

portions of Scripture are to be tested by what Jesus says. This statement, therefore, amounts to a virtual denial of the Trinity of Essence. This satisfies the demands of neither Scripture nor reason. In the words of Dorner: "A Trinity of revelation is a misrepresentation, if there is not behind it a Trinity of Nature."

(5) The Doctrine of Sin:—

The essence of sin, the essential principle of evil, according to Dr. Watson, lies not in sensuousness, not in finiteness, not in unbelief, or in enmity to God, but in selfishness. He says: "With Jesus, from first to last, sin is selfishness." "Jesus rooted all sin in selfishness." "Jesus traced evil to the will and ignored the body." There is both reason and Scripture on the side of this view. Supreme love to God is the essence of all virtue. The antithesis of this—the choice of self as the supreme end—is, it is reasonable to suppose, the essence of all sin. Heine represents Napoleon's selfish ambition as saying to the world: "Thou shalt have no other Gods before me." The choice of self as the supreme end is always such a declaration. It overrides every other consideration and sentiment. Every form of sin will be found to have its root in, and to be a form of selfishness, while selfishness itself cannot be broken up into simple elements.

As to the origin of evil, Dr. Watson evidently regards it as incidental to the best moral system. Sin, or the possibility of sin, is something which the Almighty cannot prevent in the best moral system. To Dr. Watson the alternative is not evil or no evil; but no evil or no morally strong, free men. The alternative is, Shall there be no such thing in existence as the possibility of evil, or shall there be no such thing in existence as free men? He says: "We can only be clear on one point—that liberty of choice implies the possibility of choosing wrong, and that liberty of choice is essential to the formation of character." That, you will doubtless remember, was a reason given by certain ones against prohibition.

(6) The Fatherhood of God:—

In "The Days o' Auld Lang Syne," in the chapter on