

will increase our possibilities of helpfulness to others, as one after another they are driven from their chosen positions by the increasing agitation around them.

THE PROPHECIES OF THE OLD TESTAMENT.

Much attention is just now being given to the prophecies which have, or seem to have, reference to Christ and His times. We have no desire or intention to enter this arena on one side or the other, of the combatants. For as we look at the contest from the land of settled questions, we are conscious that the whole subject presents to us an aspect essentially different from that seen by either party.

As far as we discriminate between them, our sympathies are with those who refuse to be confined to simple acceptance of the dogmas of former generations. That creed which refuses to recognize modern criticism as equal, or even superior, to that of former generations has condemned itself to fossilhood, and is fitted only for the shelf of the antiquary. Every doctrine which has on it the genuine stamp of truth must not only not shrink from continued examination and careful criticism, but must show unmistakable signs of relish for such investigation.

As science or fresh knowledge in any direction seems to give additional ability for re-examination, so should all truth-lovers be eager to have that additional light brought to bear upon doctrines as well as presumed facts, because truth thereby is only made to be more apparent and error discovered and discarded, no matter how greatly loved and cherished heretofore.

Hence, all should rejoice for all the labors of "higher criticism" and for the light coming from additional facts obtained in geologic or any other study. Theologians who will not subscribe to these postulates are not truth-lovers, but only self-constituted guardians of some "Diana of the Ephesians, whom all Asia and the world worship," and Demetrius-like, they will in their defence

appeal to senseless uproar rather than to sober, truth-loving investigation.

Two parties on the sides of a mountain are disputing concerning the outlook from its summit. Now, it is manifest that the surest way to settle any difference of opinion between them is to ascend the highest point of the mountain. If now this summit is Pentecost, and neither of these parties even claim to have ascended its heights, it is evident that he who looks out from the ascent can speak with a confidence unknown to the contending parties. We maintain that both those parties, so earnestly disputing concerning Messianic prophecy, admit that Pentecost is to them an unknown quantity, at least in part. We claim that this "mystery hid in the ages" is no longer a mystery to us, and hence our outlook upon Messianic prophecy is totally different from theirs. And indeed we find that their descriptions are utterly and radically at fault. How foolish then for us to plunge into their conflict, as taking either one side or the other. Yes, he who receives what is practically implied in life by Pentecost receives a key for unlocking the mysteries of Old Testament prophecy which no other possesses.

This region, unexplored by others, is to him the open door which no man may close, through which he enters in and finds pasture, and one of these fields of pasture is Messianic prophecy. The mysteries of secret organizations have to be protected by ceremonial initiation and oaths of secrecy. But the secrets of this inner chamber need no such cumbersome guards; for, although all the stewards of these mysteries should tell of them to the uninitiated, no man can understand their speech, seeing possession alone can chase away inability to understand—"Eye hath not seen, ear hath not heard, neither hath it entered into the heart of man the things which God hath laid up for them that love Him; but He hath revealed them unto us by His Spirit."

Dreams of the conquest of the world to the nominal sway of Christ, and anticipations of additional glories or raptures in some millennial age alike are so swallowed up in conscious possession,