

cerning which Dr. Denney holds that justification discloses "not only the goodness but the severity of God." The language is Pauline, but severity is *alapax legomenon*. I question very much that this is the true and God-honouring way to put the matter. Fire burns and intemperance produces disease, but these injurious properties of fire and strong drink are not proofs of God's severity. The nurse who mollifies the burnt fingers and the inebriate asylum physician who cures the drunkard, do not propitiate the divine severity, but perform God's work, inasmuch as He said, "I am the Lord that healeth thee." The soul that sinneth, it shall die, and the wages of sin is death, mean that, to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey. Departure from God, by necessary inexorable law, is departure into darkness, hate and death. There is no need for a severe God here. Is He legislature, judiciary, executive? let Isaiah tell His threefold function: The Lord is our Judge, the Lord is our Lawgiver, the Lord is our King; He will save us." Any other view would make it appear that, apart from the exercise of divine severity, continuance in sin and happiness are compatible. That they are apparently so within certain limits in this life, is the result of God's mercy, "who maketh the sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." One would have expected from Dr. Denney a more philosophical view of the relations between sin and wrath; but here is the solution. Dr. Denney, as to man's physical nature, is an evolutionist; he completely ignores the devil, and contends that "no one who knows what science or history is, can imagine that either science or history is to be found in the first three chapters of Genesis." Those who patted the opponent of Ritschl and his German followers on the back did not notice his sins of omission and commission, so pleased were they to be backed up by him on the doctrines of total depravity and a Trinity-sundering atonement. He is quite right in saying that apart from Christ there can be no good in man, but the common grace of Christ lighteth every man that cometh into the world, and is the foundation of that very freedom or responsibility by which Dr. Denney ably combats Darwin's theory of heredity. The atonement is, next to sin, the most real thing in the world, but it is a Trinitarian atonement, planned by the Father, evidenced by the Son, applied by the Holy Ghost, even with groanings that cannot be uttered.

The lecture on Holy Scripture, dealing with its place in the theological system, its sanction, and the questions of inspiration, infallibility, and higher criticism, is moderate and devout, although, when he refuses to grant inspired men the power "of writing history before hand," he virtually cuts at the root of all prophecy. In referring to Ezekiel's prophecy of Gog and Magog, made much of by pious premillenarians, he says that to