

have gone far before it raised such an utterly ungrounded charge. That Jesus Christ came under the tempting power of Satan is undoubted ; that He passed under the sway of him who has the power of death cannot be denied. Paul (Rom. iv. 25) says that He was delivered for our offences, and (Rom. viii. 32) that He was delivered up for us all ; but His sacrifice was to the Father's love, and His death, so far from being a sop to Satan, is characterized as a spoiling of principalities and powers, of which He made a show openly, triumphing over them in it (Col. ii. 15). I reject with indignation each and every inference drawn from my words by shallow-minded theologians, who, under a great parade of contempt for the evil one, have declared themselves to be the devil's advocates. If it is not meet in ecclesiastical circles that every nice offence should bear its comment, much less should Church courts give heed to slanderous insinuations and wire-drawn inferences, until they have considered the unworthy motives of those who are responsible for them. My colleagues, even those who are officially opposed to me, know very well whence these emanated and who is the cause of the unworthy clamour to which mistakenly, and I would hope unwittingly, they have submitted their judgment. I content myself with saying that such insinuations and inferences are as false as they are malicious and should have no place in any charge formulated against my utterances.

In regard to the matter of judgment, I have not said that God does not judge, but that judgment, even though it may be the prerogative of the Father, is not, and will not be, exercised by Him. In Matt. xxv. 31 and parallel passages, depicting the last judgment, the Son of Man is set forth as the judge. In John v. 22 these words occur : "The Father judgeth no man, but hath committed all judgment unto the Son"; and in the 27th verse we read : "And hath given Him authority to execute judgment also,