

of this particular argument against the divine authority of the Scriptures.

It will be impossible to deal with everything in this infidel tract in a single article, but the instances of alleged self-contradiction which it contains will be taken up in the order in which they occur, so far as the space at our disposal will allow us to go.

I. OUR LORD'S TESTIMONY CONCERNING HIMSELF.

"*If I bear witness of myself, my witness is not true.*"—John v. 31.

"*Though I bear record of myself, yet my record is true.*"—John viii. 14.

In the chapter from which the first of these quotations is taken, Our Lord asserts and vindicates His right to perform miracles on the Sabbath; and in so doing employs an argument which, to the apprehension of His hearers, who, doubtless, understood His language, implied that he claimed equality with the Father (v. 17). He affirmed that whatever the Father doeth, "these also doeth the Son likewise," implying not only His equality but His oneness with the Father (v. 20). He asserts His power not only to call the dead souls of men into spiritual life (v. 25), but also to call their bodies from the grave, and to adjudge them soul and body to "life" or to "damnation" (v. 28-29); and in view of the stupendous character of these claims which he had just put forth, He admits that if He bore witness of Himself, that is, if His testimony stood alone, unsupported and uncorroborated by any other, it would not be *true* in the sense of being *trustworthy*. But He affirms that so far from its standing alone, it is supported (1) by the testimony of John the Baptist (v. 33); (2) by the works which the Father had given Him to finish, and which He was actually performing at the time (ver. 36); (3) and finally by the testimony of the Father, as contained in the Scriptures, which the Jews not only regarded as of divine authority, but by which they hoped to be saved (v. 37-39).

In the eighth chapter (v. 12) Our Lord affirms that He is the light of the world; that he that followeth Him shall not walk in darkness, but shall have the light of life. "The Pharisees therefore said unto Him, Thou bearest record of Thyself; Thy record is not true." It is not improbable that the objectors had heard His previous discourse, recorded in the fifth chapter, and that they were quoting His own admission against Him. He was, however, equal