

Now, remark here, that if I receive Christianity, I receive it as a revelation of Divinely-inspired teachers. But these teachers (whatever credit they assume to themselves, both Christ and the apostles) refer me to the holy Scriptures as Divine authority, and quote them as absolutely conclusive, an authority by which they would be judged, and sufficient proof of their words ; and refer to them as we have them, and in particular to Moses as the giver of the law.

The whole authority of Christianity as a revelation fails, if the inspiration and authority of Scripture fails. There is nothing else certain in it. It professes to give it as a security always, and especially where men failed in practically acting up to it.

Other passages confirm this. In the Hebrews we read : " God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son." The Epistle to the Hebrews is wholly founded on the authenticity of the law as given of God, and that, as a Divine revelation, prospective of Christianity, a shadow only it is true, but purposely designed to be only such, and the tabernacle and its furniture to be given of God as a pattern of things in the heavens ; and, if there was then a veil and it was rent now, the Holy Ghost was signifying, it tells us, something by it. I repeat, the whole structure of the New Testament, and the religion it reveals, is interwoven into the inspiration of the Old, as of itself. Take