

has been indicated, is God's witness to himself in ancient times. It is not something external to revelation, or something attached to it for apologetic purposes; it is a constituent part, or an integral portion, of revelation. In other words, Old Testament prophecy is an evidence not of Christ or of Christianity, but of Old Testament revelation. The true way, therefore, of conceiving prophecy, as Prof. Bruce observes respecting miracles, is to regard it not as a mere sign, annexed to revelation for evidential purposes, but as a constitutive element of revelation; as forming, in fact, the very essence of the revelation.\* Thus, so far as prophecy is evidential at all, it is evidential as attesting the *reality* and as evincing the *unity* of revelation. The spiritual harmony between the testimony of prophecy and the teaching of Christ, as indicated, proves the unity or oneness of Biblical revelation. Under each dispensation there was the same superhuman agency, the same energizing Spirit, the same divine enlightenment. With this conception of prophecy, it furnishes a means of proving not the reality of Christian revelation merely, but the reality and unity of all revelation, Ethnic, Jewish, and Christian.

The present discussion aims at indicating the nature and design of Messianic prophecy in the Old Testament, its doctrinal relation to the New Testament, and its evidential value in regard to Christ and Christianity. In each of these respects, a new investigation is demanded by extreme assumptions, on the part of dogmatists, and by unjust objections, on the part of rationalists. As the question now stands, it is impossible to estimate or to appreciate its true importance. As commonly expounded and applied, the argument from prophecy tends to make men either sceptics or fanatics. With unbelievers it produces rationalism, and with believers it promotes irrationalism. An endeavor will be made to reconsider the whole subject carefully and concisely in such a way as to rescue it from rationalistic treatment, on the one hand, and from irrational treatment, on the other hand, by applying the canons of sound Biblical interpretation to the historic character of prophecy, in order thereby to exhibit the true spiritual significance of those remarkable

\* "The Chief End of Revelation," p. 155.