

light has been cast upon what has been called the human element in the Bible, and this has been unwelcome to some because it has not unfrequently tended, if not to exclude, yet to lower the Divine.

This, however, has been an abuse and not the just use of a great and important principle in theological science. The Bible expressly recognizes this human element in itself. "Which things," says Paul, "*we* speak, *we* also believe, and therefore speak." These assertions are made in connection with the strongest claims to Divine inspiration. It is to my mind, one of the internal evidences of the canonicity of Second Peter, that it so clearly brings out the two sides in inspired teaching. "Holy men of God spake as they were moved by the Holy Ghost." "Even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you." Our Lord recognizes the 110th Psalm as David's, in a true sense, "How then doth David in spirit call him Lord?" and remarkable is the introduction of the personality of David into the matter by Peter on the day of Pentecost, "For David is not ascended into the heavens, but he saith himself, the Lord said unto my Lord," etc.

This much, I think, we may safely accept from the wise and learned Dr. Cairns.

For myself I am accustomed to think that the character and extent of revelation are in part necessarily

determined by the limitations of man's nature and the degree in which language is capable of being a vehicle for the transmission of thought. Man is finite, and disclosures of the Infinite, of the Divine mind, must be made in such forms as suit his limited capacity. This principle of adaptation to the weakness of man's faculties is observable throughout the entire Bible; and the greatest clearness and fulness of revelation of God's character and will are reached in the Incarnation of His Son, who was the express image of God; and also in the writings of His inspired apostles. You recollect, accordingly, how Philip said to Jesus, "Lord, show us the Father and it sufficeth us. Jesus saith unto him, have I been so long time with you, and dost thou not know me, Philip? He that hath seen me, hath seen the Father; how sayest thou, show us the Father? Believeest thou not that I am in the Father and the Father abiding in me? The words that I say unto you 'I speak not from myself, but the Father abiding in me doeth the works. Believe me that I am in the Father, and the Father in me, or else believe me for the very works' sake."

The lesson to Philip is as plain as it could be; and it is a lesson to us and to the Church in all ages. He is told to look at his Master and see the Father in him, to listen to the words of his Master and hear in them a message direct from God. What stronger assurance of the