

It enforces the truth, that the interests of God's government are sacred, and must be secured. Is it the Irvingite theory? It emphasizes the fact that all believers become partakers of a new humanity in Christ. Is it the commercial theory? It enforces the truth of the necessity of satisfaction to some internal principle of the divine nature. The substitutionary view of Christ's sufferings and death, however, takes up and combines all these elements of truth. It welds all the theories into one, satisfies the demands of reason, conscience and Scripture, and infinitely surpasses every other theory in its exhibition of God's love—a love which identifies itself with the sinner's guilt, bears sin's penalty, suffers and dies for the sinner; a love which says: "I willingly sacrifice everything for thee. Only one thing in all my universe do I keep back, and that is my own holiness. That I cannot sacrifice, unless man should cease to be man, and God cease to be God, and the universe be snuffed out forever."

(9) The Doctrine of Justification:—

In "The Bonnie Briar Bush," and in "The Days o' Auld Lang Syne," we get hints of what the author's doctrine of justification is. Dr. Watson has been widely and, perhaps, harshly criticized, because he sends that noble and saintly doctor of fiction, Dr. McLure, to heaven. In doing so, it has been said, he sends a faithless, Christless man there, and does away with all need of trust in the atonement of Christ. Dr. Watson makes Dr. McLure trust for salvation—not in what he is, but in what God is. He looks for forgiveness and acceptance—not because he is good, but because God is good; that is, in the grace of God. This is seen in that dying speech of the Doctor to Drumsheugh—"The Almighty 'll no be war to us than oor mither, when the sun goes doon an' the night wind sweeps ower the hill." Dr. McLure is made to trust in the goodness and benevolence of God—in the free grace of God, for pardon and salvation; and trust in God as a Saviour, is implicit trust in Christ, for it is trust in God's revelation of Himself, and Christ is the revelation of God. Are we practically to hold such crude, tritheistic notions of