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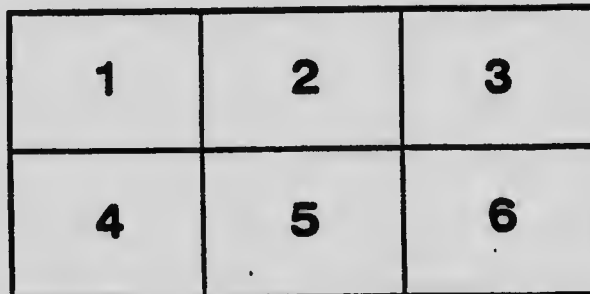
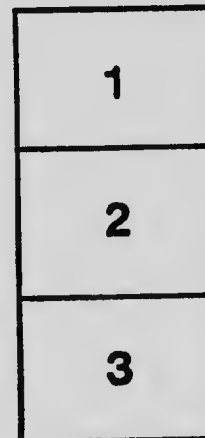
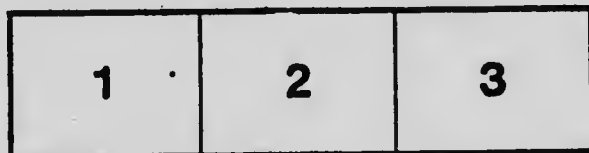
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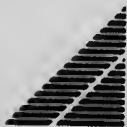
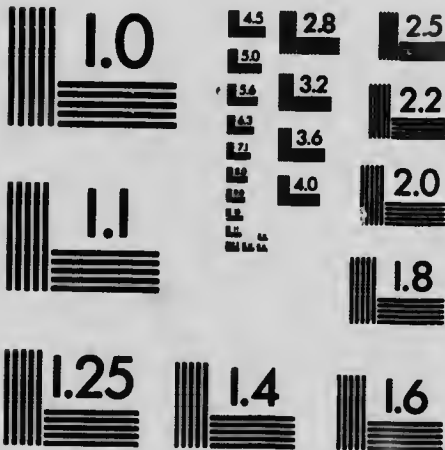
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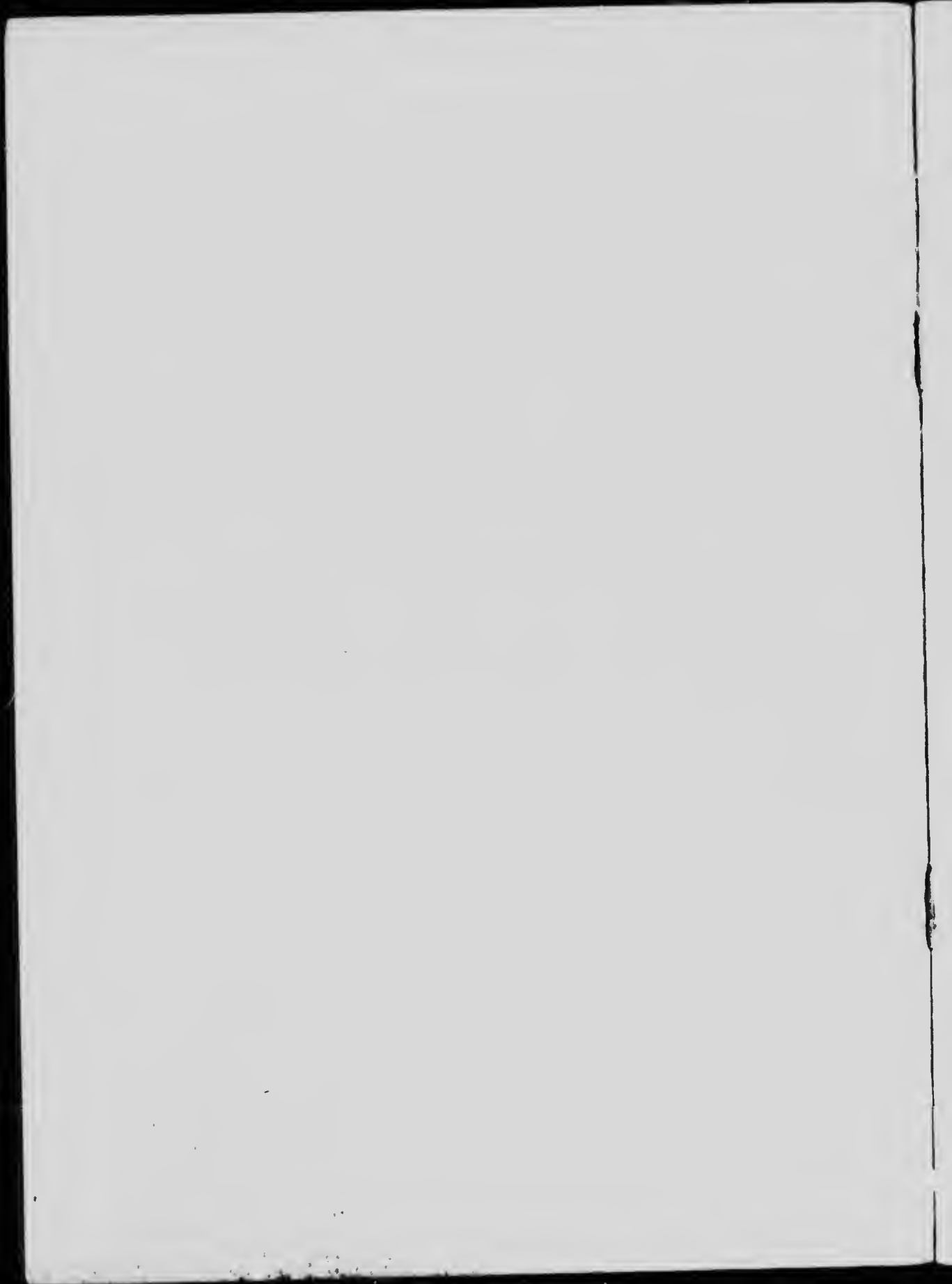
Memorandum
Re Theological Teaching



MEMORANDUM
FOR
COMMITTEE ON EDUCATION
OF
GENERAL CONFERENCE OF
METHODIST CHURCH

Re Theological Teaching

TORONTO, 1910.



MEMORANDUM

RE THEOLOGICAL TEACHING

In view of the memorials which have been forwarded to the General Conference on this question, and which will come before the Committee on "Education" for consideration, at the request of the Executive Committee of the Board of Regents of Victoria College, I have prepared the following statement showing the circumstances under which Professor Jackson was appointed to the staff of Victoria College, and the position of the College in reference to theological teaching as defined by the Theological Faculty and the Board of Regents of the College on March 23rd, 1909.

N. BURWASH, Secretary.

In the year 1904 it became necessary to secure a Professor in Homiletics for the College, and a Committee was appointed for that purpose, consisting of the following members of the Board:

The General Superintendent,
Dr. Potts,
Dr. Burwash,
Hon. Mr. Justice Maclaren,
Mr. Flavelle,
Mr. James,
Mr. Fudger,

to whom were added, in 1905, Messrs. Massey, Cox and Wood. After considering several names, in the spring of 1905 that of Mr. Jackson was suggested by prominent Methodists who knew of his work in Edinburgh, and it was strongly urged that an effort should be made to secure Mr. Jackson for the Chair of Homiletics. Chancellor Burwash therefore wrote to Mr. Jackson in the summer of 1905, wishing to know if he was open to consider an offer from the College to fill this chair. In Mr. Jackson's letter in reply, bearing date the 8th September, 1905, the following appears:

“Dear Chancellor Burwash:

I am much honoured by your communication of Aug. 23, to which I find it somewhat difficult to reply.

All that at the present moment I can say is this: I am extremely happy and content in my present sphere of work, and should be, I think, in a position to which I might be appointed by our British Conference. The possibility of my receiving a call of the character your letter suggests had never before occurred to me. I cannot say that “I could not under any circumstances accept” such a call; but I should need to have much clearer information on many points before I could regard it as the call of duty. If you will furnish me with this I will do my utmost, with as little delay as possible, to give you a definite answer.

(2) What precisely is the relation of the members of your theological staff to the general body of the Ministers and to the Methodist Church in Canada as a whole?

(3) Should I find—you will pardon this question—the same degree of intellectual freedom that we happily enjoy under our Methodist Conference at home? I am absolutely without misgiving as to my position here. If I was in Canada I should like to feel the same ease. For my own satisfaction I am venturing to send to you a little booklet containing an address on Methodism which I delivered in Middletown, two years ago, and which will enable you the better to understand the meaning of my question.

I think perhaps this is all I need to say at this stage. Again let me thank you for the honour you have done me in making the suggestion. With you I heartily pray that both you and I may be guided to a right and wise decision in the supreme interests of the Kingdom of Christ.

With all good wishes, believe me,
Yours very sincerely,

GEORGE JACKSON.”

The following is an extract from the letter sent by Rev. Chancellor Burwash to Rev. George Jackson, Edinburgh, Sept. 22nd, 1905, in reply to the foregoing.

“As to intellectual freedom, some of us have fought that battle here, and I think now the course is perfectly clear.

There are still a number of older men who are very much afraid of the new exegesis, historical criticism and other such subjects, but our motto in our College has been "candid, honest pursuit of truth associated with the culture of the most earnest spiritual life." The missionary spirit and the evangelistic spirit have a strong hold upon our young men, and some of our best Pastors have testified to the fact that 'here is no stronger centre of spiritual life in our Church than is to be found in the College. I think that in that respect, judging from your work and all that I have seen and known of you personally, you would be thoroughly at home with us here in the College, and would find no serious difficulty from the outside. So far as I am personally acquainted with the tone of the English Conference and the ministry of the Wesleyan Church, we are very much alike in our relation to these things. You have broad, liberal men, and you have also some who hold very tenaciously to the old lines, and I think you have just about the same amount of attrition between these two that we have in Canada."

A meeting of the members of the Committee was called for the 8th day of November, at the office of Mr. Fudger, and at this meeting the following members were present:

Rev. Dr. Carman, Chairman of the Board,
Rev. Chancellor Burwash, Secretary,
Rev. Dr. Potts,
Hon. George A. Cox,
Mr. C. D. Massey,
Mr. H. H. Fudger,
Mr. Flavelle,
Mr. Justice Maclaren.

At this meeting Chancellor Burwash reported the correspondence he had had with Mr. Jackson, particularly relating to the theological atmosphere at Victoria, and stated the contents of Mr. Jackson's letter and of his reply covering the matter of the theological atmosphere at Victoria. The question of Mr. Jackson's theological views and attitude was discussed by the members present, and after full conference it was unanimously decided to request Dr. Burwash to cable Mr. Jackson, requesting him to accept the position as Professor in Homiletics. The following is a copy of the cable sent Mr. Jackson:

“Toronto, Nov. 9, 1905.

Jackson, thirty-four Newbattle Terrace, Edinburgh:

Waiting reply. Influential committee unanimously desire your appointment. Salary three thousand dollars. Moving expenses extra one thousand. Board meets soon to make appointment. May I propose your name as carrying my best judgment? Wire reply.

BURWASH.”

Mr. Jackson's position with reference to historical criticism on the matters since discussed so much in the press, as stated in his pamphlet, “The Old Methodism and the New,” referred to in his letter as follows:

“(1) In a short paper on “The People Called Methodists,” written in 1786, Wesley asks, “What was their fundamental doctrine?” And his answer is, “That the Bible is the whole and sole rule, both of Christian faith and practice.” This is a statement to which every Methodist with whom I have any acquaintance would subscribe as heartily and unreservedly as Wesley himself. At the same time, it leaves us, as do all our theological standards, with no rigidly defined and fettering theory of Inspiration. We to-day are as sure that the Bible is the Word of God as were the first Methodists; but we state our reasons very differently. Some of us might say with Robertson Smith, “If I am asked why I receive Scripture as the Word of God, and as the only perfect rule of faith and life, I answer with all the fathers of the Protestant Church, ‘Because the Bible is the only record of the redeeming love of God; because in the Bible alone I find God drawing near to man in Christ Jesus and declaring to us, in Him, His will for our salvation.’” And it is this uniqueness which constitutes for us what we call the Inspiration of the Bible, and by virtue of which it exercises authority over us. Now, admittedly this is not exactly how the early Methodists would have explained what they meant by Inspiration. But that does not matter. They were not under the necessity which is laid upon us to find room for the assured results of Biblical scholarship. We much have a doctrine of Scripture which is not at the mercy of the latest “find” in the East, or the most recent theory of

the composition of the Pentateuch. And in the direction suggested by Robertson Smith's words such a doctrine is, I believe, to be found. Abiding firmly by such a faith, we can await without concern the results of the present critical investigation of our sacred books. The Bible is what it is, however it came to be what it is. Whether the early chapters of Genesis are, in the strict sense of the word, historical, whether David actually wrote any of the Psalms, whether the book of Jonah is history or allegory—these and other similar questions must be determined, if they can be determined at all, by the ordinary methods of literary criticism. Whichever way the final decision goes, the authority of Scripture will remain wholly unimpaired. It is in this spirit, I believe, that Methodism in England is preparing itself to meet the difficulties of the new situation thrust upon it by modern Biblical scholarship, a spirit of cautious liberalism, neither recklessly abandoning the old because it is old, nor yet fearfully rejecting the new because it is new; keeping always an open mind, still, as at the beginning, agreeing to think and let think, and through all strong and unshaken in its ancient confidence that the Bible is the Word of God which liveth and abideth forever."

Mr. Jackson, after consideration, declined the offer, intimating that he had decided to remain in the Pastorate, and subsequently Professor Bowles was appointed to the Chair of Homiletics.

The following statement published by the Pulpit Supply Committee of the Sherbourne Street Methodist Church in the Toronto papers on the 28th day of February, 1909, sets forth the circumstances under which Professor Jackson came to Toronto as Pastor of the Sherbourne Street Methodist Church:

"We consider it due to the church, to the Rev. George Jackson, and to ourselves, to make public the following statement:

The Rev. George Jackson, of Edinburgh, Scotland, was invited in 1905 by Victoria College to take the Chair of Homiletics in that institution. After he had declined the invitation the College Board appointed to the position the Rev. R. P. Bowles, then Pastor of Sherbourne Street Church. The Pas-

torate thus becoming prematurely vacant, the Church Board, on the recommendation of this committee, invited the Rev. George Jackson for three years to complete Mr. Bowles' unexpired term.

Mr. Jackson not being a member of a Canadian Methodist Conference, a committee of our Board waited, first as a matter of courtesy on the General Superintendent, Dr. Carman, for counsel, and afterwards upon the President of Toronto Conference and the Chairman of its Toronto East district, and Mr. Jackson's status, as published in the minutes of Toronto Conference, was then arranged. At its next meeting subsequent to his arrival here the Toronto Conference officially welcomed the Rev. Mr. Jackson as a distinguished and highly esteemed member of the British Wesleyan Conference, the mother church of Methodism, expressing the hope that he would remain permanently in Canada and become a member of Toronto Conference.

It is understood that to have severed his connection with the British Conference for the three years covered by his invitation would have involved forfeiture by Mr. Jackson of his interest in its benevolent funds without giving him any claim upon the Superannuation Fund here. This would be a matter of serious moment to a minister who had made no other financial provision for the future of himself or his family than these funds afforded.

The Toronto Conference, at the request of Sherbourne Street Church, appointed one of its members, the Rev. George M. Brown, to be officially the Superintendent of the charge, while in reality it is understood that he is assistant to Mr. Jackson. Mr. Jackson continuing a member of the British Wesleyan Conference, is responsible to that body for his utterances. He is filling the position of pastor of our church by permission of the British Conference. The doctrinal standards of the Methodist Church in Canada are practically identical with those of British Wesleyan Methodism. Mr. Jackson has been invited to the Pastorate by several of our churches in Toronto and other cities. Had he accepted any one of them it would have necessitated his becoming a member of some Canadian Conference. He declined them all, retaining his connection with the British Conference, to which he at the time expected to return in June next.

We desire to add as our personal conviction that the Pastorate of the Rev. Mr. Jackson in Sherbourne Street has fully realized the expectations of the church. His pulpit ministrations have been a benediction in our families, and, we believe, his residence in Canada has been of great benefit, not alone to the Methodism of this city, but throughout the Dominion wherever he has been heard."

The above statement was signed by the following members of the Pulpit Supply Committee: Hon. George A. Cox, and Messrs. Richard Brown, S. R. Parsons, John D. Ivey, J. W. Flavelle and H. H. Fudger.

In March, 1908, the Board of the College commenced the consideration of the appointment of a Professor of English Bible, and the following Committee was appointed to interview Mr. Jackson and renew negotiations with him: Dr. Carman, Dr. Burwash, Mr. Justice Maclaren, Senator Cox and Mr. Fudger.

This Committee made an interim report at the meeting held on May 14, 1908, and were authorized to continue their negotiations, and at a special meeting of the Board, held September 4, 1908, the Committee reported in favour of his appointment and the report was adopted by the Board.

Mr. Jackson accepted the appointment and entered upon his duties in October, 1909, at the commencement of the College year 1909-10.

The following report of the meeting of the Board of Regents of Victoria College, reprinted from the "Christian Guardian" of March 31st, 1909, sets forth the position of the Board of Regents of Victoria College in reference to theological teaching in the College.

What seems like an end, and an altogether satisfactory end, to the controversy that has been going on within the Methodist Church for some weeks past relative to the methods of Old Testament interpretation, was reached at a meeting of the Board of Regents of Victoria College on Tuesday evening of last week. That meeting was a very largely attended one, the following members being present:

Revs. Dr. Carman, Chancellor Burwash, Dr. William Briggs, Dr. S. Cleaver, James Allen, Dr. J. W. Graham, Dr. J. S. Ross, A. H. Going, Jasper Wilson, A. E. Chown, A. J. Irwin, Dr. E. N. Baker, Messrs. Justice Maclaren, Justice Britton, Senator Cox, James Mills, H. H. Fudger, A. E. Ames, Dr. W. Aikens, Dr. R. A. Reeve, Dr. W. T. Addison, J. R. L. Starr, K.C., E. C. F. Huycke, K.C.; Dr. Henry Hough, N. W. Rowell, K.C.; E. R. Woods, and A. E. Kemp.

A letter from Mr. Chester D. Massey explained that he was unable to be present. Mr. Massey subsequently expressed himself as in full accord with the report of the President, and with the action of the Board.

The discussion, which was carried on throughout in a most brotherly spirit, was introduced by the presentation of the report of the President of the University, Chancellor Burwash, accompanied by the resolution of the Faculty approving the report. It was explained that this report had been prepared by the President after full consultation with the Chairman, Dr. Carman, and other city members of the Board. The report, therefore, is the result of a series of conferences, and embodies suggestions made by Dr. Carman and concurred in by Chancellor Burwash, the report as presented being approved by Dr. Carman before its presentation. The committees on consultation,* well illustrate the fact brought out by these conferences, that when men come together in close discussion and in the spirit of mutual confidence, they find themselves in much closer agreement than they had imagined possible.

The following is the report of the President of the University, Dr. Burwash, as presented to the Board:

To the Board of Regents of Victoria College:

Gentlemen,—In responding to the request of a large number of our Board for a meeting at which may be considered the attitude and action which should be taken in view of the recent controversies in order that our College may continue

* The committee referred to was composed of the following members of the Board of Regents Rev. Dr. Carman, Chancellor Burwash, Rev. Dr. Briggs, Rev. Dr. Cleaver, Mr. H. H. Fudger and Mr. N. W. Rowell, K.C.

to command the respect and confidence of the Church and be true to its duty as the honest investigator of all truth, and the fearless teacher of the same, we have thought it our duty, arising from the responsibility with which we are entrusted, to submit for your consideration the following statement of the case:

It is required of the Theological Faculty of Victoria College that nothing shall be taught to our students which will in any way prove destructive to faith in the inspiration and authority of the Divine Revelation given us by God in the Holy Scriptures, or in their integrity and trustworthiness as taught in the fifth article of religion, on the basis of which our Church and College were both founded. This article reads as follows:

“The Holy Scriptures contain all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation. In the name of the Holy Scriptures we do understand those canonical books of the Old and New Testament of whose authority was never any doubt in the Church.”

Inasmuch as the seal of this authority is the testimony of the Holy Spirit witnessing in the Church as a body of believers to the power and truth of the Divine Word, we believe that no one, however he may excel in scholarship or whatever may be his intellectual endowments, is qualified to interpret the Word unless in his own heart there dwells the Spirit of God testifying of the things of Christ. As all Scripture from first to last is written that men may believe that Jesus is the Christ, the Son of God, and believing may have life through His name, we hold that no one can teach the Holy Scripture who does not in his heart and life acknowledge Jesus Christ as Son of God and Lord and Saviour of man.

We further believe and teach that in the beginning God created the heavens and the earth, that all their order and perfection are the work of His wisdom, goodness and power, that He created man in His own image after His likeness, a responsible moral being, that man fell into sin, that sin is not a stage in a process of development, but a moral act by which a man forsakes the right and does the wrong, that by sin

man's nature has been changed for the worse, so that according to our seventh article he is very far gone from original righteousness and of his own nature inclined to evil, and that continually, that redemption from sin is only through the Atonement of our Lord Jesus Christ, for whom the whole Old Testament dispensation was both preparation and prophecy and in whom the Old Testament has its complete fulfilment. These doctrines have been the fundamentals of our teaching for the past thirty-eight years, and these are the truths which we find taught in the Scriptures of the Old and New Testaments.

We believe that in the past sufficient allowance has not been made for the fact that in our own Church, as in nearly all the evangelical Churches of our day, there is no little difference of opinion as to what is implied in the inspiration of Holy Scripture. The fact of the agency of the Spirit in the original production of Scripture, and of the Divine character and authority of Scripture arising out of that agency, is not, we think, denied. Nor is the presence and influence of the Holy Spirit in and with the Word in all ages applying it to the hearts and consciences of men doubted by any who have been partakers of the life of God, created within us by the Spirit and the Word. Of this "he that believeth hath the witness in himself." The truth of Scripture shines by its own light. This is the testimony of the Spirit that formed a fundamental part of the faith of the reformers in the first age when spiritual religion flourished in great power in the Churches of the Reformation. But the question remains, how has this Divine Spirit-given truth expressed itself in the language and thought of man?

Has it created for itself a new and perfect form of thought and expression, so that everything incorporated in Scripture, its science and history, as well as its religion and morality, is stamped with the perfection of the Divine Omniscience?

Or did the inspiring Spirit come to men at sundry times, and in divers manners, as they were, with their limitations and imperfections of thought, knowledge and language, and sanctifying these imperfect human instruments for His use so inform them with the Spirit of moral and religious truth that they were able to declare that truth as it was revealed

from God to their fellow-men and to place it on record as a treasure for all ages?

Each of these views, (with various intermediate modifications, can claim the support of men whose piety, honesty and loyalty to truth and to the Word of God cannot be doubted. Each of these views will satisfy the requirements of the doctrinal standards of the Methodist Church, as expressed in our fifth article, while passages in Mr. Wesley's sermons and notes may be quoted in support of either view.

Inasmuch as perfect honesty in the investigation of truth and perfect candor in its statement are essential parts of our religion, and especially imperative in our schools of theology, standing as they do side by side with the great institutions of learning in the country, so long as our theological professors maintain their personal vital relation to Christ and the Holy Scripture, and adhere to the doctrinal standards of our Church, Victoria College recognizes that they must be left free to do their own work in order that in an atmosphere of perfect Christian candor and true intellectual liberty they may conserve the faith of our Church in the minds of those who in days to come shall minister in our pulpits. Our experience is that only as the young men of a great University have full confidence that their instructors give them honest convictions, reached by perfectly candid and scientific methods, will they retain their faith in Christianity itself.

Recognizing that the more conservative view of the Bible, in the minds of those who adhere to it, does obviously conserve the essential truth of Divine revelation, and knowing how this view of Scripture has become entwined with the most sacred convictions of many of our people, and has in the past produced a robust and aggressive type of Christian character, we recommend that our public utterances on this question, in the pulpit, on the platform, or in the press, should so present the modern view of Bible interpretation as only to manifest more fully the spiritual power and the Divine truth of the Holy Scriptures. . . . We present this statement not in the spirit of dogmatic assertion, but remembering that now we know in part, and believing that by the spirit of candor and honest freedom God's truth will be more and more perfectly manifested and glorified.

(Signed) N. BURWASH, President.
F. H. WALLACE, Dean.

All the members of the Faculty cordially endorsed the President's report, the following being the resolution:

At a meeting of the Faculty of Theology of Victoria University, held in the President's office at 3.30 p.m., March 22nd, 1909, at which all members of the Faculty were present, viz., President Burwash, Dean Wallace, and Professors Reynar, John Burwash, McLaughlin, Bowles, Blewett, Misener and Jackson, and voting, it was moved by Professor Reynar, seconded by Professor John Burwash, and resolved unanimously, that the following Statement be approved by the Faculty, signed by the President and the Dean, and forwarded to the Board of Regents.

(Signed) F. H. WALLACE.

After discussion the following resolution was unanimously adopted, the Board joining in singing the hymn, "Blest be the tie that binds."

RESOLVED that the report of the President of the University, in reference to the recent theological controversies, be received and adopted by this Board as a statement of the position of Victoria University in the matter; and

FURTHER RESOLVED that it is considered desirable that whatever has been written of a personal character calculated to wound the feelings of brethren or interfere with their work be withdrawn; and

FURTHER RESOLVED that the report of the President and the resolution of the Faculty of Theology be published in the "Christian Guardian" and in the secular press, accompanied by a copy of this resolution, the resolution to be certified by the Chairman and Secretary of the Board.

Certified to be a true copy of a resolution unanimously passed at a meeting of the Board of Regents of Victoria University this 23rd day of March, A.D. 1909.

A. CARMAN, Chairman.

N. BURWASH, Secretary.

At the adjourned meeting of the Board of Regents, held on March 24th, 1909, Rev. Dr. Carman, the Chairman of the Board, suggested, and the Board approved, that any further

communications to the public press on the matter which it appeared desirable to make should be made by Mr. N. W. Rowell, K.C., on behalf of the Board of Regents. Pursuant to this action, on the suggestion of Rev. Dr. Carman the following letter was drafted by Mr. Rowell to send the editor of the "Winnipeg Telegram":

March 31st, 1909.

The Editor of "The Winnipeg Telegram,"
Winnipeg, Man.:

Dear Sir,—Our attention has been drawn to the news despatch published in your edition of March 24th, under the heading "Carman-Jackson Controversy Now Happily Settled." As this matter has occasioned so much public interest and discussion, we think it necessary, in the interests of Victoria University and the Methodist Church, that the conclusion actually reached should be fully and fairly presented. We regret to say that your short extract from the report does not fully or fairly present the real position and attitude of the President, the Faculty and the Board of Regents of Victoria University. The settlement was accepted by the Board of Regents of Victoria University as satisfactory and honorable to all concerned, and the publication of a few excerpts from the report covering the whole situation does not do justice to either the President and Faculty or to the Chairman and members of the Board.

You will see from a perusal of the document that the great essentials of our evangelical Christianity are fairly and forcefully stated, and that the teaching within the College must be on the acceptance of these principles and within the doctrinal standards of the Methodist Church. Within these limits entire freedom of research and instruction is preserved to the College, as should be the case with every body of instructors.

All injurious personal allusions were assumed to be withdrawn, and it is not in the least doubted by the Board of Regents that the College will continue to enjoy the full confidence and respect of the Methodist people, and will continue its noble work to the entire satisfaction of the Church and the country.

We are forwarding you herewith for publication the full statement as adopted by the Board of Regents, as taken from the "Christian Guardian," and the preliminary statement by way of introduction to this resolution gives an accurate summary of the proceedings of the Board prior to the passing of the resolution in question, and I trust you will give space in your paper to the letter and the full report of the proceedings of the Board.

Signed on behalf of the Board of Regents of Victoria University:

N. W. ROWELL.

After the form of the letter to the "Winnipeg Telegram" had been unanimously approved by the Committee of Consultation at a meeting held in the office of the Rev. Dr. Carman, it was forwarded and appeared in the issue of that paper of April 8th, 1909.

As Mr. Jackson was not a party to any preliminary conferences of the members of the Board, the following communication was sent him by Mr. Rowell:

Toronto, March 15th, 1909.

Rev. Geo. Jackson, B.A., Wellesley St., City:

My dear Mr. Jackson,—In the last letter of the Rev. Dr. Carman, as printed in Saturday's "Globe," appears the following statement:

"The rule of interpretation set forth in the lecture might well startle us somewhat, considering that it had been previously pronounced, as is said, in a Methodist church. 'We must lay aside our theological prepossessions, forget what of religion we had learned. Suppose we should read these wonders of Genesis in some other book, we would say at once myth, legend.' But if it were interposed, there are other wonders in subsequent Scripture, 'then we would determine as to trustworthiness and religious obligation by our common sense,' his and mine. Try that rule on the passage of the Red Sea, the giving of the law, the fall of Jericho, the destruction of the host of Sennachirib. Myth, legend, all myth, and that stand is taken by other naturalists. Try it on the in-

carnation and miraculous conception of our Lord, on His resurrection from the dead, His ascension into heaven, and the descent of the Holy Spirit. We would not accept it if read in another book, hence if read in the Bible all myth and legend. If German rationalism or even pagan naturalism has any lower standard than that, I have not seen it."

You will notice the rule of interpretation which he assumes you have propounded. Others who do not sympathize with the views or course taken by Dr. Carman have likewise been troubled by the passage in your reported Y. M. C. A. address, from which Dr. Carman draws his conclusions. I have said to Dr. Carman and to all who have mentioned the matter to me, that I am perfectly convinced from my knowledge of your preaching and teaching and from my reading of your published works, that they have drawn a wrong conclusion from your statements, and that you would repudiate just as strongly as they do a basis or theory of interpretation which would say that common sense, and common sense only, should be the test applied in interpreting Scripture. I have also said to them, from the knowledge I have gained of your views from the sources above mentioned, that you hold just as strongly as does Dr. Carman, or any who think with him, to the truth of the revelation contained in the early chapters of Genesis, namely, that in the beginning God created the heaven and the earth, that God created man, and that male and female created He them, the fact of sin and its consequences, and all the other fundamental facts in our Christian faith.

The men who are familiar with your preaching and your writings need no assurance on these points, but for the sake of those who have not had this privilege I should be glad if you would write me, covering these points in a letter which I may be at liberty to use as I may deem expedient.

Yours very sincerely,
N. W. ROWELL.

The following statement was prepared by Mr. Jackson, setting forth his position on the points raised in Mr. Rowell's letter, and was read by him in the Sherbourne St. Methodist Church on Sunday afternoon, March 21st, 1909, prior to the delivery by him of the final lecture in the series:

"Two points in my previous lecture on the early narratives of Genesis appear to have led to very considerable misapprehension, and I wish to take this opportunity to add a brief explanatory word:

(1) And, first of all, in regard to what I said about the use of "common sense" in the interpretation of Scripture. Nothing was further from my thought than the setting up of "common sense" as the supreme arbiter and test of Holy Scripture. All I meant, all I said, was that to meet the particular objection to which I was replying nothing more was necessary than the use of the same common sense method as we always apply to the study of other than Biblical history. But, of course, "common sense" alone will not put a man into full possession of the truth of Scripture; spiritual things must be spiritually discerned, and if a man is spiritually blind all the "common sense" in the world will not reveal to him the deep things of the Word of God. I did not say this in the lecture because it did not lie within the scope of my argument to do so; but surely the absence of an affirmation should not be constructed into a denial.

(2) Again, great objection has been taken to my use of the term "myth" as applied to some of the early stories of the book of Genesis. I admit that the term is not free from reproach because, unfortunately, to the minds of many it suggests simply what is false. But this is a misunderstanding of the word. A nation in its infancy clothes its thoughts in a mythical form just as a little child loves to clothe its in the garb of a story. And just as we use the picture-world of the child to teach him, so has God used the primitive ideas of primitive man to teach us eternal truths concerning Himself. Thus, in the opening chapters of the book of Genesis we learn that God is the Creator of all things, that man was made in His image and likeness, that sin has defaced that which He made "very good," and so forth.

Still further, let me say that nothing that I stated in my former lecture, nothing that I believe concerning the Old Testament, in any degree weakens my faith in its inspiration and Divine authority. The whole object of the following lecture is to show that the historical study of the Scriptures, so far from disturbing that faith, establishes it more firmly than ever.

And, least of all does this method of study touch our faith in Jesus Christ as Son of Man, Son of God, Saviour of the World. Whatever some may mistakenly suppose to be the consequences of accepting the point of view of modern criticism, for myself I desire most solemnly to reaffirm my unshaken faith in Scripture as the Word of God, and as the only perfect rule of faith and life, and in Jesus Christ as the one hope of a sinful race, "My Lord and My God."

This statement appeared in the Toronto papers on Monday, March 22nd; was before the Committee of Consultation when final action was taken, and was accepted as clearing up the points in question.

