

burden of his brother ; and, conversely, that he who has most sympathetically lifted the burden of his brother will most heroically endure the burden of his own soul ; the personal strength to wrestle with temptation will come in the act of personal self-forgetfulness. We recall those words attributed to the Christian Founder : " If any man shall come after me, let him deny himself, and take up his cross." The self-denial is the bearing of others' burdens ; the taking up of the cross is the bearing of our own. There is, at first view, the same seeming incongruity between the coupling of an act of self-forgetfulness with an act which demands self-reference and self-examination. But here, too, as in the Pauline case, the contrary elements meet in union. The power to lift our own cross is itself a power of self-abasement, an ability to stoop from the consciousness of personal superiority ; and the power of self-denial is the fruit of that personal conviction which has found its own weakness in the effort to bear its cross.

G. MATHESON.

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### CHRIST ON THE CHRISTIAN EVIDENCES.

ST. JOHN xiv. 8-21.

PHILIP'S request, "*Lord, shew us the Father,*" was a most serious matter for the cause of Christ, especially at this juncture, and as coming from one of his earliest disciples, and withal a man so earnest and so simple-minded. For it virtually challenged Christ's whole position before men, his entire relation to God the Unseen on the one hand, and to the dark and fallen world on the other. If this appeal really needed to be made, if He had not shewn us the Father, then He had done nothing ; his claims were illu-

sory; his salvation was no salvation, no "way" to God and to heaven; for there was neither "truth" in it nor "life."

Evidently our Lord was deeply moved by Philip's entreaty. The traces of emotion which appear on the calm surface of St. John's narrative are slight indeed, but they are always intensely significant. They are so slight that we shall not detect their force or take a full measure of the gravity of the incident which prompted them until we observe that the reply of Jesus to Philip extends, in point of fact, over the whole of the thirteen following Verses, including the promise of the Paraclete, and forming the central and most important part of this priceless Chapter. That this is really the case, and that the words of Philip supply the centre round which the thought of this entire section revolves, becomes evident, I think, when we consider the position it holds between the questions of Thomas and Judas; when we remember St. John's meditative intuitive method of *circular progression* (as it might be called), that is, of throwing out an idea in the simplest possible form to begin with, and dwelling upon it, and working round it in ever-widening circles till it has reached its full compass;<sup>1</sup> and when we find the thought of the manifestation of Christ, to which Philip was referred at the outset for knowledge of the Father, recurring in Verse 21 in its final and completed form. Indeed, it is only at this point (that reached in Verse 21), and in view of the intervening assurances, that the demand "shew us the Father," is fully answered, and the questions it raises adequately met. Only to obedient love can any really "sufficing" revelation of Divine things be given; and it is along the line marked out by this promise that the solution of all our doubts and difficulties awaits us.

<sup>1</sup> See Canon Westcott's *Introduction* in "Speaker's Commentary," p. liii. Godet on *St. John*, vol. i. pp. 191-2; and Luthardt, vol. i. pp. 48-50, E.T.

Philip himself is a deeply interesting study.<sup>1</sup> He was an earnest and right-hearted disciple, but apparently of a slow understanding; not feeble indeed, far from it, but slow with a cautious logical slowness; with a naive matter-of-fact positivism about him, which was at once his excellence and his defect. Christ "proves" him in St. John vi. 5-7; and the result is that he calculates where he might have imagined, and puts arithmetic in place of faith. On the other hand, his downright simplicity and the practical bent of his mind shew to advantage in his memorable reply to Nathanael's objection to "a good thing" from bad Nazareth, where a readier-witted man, or one less completely taken up with the great fact before him, might easily have been at fault. He is, however, by no means a man of stiff convictions or narrow sympathies. He bears a Greek name; and the Greeks who "would see Jesus," come first to him. But he is not sure what to do with them. The situation is too large and critical for him to comprehend on the instant. He falls back on Andrew. His sympathies seem to move faster than his intellect; and yet his intellect is clear and firm, and cannot forego its rights; and so his mind perpetually misgives him. *Diffidence*, in fact, is the note of his character, as *despondency* is of that of Thomas.

And this question, one cannot but think, was one which he had pondered long in his slow self-contained way, and which had greatly troubled him. He desired a *theophany*, that is, some visible glorious manifestation of the immediate presence of the Divine Father, such as had been vouchsafed to Moses at the inauguration of the Old Covenant, such as Isaiah and Malachi seemed to foretell as destined for the Messianic times. The *Schekinah*, no doubt, made the general idea familiar to the Jewish mind. And this kind of

<sup>1</sup> John i. 43-46; vi. 5-7; xii. 20-22. See also THE EXPOSITOR, vol. vi. p. 445, *First Series*.

manifestation may have seemed to him the one thing lacking to complete the proof of his Master's mission, to fulfil the Law and the Prophets, and to dispel his own lingering reluctant doubts. And now that Jesus is about to leave them, and their faith in Him to be tried to the uttermost, and as the conversation leads up to this point, and it may be his last opportunity,—the entreaty bursts from Philip's lips with an earnestness and directness all the greater, because, perhaps, it had been so long suppressed, and because it was the very extremity of his position that forced it from him. "Thou hast bidden us believe in Thee as we believe in God," he seems to say: "Thou hast told us that Thou art going to the Father, and that we know the way; that Thou art the Way, the Truth, and the Life: we would believe, help Thou our unbelief. Grant to our misgiving foreboding hearts, to our weak and struggling minds, but this one last request. We know not what we ask, but, *Lord, shew us the Father, and it sufficeth us.* We will bear anything, and face anything, with such an assurance to confirm our hopes and to strengthen our hearts."

And how often we are tempted to ask virtually the same question; to think that if we had only had a different kind of evidence, or if that particular link in the chain of argument had not been wanting as it seems to us, or if we had lived at another time, in a simpler and less critical age, or in more immediate contact with the original facts, then faith would have been easy, and these struggles and agitations would have been spared us. Such imaginings are for the most part as delusive as they are useless. Yielding to them, we may come to lose the substance of truth in grasping at its shadows, and may grow blind to the influence of the real light we have in dreaming of a light that is denied us. "They have Moses and the Prophets," says Christ, through the mouth of Abraham, the father of all believers; "let them hear them. If they will

not, neither will they be persuaded, though one rose from the dead," though the very condition which they themselves prescribe were granted them.

Thankful, however, may we be that Philip was emboldened by our gentle Lord to make his doubtful and yet daring request, revealing, as it does, "the thoughts of many hearts;"—thankful that scepticism (for we can call it no less) was represented for a moment even in the midst of the chosen and faithful Twelve, when we see how it was dealt with; not harshly rebuked and suppressed, as by some who "know not what spirit they are of;" nor commended and encouraged, as though it were a mark of a stronger mind or of a more feeling heart: but firmly and gently reasoned with, and pleaded with, and led to the light in which it disappears.

1. "So long have I been with you, and thou hast not known Me, Philip! He that hath seen Me *hath seen the Father*. How (is it) *thou* art saying 'Shew us the Father'? *Believe* me, (believe) that I (am) in the Father and the Father (is) in Me."

It is as though He said, "Think, Philip, of all that I have been to you. Go back to the beginning. Remember all that you have learned from Me concerning the Father, and concerning your own heart; all that you have seen of my glory; all that you have believed and said to yourself already concerning Me; and then look at Me once more, and tell Me if in your heart you can doubt what I say—if I am not putting into words the very conviction which your own experience has been leading you to all along, when I say that *I am in the Father and the Father is in Me*; that you can neither expect nor desire any truer, any surer, revelation of God than that which stands before you now." What a hold Jesus Christ must have had upon these men to be able to make an appeal like this, and to make it with such entire success! No

words can express the tremendous import of the claim which it formulates, and which, alike in the conception and the expression of it, is utterly removed from everything that we know in the way of literary construction or of mythical invention. Nothing can explain the record of this claim but the historic truth of the record. And nothing can in the slightest degree justify such a claim, or account for the measure of vindication it has received, but the simple truth of the claim itself.

Its commanding force lay wholly in its personal character. It was addressed to men who had been with Him from the beginning, to men who knew "the man Christ Jesus" as only they have known Him on earth. It was intended "to recall Philip to himself;" to make him feel that in doubting his Master he was forgetting himself and all that he best knew. It served to rally his faith, stumbling, wavering, as it did for a moment; and to carry it, over the point of difficulty, into a fuller and securer consciousness of itself and of the all-sufficiency of its transcendent Object.

But the challenge of Jesus to Philip rests upon a principle which is as good for us as for him. For our Lord assumes that *He Himself is his own supreme evidence*. Only *to have seen Him* is enough to convince men of the truth of all He claims to be, and of all He promises to do; while "*to have seen and not to believe*" is the most hopeless and remediless of all conditions.<sup>1</sup> This, at any rate, is the position He assumes; and it was exactly that which became Him,—the only position consistent with his claims. How should "the Light of the world" be known otherwise than simply by the fact that it is there for all who have eyes to see, and on whose hemisphere it has arisen? It is sufficiently attested and accredited by its mere presence, by its own pure and heavenly radiance, and by the life-giving warmth and gladness with which it fills every heart on

<sup>1</sup> John vi. 36; iii. 18, 19; ix. 41; xii. 44-48; xv. 24.

which it falls. So, indeed, the result has proved. It is just the Person of Christ as his disciples saw Him, and by their testimony have enabled us to see Him, which has created and still sustains the whole fabric of Christianity. "On *this rock*" the Church is built, and its "foundation" is not primarily doctrines, or miracles, or corporate institutions, but simply "Jesus Christ."<sup>1</sup> For He is greater than his "works," greater than the works of his Church since his departure (*his* works also, as his are the Father's), greater than all that is best in the Christianity of all the Christian ages put together, which is far from yet attaining to "the measure of the stature of the fulness of Christ."

It is quite impossible to state evidence of this kind in exact terms. No one can convey his own impression of it adequately to another. It is a matter of personal experience, which cannot be had at second-hand. One must have *seen* to believe in this way. And, therefore, all that we can say to one another by way of persuasion is simply what Philip said to his friend Nathanael, *Come and see*. Nathanael doubted. He had an objection—a sincere, and a very fair and reasonable, objection. Philip's answer virtually was: "I cannot meet your difficulty, but I am quite sure that He can and will. His presence will change everything; his teaching will explain everything: *only come and see*." "What we have seen and heard declare we unto you, that ye also may have fellowship with us."<sup>2</sup> This is the attitude and the language of the followers of Christ from the beginning in pleading his cause with their fellow-men: "Come and see the Lord Jesus as He lives and moves before us in these divine impressions and inspired memoirs, warm from the hearts of those who 'beheld his glory' when He 'dwelt among us,' and who have recorded what they saw in such clear characters of truth. Come and stand, with them, amongst the crowds that gathered round Him and listen

<sup>1</sup> 1 Cor. iii. 11; Eph. ii. 20.

<sup>2</sup> 1 John i. 1-3.

to the gracious words that fell from his lips, and that have been the delight and comfort of all gracious souls ever since. Follow Him to Gethsemane, and to Calvary. Behold Him 'alive after his passion by many infallible proofs.' Read once and again the story of the four Evangelists till, as far as may be, with your own eyes you have seen Him whom it portrays. You will then say to us, 'Now we believe, not because of thy saying, but because we ourselves have heard Him, and know that this is in truth the Saviour of the world;' while, to Him, when next He makes to you the solemn and tender appeal: 'Believest thou not that I am in the Father and the Father in Me?' you will reply, like the blind man whose eyes He opened, 'Lord, I believe,' and you will 'worship Him.'"

2. "But if not (Verse 11), believe for the very works' sake."

This is the ground which our Lord constantly takes in dealing with "the world." Again and again He reiterates, "The works that I do in my Father's name, they bear witness of Me. . . . If ye believe not Me, believe the works, that ye may know and understand that the Father is in Me, and I in the Father."<sup>1</sup> For it is through his works that the world at large must come to know Christ. Not yet able to believe in Him for his own sake, it may still learn to "believe for the works' sake." How greatly the idea of *his works* is extended in the passage before us, how much it is made to include, we shall see immediately. But, to take the expression in its primary and stricter sense, it is abundantly clear that the Lord Jesus appealed to his *miracles* (as we are accustomed to call them) as being a broad, plain, public *signature* of the Almighty Hand upon his mission.

Christ, however, did not rely upon his works as bare miracles, as mere feats of supernatural wonder-working

<sup>1</sup> John x. 25-38; v. 36-38; xv. 24; Matt. xii. 28; Luke xi. 20.



power. There may be, there *will* be, St. Paul teaches us, “wonders of falsehood, after the working of Satan.”<sup>1</sup> His references to them shew that it was in the quality and moral character of his “mighty works” that, in our Lord’s eyes, their evidential value lay. “Many *good* works,” He says, “have I shewed you from the Father.”<sup>2</sup> Therefore they were, as in the New Testament they are commonly called, *signs*—infinitely and eternally significant. They manifested at once the power of the world’s Creator, and the love of the world’s Redeemer. They were the sure tokens and demonstrations of his presence who is both Law-giver of nature and Father of the children of men, and who had resolved that, once for all, his fatherly compassions should “have free course and be glorified.” And so Christ says in this place, “The Father that dwelleth in me is doing *his* works.”<sup>3</sup> In their own nature, and on the very face of them, the miracles of the New Testament shew *whose* works they are, that they came from no other source than the fatherly heart of God Himself; and, therefore, they became, and are still, the surest and most glorious and befitting *outward credentials* of Jesus, both as Son of God and as Saviour of mankind.

Accordingly, to attribute them to Satan, as Christ’s enemies did,—and indeed were forced to do if they persisted in unbelief, for the facts themselves could at the time in no way be denied,—this was, if persisted in, the unpardonable sin, a “blasphemy against the Holy Ghost,” the pure and holy Spirit of God Himself. For a man to witness Christ’s miracles and yet say, “He hath an unclean spirit,” and so to make “Satan cast out Satan,”<sup>4</sup> was to tear up the very roots of all moral conviction and sensibility to truth. Not merely in healing demoniacs, but in all his

<sup>1</sup> 2 Thess. ii. 8–12.

<sup>2</sup> John x. 32.

<sup>3</sup> Compare John v. 36, 37; ix. 4, 5.

<sup>4</sup> Matt. xii. 22–30; Mark iii. 22–30; Luke xi. 14–22; John ix. 19–21.

deeds of mercy, our Lord seems to have felt that He was "destroying the works of the Devil." The case of the woman whom *Satan had bound* for so long (St. Luke xiii. 11-17) does not appear to be in any way singular or exceptional; nor can it be allowed for a moment that the expression which Christ used in regard to her was mere rhetoric or popular accommodation. Bodily suffering, disease, and death, with the cruel and venomous and destructive forces in Nature, belong, in the Biblical view, to "the power of *the enemy*."<sup>1</sup> As we look on the mischief and misery they cause, we are compelled to say, "An enemy hath done this." Natural explanation does not make such a belief in any degree less probable, any more than the absence of such explanation in particular cases makes it more probable. And He who by his word gives sight and health and life, stills the storm, feeds hungry thousands, bids wine flow for the wedding-feast, is doing as God the works of God, and has a right to say, "Believe for the very works' sake."

It is only by a mental abstraction, however, that we distinguish between the person and the works of Jesus, or separate his teaching from his miracles. They mutually implicate each other (Verse 10). They touch at a thousand points, and hold together with all the reality and tenacity of life. His "works" are, like the works of every true man, a part of Himself; and every attempt of critical analysis and reconstruction, no matter how subtle or how brilliant, to give us a purely human Jesus, a Christ without the miracles, clear of the modern "offence", of the supernatural, wears the same artificial and temporary character, and is soon found to be nothing better than an imaginary abstraction, wanting in the essentials of a living and concrete personality. In this sense, more than in any other, "Christ is not," and is not to be, "divided." *The*

<sup>1</sup> Luke x. 19. Compare 1 Cor. v. 5; 2 Cor. xii. 7; Heb. ii. 14; Acts. x. 38.

*voice* is the voice of Jesus, and *the hands* are the hands of Jesus.

But our Lord makes it felt that to appeal specially to his *works* in dealing with one who had known Him "so long," was to take a step backward or even downward; and was, therefore, a distinct reproach, a reproach all the keener for being so tenderly expressed. On the same ground He falls back in his message to John the Baptist at an earlier time, when that heroic witness of the True Light, hearing in Herod's prison and, perhaps, through unfriendly channels,<sup>1</sup> reports of the ministry of Jesus which disappointed and disquieted him, sent his seemingly rude and blunt enquiry, "Art thou He that should come, or are we to look for another?" "Go and tell John," our Lord calmly replies, "what things ye have seen and heard; how the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, and (last and dearest evidence to such an one as John) the poor have the gospel preached unto them; and blessed is he whosoever shall not be offended in Me."<sup>2</sup>

It will be said, indeed, that the miracles of Christ do not command the sort of credence they did, do not practically serve to convince a gainsaying world or to stay the faith of stumbling disciples in these times; that now-a-days we understand the constancy of the laws of nature on the one hand, and the uncertainty of human testimony on the other, as men never did before; and that to educated men, imbued with the spirit of the age, the miracles of Christianity are its difficulty rather than its strength. And in all this there is great and most serious truth. We are living under the blaze of the light which modern research is flashing on the realms both of history and of nature, and it is no wonder if we are dazzled and confused by it at first, or even a little stunned by the loudness and vehemence with

<sup>1</sup> Compare John iii. 26.

<sup>2</sup> Matt. xi. 2-6; Luke vii. 18-22.

which our nineteenth century proclaims its revelation (Divine also in its way) of mechanics, and its gospel (salutary enough, so far as it goes) of economics. But we need not for all this be "quickly shaken out of our senses, nor troubled."<sup>1</sup> We may be very rationally confident that the most searching historical criticism will lead only to "knowing" more exactly "the certainty" of the things which the sacred records have handed down to us; and that more adequate convictions of the sovereignty of the laws of nature should only heighten our conceptions of the grandeur and significance of the Divine works of Jesus. While to the common people, the toiling suffering masses of mankind, feeling the pressure of hard physical conditions, and comparatively free from intellectual prejudice, now, as ever, the New Testament miracles, rightly presented, supply the most welcome and the most convincing credentials of "the gospel of the grace of God," signs as they are and proofs of the Divine *philanthropy* (it is St. Paul's word), of "the kindness and love of God our Saviour towards man."<sup>2</sup> And it is no small compensation that if, in the present temper of men's minds, external evidences (drawn from Prophecy and Miracles) are in many quarters disparaged and treated with impatience, the internal evidences, arising from the Life of Christ and the moral teaching of Christianity, secure a more favourable hearing and a juster recognition than ever before. It should not surprise us, surely, that certain kinds of evidence and modes of argument appeal more powerfully to certain types of mind and to certain ages of the world than do others. Indeed, the words of Christ Himself, and his various modes of dealing with men, lead us to expect as much. The Light of the world is not going to be shut out because men would

<sup>1</sup> 2 Thess. ii. 2.

<sup>2</sup> Titus iii. 4. Compare "the tender mercy of our God in which the Day-spring from on high visited us" (Luke i. 78).

bar the entrance against Him now on this side and now on that. He can summon the whole nature of man and the entire course of history, if need be, nay, the universe itself, which He created and administers, to give testimony on his behalf. "If one argument does not suffice," He seems to say to Philip, "I have others; I have many."

3. And, in Verse 12 and onwards, He proceeds, with rising and glowing emphasis, to unfold another and yet greater theophany, an abiding and continuous manifestation of the Father, in the Son, to the sons of men. It is that presented by *the work of his disciples and the life of his Church after his departure.*

We know after what fashion his promises in this respect were fulfilled in the Apostles; how they were enabled to work "special miracles" not inferior to those of Christ Himself, "doing the" very "works" that He did; and how those miracles were gradually eclipsed and superseded, as seals of their ministry and visible immediate credentials of the truths they taught, by the yet "greater works" of raising multitudes of men from spiritual death to life, and from the foulest vices to Christian virtue "in the name of the Lord Jesus Christ and by the Spirit of our God;"<sup>1</sup> and of building up a new Society, a holy brotherhood of men of all nations and conditions, to be "the Church of the living God, the pillar and ground of the truth."<sup>2</sup> That they may do this work He must "go to the Father;" and then, from "the right hand of power," He "will do" for them "whatsoever they ask." So this work of theirs will yet be *his* work; and by it, as by all He had done on earth, "the Father" would be "glorified in the Son," and the cry of the human heart to which Philip had given utterance, *Shew us the Father*, would be from age to age more

<sup>1</sup> 1 Cor. vi. 11. Compare 1 Cor. ix. 1, 2; 2 Cor. iii. 1-6; vi. 4-10; xii. 12; 1 Thess. i. 5-7; Col. i. 6.

<sup>2</sup> 1 Tim. iii. 15.

fully answered.<sup>1</sup> And in spite of the numberless corruptions and divisions of historical Christendom (which are in all fairness no part of Christianity itself), we may point more confidently than ever to its work in the world, its effect upon the whole life of man, in testimony of its Divine origin and destiny. So St. Paul speaks of his converts at Corinth, faulty though they were, yet in view of what they had been and would have been without the Gospel, as “a living epistle, known and read of all men; manifest as an epistle of Christ, written by the Spirit of the living God, on fleshy tablets of the heart.”<sup>2</sup>

But this testimony is to a large extent committed afresh to the disciples of Christ in every generation. He entrusts his cause to our hands. It is scarcely too much to say that the world will believe in Him when, and so far as, it believes in us. A living Church is to the world the best proof of a living Christ. No “evidences,” wanting this, however theoretically complete, can be (may we not even say, *ought* to be?) practically convincing; that is, can really *shew men the Father*. And Christ intimates in Chapter xvii. of this Gospel (that greater “Lord’s prayer”) that the final victory of his cause will turn upon just this condition. “Holy Father, keep them,”<sup>3</sup> He prays; . . . “sanctify them; . . . unite them;”<sup>4</sup> and then adds, “that the world may believe that Thou hast sent Me.” It is the spectacle of a holy and united Church which will one day win the world to Christ. He who said, “I am the Light of the world; many good works have I shewed you from the Father,” has said also, “Ye are the Light of the world; by *your good works* men must learn to glorify your Father in heaven.”

4. And it is just at this point that the occasion arises

<sup>1</sup> John xv. 7, 8; Matt. v. 14-16; 1 Pet. ii. 9.

<sup>2</sup> 2 Cor. iii. 3. Here also applies the assurance given to the Baptist: *The poor have the gospel preached to them.*

<sup>3</sup> John xvii. 11-15.

<sup>4</sup> *Ibid.* 17-19.

<sup>5</sup> *Ibid.* 20-23.

and the way is prepared for the promise of the *other Paraclete* (Advocate, Helper), *the Spirit of truth*, who, known or unknown, had been in the world and with the disciples of Christ always, but was to be from the time of his departure *in them* as never in the souls of men before (Verses 15-17). Receiving Him, they would be no longer desolate, no longer as orphaned children. They would find that He had come back to them in a new and far better way (Verse 18). They would know how truly, how mightily, He who was so soon to die was yet "alive for evermore;" and in that consciousness, and by the Spirit that raised Him from the dead, they too would *live* (Verse 19). And "in that day" they will *know* what at present they find it so hard to believe, that He and the Father are really one, becoming themselves now spiritually one with Him (Verse 20). But it is on their obedience, and on the love of which obedience is the fit expression and the only safeguard, that this manifestation of Himself depends, for the want of which they are so weak-hearted, so fearful and dissatisfied (Verse 21).<sup>1</sup>

For after all "he that believeth on the Son of God hath the witness in himself," and "it is the Spirit that beareth witness."<sup>2</sup> However fully other evidence may persuade the understanding, there is none but that which can or ought to satisfy the heart. It may be that all profound and fundamental convictions of truth are testimonies of "the Spirit himself with our spirit;" at any rate this is true in all that pertains to "the kingdom of God" which is "within us." Christianity is, throughout, an experimental science, and its domain is the individual consciousness. "It pleased God," says St. Paul, "to reveal his Son in me;"<sup>3</sup> and, indeed, there is no other way of knowing

<sup>1</sup> See also Verse 15, and compare Verses 1 and 25-28, also Chap. xvi. 6, 7, 20-23; Acts i. 8.

<sup>2</sup> 1 John v. 6, 10. Compare Acts ii. 33, 34; xi. 17; xv. 8.

<sup>3</sup> Gal. i. 15, 16.

Him, and the Father in Him, that will "suffice" us. The inward "demonstration of the Spirit" affords the *personal verification* of our Christian beliefs, such a verification as every science demands in its own department, and which Christ has pledged to us from the beginning in regard to the knowledge of the Father through Him. It is in the realized answers to prayer which every humble Christian receives, in the help and comfort that never fail in the hour of weakness or of desolation, in the sensible "communion of the Holy Ghost" and the "pardon and peace and heavenly joys" that attend his visitations, in the obedient love that gains an ever growing revelation of "the only true God and Jesus Christ whom He has sent," in the establishment of that inward "kingdom of God" which is "righteousness and peace and joy in the Holy Ghost," that "the promise of the Father is evermore fulfilled to all who 'wait for it.'" Christ's *I in you* seals and crowns his manifestation of the Father.

GEORGE G. FINDLAY.

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ASSYRIAN AND BABYLONIAN INSCRIPTIONS IN  
THEIR BEARING ON THE OLD TESTAMENT  
SCRIPTURES.

XV. HOSHEA, SHALMANESER AND SARGON.

THE next scene in the drama of Jewish history brings Egypt on the stage as well as Assyria. "The king of Assyria found conspiracy in Hoshea; for he had sent messengers to So king of Egypt, and brought no present to the king of Assyria, as he had done year by year" (2 Kings xvii. 4). The king whose name appears in this monosyllabic form, is identified by Egyptologists with the Sabaco of Manetho and Herodotus (ii. 17) of the 25th or Ethiopian