

No grinning devil controls this great world machine, but a God of Love. As to the dark problem of suffering in the world, he says a fine thing. To people who are perplexed with God's mysterious dealings, he speaks a wise word. "We must," he says, "take account of sin." "We cannot conclude that this world is not governed by God, or misgoverned, unless we are sure the government has been obeyed. Suffering does not prove that there is no government or misgovernment, but rather that there is a just and strong government over the world." Such is Dr. Watson's splendid, inspiring and manhood-giving belief in Providence.

(3) Angelology.—It is difficult to say what Dr. Watson's views are on good and evil spirits. He says little, and merely mentions them without comment, one way or the other. There is no devil in Ian MacLaren. He mentions him by name once or twice, but practically he does not seem to believe in his personality and power. If he does, he never makes use of that personality in his theology to account for anything in the world of sin, suffering, and temptation. However, if he errs on this side, he is safe on the other side. He never slanders the poor devil. He takes full cognizance of the fact that very often the only devil, and the biggest devil, is man's own obstinate, sinful, sin-loving, sin-curs'd heart. To the devil he seems to say as Byron's Manfred said to the fiend who tortured his closing hours:—

"I do defy—deny—
Spurn back—and scorn ye."

(4) The Doctrine of the Trinity:—

Dr. Watson seems to lean towards Sabellianism. He holds to the oeconomic Trinity, but seems to deny a Trinity of essence. He holds to the Trinity of Revelation, but denies that Christ taught an eternal, essential Trinity in the divine nature. He says: "With Jesus, the Trinity was never a state of being; it was an ethical fact—a state of feeling. It was a revelation of love, which found its life in sacrifice." With Dr. Watson, Christ is the supreme authority, and all other