

the redeemed, he says "If these things be in you and abound, they make you that ye be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ?" Shall it be said that Paul made up all defects by his tradition? Then he tells us himself that the great work of his ministry (2 Cor., iv, 2) was not to handle "the Word of God deceitfully."

But there is an accumulated misinterpretation of Scripture to be found in this pamphleteer who is guided by an infallible Church. When all the circumstances and the context are taken into consideration, these words of our Lord to the Jews will be found to contain a most striking rebuke of Rome and her tradition. The Lord Jesus Christ Himself at that time stood among the Jews as the Great Prophetic Teacher of the New Testament. He delivered his oral teaching, or, as Mr. Maturin would prefer to call it, his Divine Tradition. "He came unto his own but his own received him not." They did not believe him. Then he said (John v, 39) "If I bear witness of myself my witness is not true;" verse 32, etc., "There is another that beareth witness of me," &c. "Ye sent unto John, and he bare witness unto the truth—but I receive not testimony from man." "And the Father himself which hath sent me hath borne witness of me." "Search the Scriptures," &c.

Here we have the outline of this memorable transaction. Here we find our Lord Himself so honoring the written word of God that he does not insist upon the people who had it receiving without question even His own Divine teaching. In condescension he brings Himself, as it were, to the bar of Scripture, and bids men, with it in their hands, make it the judge regarding His claims to Messiahship. He does not say that the Old Testament was so full in point of matter that there was no need for the New; but He does say that the ancient Scriptures were so perfect that they afforded a suf-