

who have their senses exercised to discern both good and evil (Heb. v. 14). An example of a revelation true in its main scope but defective in its particulars is that of Agabus (Acts xxi. 11) concerning Paul, whom the Jews did not bind and deliver into the hands of the Gentiles. To say that a professed revelation of divine truth, coming through the necessary medium of our fallible humanity, is no revelation because it contains an element of error, is to ignore utterly the relation of God to human freedom and to play into the hands of scepticism.

The text of the lecture on which the Presbytery's indictment is based is, "Be ye therefore perfect, even as your Father which is in heaven is perfect." These are the words of Jesus Christ, and they follow a definite statement of His own fulfilment of certain precepts of the law as opposed to the partial and imperfect legislation of Moses. Our Lord's law regarding divorce (Matt v. 32) is diametrically opposed to that of the Hebrew lawgiver in Deut. xxiv. 1. His law concerning oaths (Matt. v. 34) abrogates that of Moses in Numbers xxx. The *lex talionis* (Matt. v. 38) which Christ condemns appears in all its integrity in Exod. xxi. 24, Levit. xxiv. 20, Deut. xix. 21. Hatred, which our Saviour condemns (Matt. v. 44) is virtually inculcated in Deut. xxiii. 6, in so far as the Moabites and Ammonites were concerned, and the 139th Psalm contains a fierce exhibition of it. Christ owns Moses as a prophet and homologates the Psalms as divine revelations, but in the Sermon on the Mount He gives it distinctly to be understood that their revelations were partial and incomplete: "It hath been said by them of old time—but I say unto you." A further renunciation of the old law of divorce is contained in Matt. xix. and in verse 8, the reason for the imperfect law of Moses is made the hardness of the hearts of Israel. The law was imperfect not through any changeableness in God, but through the lack of moral culture in