

the unity of God, that the man who trusts in Jesus Christ can and will be saved, while the man who says he trusts in God cannot and ought not to be saved because such faith is not trust in the person and work of Christ, but only faith in God? If so, metaphysically, we may be Theists, practically and actually we are Tritheists. There is no reason why Dr. McLure should not be considered as justified in the Biblical and orthodox way—through faith in the obedience and righteousness of Christ. That, however, is not just Dr. Watson's idea. On justification, Dr. Watson inclines to Pelagianism. With him justification is in moral state. The goodness of God will justify Dr. McLure because of his repentance and noble, self-sacrificing, Christ-like life. Not Christ's work, but personal character, is the ground of justification. With Dr. Watson, justification is not a declarative act. Like Augustine, he confuses justification and sanctification. "Justification," he says, "is participation in Christ's cross." To implant a principle of self-sacrifice or participation in Christ's cross, is no part of justification. "Belief in Jesus," Dr. Watson says again, "is justification, for it is loyalty to the best." To implant a principle of loyalty and devotion to Christ, is no part of justification. Dr. Watson makes no distinction between the judicial and renovating sides of redemption. He fails to see that, as an instantaneous act, justification gives safety, and that sanctification, as a life-long process, gives soundness. But, as Dr. Watson does not believe in the objective satisfaction of the Redeemer, he cannot allow justification to be a declarative act, in which God declares the sinner pardoned, acquitted and restored to favor. He makes it rather an efficient act—a series of acts—which changes the sinner's nature. It is a making righteous, not a declaring righteous. In doing so, he openly defies all philology as to the meaning of the New Testament words "justify" and "justification."

(10) Regeneration:—

Here, too, Dr. Watson inclines to Pelagianism, and confounds regeneration with conversion. "Regeneration," he