his own sacred professions and obligations, and into po-
sitions deeply injurious to the cause of Christianity. He
admits the inspiration of Moses, and the divine origin and
authority of the previous patriarchal and the subsequent
prophetic revelations; and yet he maintains that the
Christian system of religion is *independent* of those former
disclosures of the will and truth of God, and *distinct* from
them, in such a manner that (if I do not misapprehend his
meaning, which I sincerely wish may be the case with
me) we might lawfully and safely give them up, as obso-
lete ideas, mingled with much that is erroneous. This is
a notion which stands in direct hostility to the sentiment
that pervades the whole frame of revelation, a *progression*
of knowledge and its practical applications; exhibiting a
twilight, a dawn, a sun-rise, and the perfect day. Moses
and the prophets bore testimony to the Messiah, the prom-
ised Redeemer of mankind; and that Messiah with his
immediate disciples pointed to the completion of the an-
cient dispensations in the " grace and truth " of the gospel.
Nothing can be plainer than that our Lord and his apos-
tles gave honour to Moses as the most faithful servant of
God, as an inspired person, and as the initiating prophet
of a national dispensation which was constituted by divine
authority to be the symbol and preparative of a religion
that should be universal and permanent for mankind, the
" glad tidings concerning Jesus Christ."*

I trust it will appear, in the sequel to these lectures,
that we neither torture the Bible to make it speak the
language of philosophy, nor suppress or mutilate the facts
of nature in order to bring about an agreement with the
Bible.

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* Besides the whole bearing of the Old Testament prophecies and the
writings of the New Testament, particular evidences are Matt. xvii. 3;
Luke xvi. 31; xx. 37; xxiv. 27; John i. 17, 46; iii. 14; v. 46, 47; Acts iii.
22; vii. 35; xxvi. 22, 23; xxviii. 32; Rom. iii. 2, 21, 31; iv. throughout;
ix. 4, 5; 2 Cor. iii. Heb. throughout; Rev. xv. 3.