

parture of Jesus, and then only by slow degrees, that they realized that he was "the image of the invisible God." (6) Let us seek to know Christ, that in him we may know God.

8. Philip saith unto him. Philip was like Thomas, slow of spiritual apprehension, and dwelling naturally in the realm of the practical, as is shown by every incident related of him. Notice how he answered Nathanael's cavil (John 1. 46), and his way of looking at the needs of the five thousand. John 6. 7. He wanted to "see" plainly, and wished others also to see. Show Moses on Mount Sinai, or of Isaiah in the temple, while Jesus was speaking of the knowledge which comes by faith.

9. Have I been so long time. Three years the Master and the disciples had been dwelling together, in closest intimacy. Yet hast thou not known me? He had known Christ in certain sides of his nature, yet failed to see his true character such as he is. (7) One may have a formal union with Christ, yet know very little of true spiritual life. Seen me . . . seen the Father. For the highest revelation of God which the world has ever received or will receive is that in the person of Christ.

10. I am in the Father, and the Father in me. These two statements cannot be separated and analyzed apart from each other. They mean that Christ spoke and acted as God would speak and act in the human nature; for Christ was God manifest in the flesh, and God is Christ dwelling in glory. I speak not of myself. Rev. Ver., "not from myself"; that is, as originating in his own human mind. The Father that dwelleth in me. The divine element in his nature was that which wrought the wonderful works of the Son of man.

11. Believe me. The English here fails to represent

the fact that Jesus here addresses not only Philip, but all the disciples. "Believe me, ye." That I am in the Father. That is, believe upon my word, as an inspired teacher. Or else believe me. If you will not accept my word for this statement, then believe it upon the testimony of the works, which were wrought by the power of God.

12. Verily, verily. The double "amen," an introduction to a weighty statement. He that believeth on me. To believe on Christ is more than to believe Christ. One is simply to accept his word as true; the other is to rest upon him for salvation, to come into living union with him as a source of power. The works that I do shall I do. The disciples of Christ after his ascension wrought all varieties of miracles which their Master had wrought before them. Greater works than these. It was great to heal the sick, greater to give salvation; great to raise the dead, greater to bring souls dead in sin to spiritual life in the Gospel. No miracle of Christ can be compared with the change wrought in the world through the preaching of the Gospel. Every year of the Church's history witnesses more wonderful conversions than the raising of Lazarus. Because I go unto my Father. The condition of these wonderful works of disciples is that the Saviour must for a time be separated in body from them; that they may gain the requisite self reliance, and that he may do his work in heaven.

13, 14. Whosoever ye shall ask in my name. Not merely adding the formula "for Christ's sake" to our prayers, but believing in him and trusting to him. That will I do. Though the prayer be addressed to the Father, yet the answer will come through the Son. Any thing in my name. All classes of prayers are included, for temporal no less than spiritual objects. But all must be in Christ, depending on him, and accordant with his will.

HOME READINGS.

- M. Jesus comforting his disciples. John 14. 1-14.
Th. The Comforter sent. John 14. 15-31.
W. The second coming promised. Acts 1. 1-11.
Th. Jesus, the way. Heb. 10. 12-25.
F. Jesus, the truth. 3 John 1-13.
S. Jesus, the life. 1 John 5. 11-21.
S. Asking in Christ's name. Luke 11. 1-13.

GOLDEN TEXT.

Let not your heart be troubled: ye believe in God, believe also in me. John 14. 1.

LESSON HYMNS.

No. 288, Dominion Hymnal.

Wake the song of joy and gladness,
Hither bring your sweetest lays;
Banish every thought of sadness,
Pouring forth your highest praise.

No. 289, Dominion Hymnal.

Joyfully, joyfully onward we move,
Bound to the land of bright spirits above.

No. 140, Dominion Hymnal.

Glory be to God the Father,
Glory be to God the Son,
Glory be to God the Spirit,
Great Jehovah, Three in One.

TIME, PLACE, RULERS.—See Lesson VII.

DOCTRINAL SUGGESTION.—The kingdom of heaven.

QUESTIONS FOR SENIOR STUDENTS.

- The House, v. 1-3.
How does Jesus still further show that he loved his own to the end? ver. 1.
Why was it necessary that Jesus should be taken from them?
What is implied as to the fullness of Christ's teachings to his apostles in ver. 2?
What plain teaching is here concerning the question of an after life?
What is to be the destiny of Christ's true disciple?

2. The Way, v. 4-6.

What statement concerning their knowledge of his going did Jesus make?
What reply did Thomas make?
Were both these statements true?
Whither was Jesus going? John 14. 12.
How, or by what way, was he going? John 12. 32.
How did Jesus turn Thomas's mind from the earthly to the spiritual significance of his words?
In what respect is Jesus "the way, the truth, and the life?"

3. The Father, v. 7-14.

Who next stumbles and fails to understand his teaching?
What great truth does Jesus enunciate to him?
How was Jesus the Father?
What was to be the result of Christ's going to the Father?
What precious promise crowns this revelation of himself?

Practical Teachings.

- There is a home somewhere for every one of Christ's disciples: Christ is there; the Father is there; the saved of the world are there; there is one way to reach it: Christ is the way. Are we in it?
- Was there ever such patience: Judas a traitor; Peter soon to be a denier; Thomas stupid, dull, not able to follow the first step of his Master; Philip blind and ignorant? Yet how tender! And he is just the same to us. Do we believe it?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

- The House, v. 1-3.
What caution did Jesus give?
What reason for faith in him?
What did he mean by "my Father's house?"
What does it contain?
Why did Jesus leave his disciples?
What promise did he make them?
What will be the purpose of his coming?
What is said of his coming in 1 Thess. 4. 17?
- The Way, v. 4-6.
What two things did the disciples know?
What did Thomas say to Jesus?
What did Jesus say of himself?
To whom is Jesus the way?