity in the scheme of salvation, or that men are under some fatal law of necessity compelling them to become wilful sinners.

Dr. Workman's declaration in the Statement before us, that "The narrative in Genesis says nothing about any curse having been pronounced upon his posterity by the sin of Adam," seems to us to have no point or pertinence, unless he means to imply that the New Testament conception of Sin was a mistaken one, and consequently the Church through all the centuries has been in error on this point.

Dr. Workman's restricted view of Sin is valuable to his theory of the Atonement, but it falls very far short of the teaching of Scripture and the positive statements of the Methodist Standards. We think a little reflection will make it plain to Dr. Workman that we made no mistake when we described this view of Sin, as Pelagian; though of course we do not mean to insinuate that he accepts the whole system of Pelagian theology.

THE ATONEMENT.

On the topic of the Atonement, we are accused of unfair suggestions and insinuations. Without stopping to specify what these are, Dr. Workman proceeds at once to contend for his theory of the Atonement. He does not attempt to show that his theory is in harmony with Methodist Standards, but that it conforms to his interpretations of Scripture, and is supported at certain points by selected scholars. Let us just put in contrast some of the statements of Dr. Workman on this subject and the Standards of the Methodist Church.

Dr. Workman says, "There is no New Testament passage which teaches that man could not be forgiven without the sacrifice upon the cross." Our Standards say, "The offering of Christ once made, is that perfect redemption, propitiation and satisfaction for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin but that alone." (*Article XX, Discipline*, par. 21).

Dr. Workman says, "I teach that God does not need to be propitiated." Our Standards say, "The atoning sacrifice by which the wrath of God is appeased." (*Wesley's Notes*, I. Jno. II: 2). "A propitiation to appease an offended God." (*Ibid*, Rom. III: 5).

Dr. Workman says, "I do not regard the death and suffering of Jesus, as necessary to make it possible for God to forgive sin." Our Standards say, "Justification is that act of God, whereby God the Father, for the sake of the propitiation made by the blood of His Son, He showeth forth His righteousness by the remission of the sins that are past." (*Wesley's Sermon V.*; II: 5.).

These things, with the further description of Wesley's doctrine as "A conception which, though very old, is contrary to the teaching of Scripture," makes our position unmistakably clear that Dr. Workman does not believe or teach the doctrine of the Atonement according to the Methodist Standards.

The way in which Dr. Workman draws a distinction between "traditional" and "critical" theologians, as though the one was to be discredited and the other alone accepted, does scant justice to great scholars like the late Dr. W. B. Pope. Dr. Pope's scholarship was just as broad and his methods of exegesis just as scientific as those of the so-called "critical" school. It is surely unjustifiable to discount a man's scholarship, because he arrives at conclusions in harmony with the great traditions of the church. It is equally unjustifiable to accept the conclusions of any scholar, merely, because his methods are "critical." For instance, the "Historical method" is a perfectly valid method of interpretation where the *historic view-point* is reliable. But, what scholar is possessed of such omniscience as to construct for us an absolutely correct historic view-point for the events of remote ages? Very often the historic view-point is assumed, or built up on very trifling data, and then it is made to temper and color the whole interpretation of Scripture. We find an instance of this in Dr. Workman's argument on the Atonement, where he says, "I teach in my book that the sin of the Israelite nation was expiated through the *voluntary endurance* by the loyal Israelites of the chastisement which was necessary, etc." Now the historic evidence that the sufferings of the Israelites in captivity were *voluntary*, is just the thing that is lacking. Of course it is necessary to Dr. Workman's theory, and so it is assumed to be historical, though we fail to find any historic evidence for it. The "historic view-point" in the hands of some critics, like the "argument from silence," is to be very much distrusted.

Dr. Workman describes his theory as the "Moral Theory" of the atonement. For centuries in the history of the church "moral theories" have risen and have died. And why have they died? For two reasons. (1) They did not express the

true teaching of Scripture in regard to the Atonement, and, (2) a paralysis of power, as a soul-saving agency, has ever rested upon the ministry that had nothing but a "moral theory" of atonement to present to sin-stricken men.

The gist of Dr. Workman's argument may be summed up in two points. He says, "It is a misconception to hold that the guilt of sin is expiated by propitiating the divine favor by means of an eternal object." And he says also, "God does not need to be propitiated." In other words he is opposed to the doctrines of an objective atonement, and the God-ward influence of the death of Christ.

There are three cardinal words that must be considered in any adequate treatment of the doctrine of the Atonement. Those words are *λυτρον*, (*lutron*) = Ransom, *καταλλαγή* (*katallage*) = Reconciliation, *ἱλασμος* (*hilasmos*) = Propitiation). Each one of these terms indicates the objective character of the atonement, and implies a God-ward as well as a man-ward influence. Dr. Driver, who was not hampered by any so-called "traditional" views says, "The death of Christ is represented in the New Testament under three main aspects, as a *λυτρον*, (*lutron*), *ransoming* from the power of sin and spiritual death; as a *καταλλαγή* (*katallage*), setting at one or *reconciling* God and man, and bringing to an end the alienation between them; and as a *propitiation*, breaking down the barrier which sin interposes between God and man and enabling God to enter into fellowship with him. Propitiation is in the Old Testament attached especially to the sin-offering, and to the sacrifice of the blood (or life); and Christ by the giving up of His sinless life annuls the power of sin to separate between God and the believer by a sacrifice analogous to those offered by the Jewish priests, but infinitely more efficacious." (*Hastings Bible Dictionary*, Article "Propitiation.") Two of these terms Dr. Workman treats by giving them a meaning that will conform to his theory, and the third one he simply repudiates.

Dr. Workman says, "I teach that the word *ransom* is used symbolically," and he further shows us how he would translate it by the word "ministration." Cremer defines *λύτρον* (*lutron*) = Ransom, as "The means of loosing; almost always for the price paid for the liberation of those in bondage." "The ransom-price is an expiation or an equivalent for the punishment due, and therefore frees from the consequences of guilt." (*Biblical Theological Lexicon*, p. 400.) So Professor Beet, after a careful study of all the uses of *λύτρον* (*lutron*) = Ransom and its relatives, says "As the costly

means absolutely needful for man's salvation, the various writers of the New Testament speak of the death of Christ as a ransom for men. This metaphor implies that Christ died in our stead. For the ransom takes conspicuously the place of the captives set free. We may describe the use of this family of words in the New Testament, by saying that evangelical redemption is the deliverance of sinners from the penalty and power of sin, by the costly means of the death of Christ." (*Through Christ to God*, p. 152.) So also, Prof. Denny in his scholarly work on "*The Death of Christ*" says, "In this passage Jesus conceives the lives of the many, as being somehow under forfeit and teaches that the very object with which He came into the world, was to lay down His own life as a ransom price that those to whom these forfeited lives belonged might obtain them again. . . . To surrender His life to do them this incalculable service was the very soul of His calling." (pp. 43, 45.)

Again Dr. Workman sets himself against modern scholarship in his treatment of the term *καταλλαγή* (katallage) = Reconciliation. By his use of Rom. V: 11, he wishes us to believe that the word teaches only the reconciliation of man to God. He says, "God forgives sin gratuitously when they turn from sin to righteousness and unite themselves to Him in Christ." Archbishop Trench says, "*καταλλαγή* (katallage) has two sides. It is first a reconciliation by which God reconciled us to Himself, laid aside His holy anger against our sins and received us into His favor. . . . But, *καταλλαγή* (katallage) is secondly and subordinately the reconciliation by which we are reconciled to God. . . . All attempts to make this secondary to be indeed the primary meaning of the word, rest not on an unprejudicial exegesis, but on a foregone determination to get rid of the reality of God's anger towards the sinner." (*New Testament Synonyms*, p. 273.) So Dr. Adamson in the "*Hastings Bible Dictionary*" says, "The Greek word occurs four times in the New Testament and in all these places it is used objectively to describe the new relation between God and humanity, brought about by the work of Christ. . . . This perhaps is most clearly seen in Rom. V: 11, 'Through whom we have now received the reconciliation.' The reconciliation must have been already an accomplished fact before it could have been received, *i.e.*, before faith or feeling could have anything to do with it. . . . In II. Cor. V: 18, 19, 'The ministry of reconciliation' and the 'Word of reconciliation,' are the means appointed by God to bring men to a knowledge of what He has done for them in Christ. And what is that? What is 'The word of reconciliation'? It is that God was in

Christ reconciling the world unto Himself. That this refers to an objective matter of fact, not a subjective state of feeling is plain from the exhortation based on it, 'Be ye reconciled to God.' . . . If this is the meaning of reconciliation in the two most important passages that bear on it—the doing on God's part of all that needed to be done to make it right for Him to receive us back into favor—the reconciliation cannot have respect to us alone, nor can the whole purpose of the work of Christ be exhausted in the moral effect it has upon us, as a pathetic display of the love of God." (Art. *Reconciliation*.)

Dr. Workman in using the third cardinal term—Propitiation—does not attempt to treat it Scripturally, but gives it emphatic repudiation. Now the word *ἵλασμος* (*hilasmos*) = *propitiation*, and its relatives occur but four times in the New Testament, but in all places with such significance as to make it cardinal to the doctrine of the Atonement. Cremer defines the word thus, "*ἵλασμος* (*hilasmos*) = Reconciliation, *expiation*; also conformably to the structure of the word, actions which have expiation for their object, such as sacrifices and prayers. . . . Now, Christ in like manner is called *ἵλασμός*, I. Jno. II: 2; IV: 10, as it is He by whom as a sacrifice sin is covered, *i.e.*, expiated." (*Biblical Theological Lexicon*, p. 304.) So also, Dr. Driver says, "The Greek terms rendered propitiation correspond to the Hebrew *כִּפֶּר* (*Kipper*) and derivatives. The idea expressed by the Hebrew is certainly rather that of, 'propitiation' than of 'atonement.'" (*Hastings Bible Dictionary*, Art. Propitiation.) Prof. Beet says, "The sacrificial word propitiation proves that the redemption is sacrificial, and tells us what the ransom is. . . . To make atonement or propitiation, is to shelter the head of the sinner from the punishment due to his sin. The result is escape from punishment." (*Romans*, pp. 118, 119). So also Dr. Burwash in speaking of *ἱλαστήριον* (*hilasterion*), says "The usage leaves no doubt that the word expresses that in sacrificial offering which moves God to forgiveness." (*Burwash on Romans*, p. 75.)

Thus, we see that this idea of propitiation which Dr. Workman repudiates is the most essential portion of the true doctrine of the Atonement. It forms the basis and means through which alone we have both reconciliation and redemption. A fair exegesis of the passages bearing on this great doctrine leads the best of modern scholars to the conception that has always held the faith of the church, *viz.*, that the

Atonement is something as much required by the character and government of God, as it is necessary for the reconciliation and redemption of man.

We must confess to some amazement that Dr. Workman should quote such passages as Ps. XL: 6, and Ps. LI: 16, as proof "That sacrifice is not a Divine institution and that God did not command sacrifice." Almost any standard work will give the simple natural meaning of these passages. For instance Perowne says on Ps. XL: 6, "In sacrifice and offering thou hast not delighted."—"God desires the sacrifice of the will rather than the sacrifice of slain beasts." And on Ps. LI: 16, "Thou delightest not in sacrifice, else would I give it"—"In what sense God is said to reject them is clear from XL: 6." "The sacrifices of God, *i.e.*, those in which He really has pleasure are a *broken heart*, etc." (*Perowne on Psalms*, Vol. II, pp. 348, 438.) It is so apparent that these passages are merely comparative statements, given rhetorically, to heighten the effect of the following exhortation, that we wonder how anyone could regard them as absolutely prohibiting sacrifice. The scores of passages where the Lord is described as commanding sacrifice, cannot legitimately be dismissed as figures of speech. Such an interpretation is unnatural, forced and purely arbitrary. Sacrifice, like prayer, is the spontaneous expression of a spiritual need, and is found in some form amongst almost every tribe of men. We think the Old Testament makes it unmistakeably clear that this institution was recognized, regulated and required by Jehovah; and that it was so ordained to foreshadow the supreme sacrifice of Christ for the remission of the sins of the world, is the obvious teaching of the New Testament.

When we are told that "Christ suffered as a man, no more and no less," we have a most significant statement as bearing upon the Person of Christ, as well as His atoning work. If Jesus, "suffered as a man, no more and no less," then in his sufferings He must have had a purely human consciousness. This is quite reasonable if Jesus was only a man. But, if He was the God-man, then His consciousness must have been different, and the mere sufferings of physical death could not measure the anguish of Gethsemane and Calvary. As Lidgett says, "The physical suffering was the least part of what our Saviour endured; it was *the meaning* of the suffering which was in all respects so terrible. . . . To know the sufferings of Christ, it is necessary not merely to pass through the same objective experiences, but, to say the least, to have the same unbounded love, the same commanding faith, the same un-

sullied holiness as His. It was through these that He suffered and only in a subordinate way through His flesh." (*Spiritual Principle of the Atonement*, p. 280.) Further, if Christ suffered as a man, no more and no less, how are we going to save respect for His manhood? If He had nothing but physical death before Him, then the distress of Gethsemane betrays a weakness or cowardice entirely unworthy of so exalted a character. As one infidel has charged, Jesus sweating drops of blood in Gethsemane, appears almost contemptible in comparison with John Brown, who went to his scaffold in utmost calmness and who said with an exulting spirit, "I thank God I am allowed to die for a principle." Such teaching about the death of our blessed Lord and Saviour degrades even His manhood to something beneath respect.

CONSTRUCTIVE STATEMENT.

When Dr. Workman ventures upon his "Constructive statement," he contributes nothing to the elucidation of the doctrines mentioned, but rather increases our perplexity. We remember that he uses such well-known theological terms as "Supernatural," "Deity," "Sacrifice," etc., with an esoteric meaning. When he says, therefore, "I teach the doctrine of efficacious prayer," we want to know in what sense he means it. Is it efficacious towards God, or only towards man? When he says "I teach the doctrine of Divine retribution," what does he mean? Does he mean that the punishment of the finally impenitent is terminable or interminable? When he says, "I teach the doctrine of personal immortality," does he mean it in the sense in which George Eliot meant, when she said—

"Oh may I join the choir invisible,
Of those immortal dead, who live again
In minds made better by their presence, etc., etc."

or does he believe in the natural immortality of the human soul? These doctrines have most important bearing upon practical morals, as well as upon theology, and we are desirous of knowing what Dr. Workman's views are upon these questions.

SUMMARY.

To summarize then, we think we have shown that this committee made no false statements, no false quotations, and falsely colored no facts. We think we have shown also that we made no false inferences, but that Dr. Workman does

diverge, and diverge widely, from the Standards of Doctrine of the Methodist Church. We have limited our quotations from modern scholars for the sake of brevity, but we think we have quoted enough to show that Dr. Workman's views are not shared by the best of modern scholars. When Dr. Workman uses such expressions as "All competent teachers," "All modern scholars," as supporting his views, he furnishes us with an illustration of his careless use of language, or he reveals the partial character of his studies upon these great themes.

C. T. SCOTT.

W. R. YOUNG.

J. E. MAVETY.

MONTREAL, October 22nd, 1907.

