

sinner, and ever showed the greatest possible tenderness for all who were in need of help. This being so, who is there who may not come?

"If ye had known me, ye should have known my Father," v. 7. It was hard for them to be satisfied with the revelation that was given them in Jesus; for, in common with a great many, they seemed to have desired the spectacular. No wonder that Jesus was disappointed, and that He reiterated the lesson that in Himself was to be found the revelation of God, and only such a revelation could men receive. In mercy had God thus approached to men; and, if nothing else would convince them, surely the works that Christ wrought were sufficient testimony that He was of God. We will always find the doctrine of the Trinity difficult, but this we may say that the life and teaching of Jesus of Nazareth is the expression of the divine in the limitations of the flesh. There can be no more helpful thought. If this is God, then there is nothing of interest to any human heart that is not of interest to Him, and we may draw near with assurance. We may well cease trying to banish the mystery and be content to rejoice in the greatness of the comfort contained in such teaching.

"Verily, verily I say unto you . . . anything in my name, that will I do," vs. 12, 13. Perhaps we ask sometimes, being puzzled, whether this promise was kept. Surely we need not doubt. However wonderful was the success that came to Jesus, it fades in comparison with the progress made under and through the teaching of His disciples. Against the power of fanatical Jew, and proud Roman, their teaching made rapid progress. There is no tale to compare with the progress of the Christian Church in early times, and indeed its progress even in our own century may well make us stare with amazement.

And the explanation is simply this, that, where His people trust Him and look to Him for guidance, there is ever the guidance and blessing vouchsafed that guarantees success. It is just as true to-day as ever it was, that, as we ask in accordance with the will and teaching of Christ, success is granted, and when once the Church is whole-hearted and united in seeking what He sought, the welfare and salvation of men in the wide and true meaning of the word salvation, then shall the full answer be made and all shall become subject to Him.

The assurance and comfort of our lesson will never grow old. Even as in past generations uncounted numbers of men and women have been sustained by these gracious words, so in the future shall the same thing happen, and the words of the Master shall be to us spirit and life.

*That the Father may be glorified in the Son.* As one has eloquently said, Christ came not to revolutionize, but to ennoble and to sanctify. He came to reveal that the Eternal was not the Future, but only the Unseen; that Eternity was no ocean whither men were swept by the river of Time, but was around them now, and that their lives were only real in so far as they felt its reality and its presence. He came to teach that God was no dim abstraction, infinitely separated from them in the far-off blue, but that He was the Father in whom they lived and moved and had their being, and that the service which He loved was not ritual and sacrifice, not pompous scrupulosity and censorious orthodoxy, but mercy and justice, humility and love. He came, not to hush the natural music of men's lives, not to fill it with storm and agitation, but to retune every "harp of a thousand strings," and to make it echo with the harmonies of heaven.

#### TEACHING HINTS

The intervening passage supplies startling material for Introduction; "Verily, verily, I say unto you, that one of you shall betray me" (13:32): story of the traitor, 14:24-30; then the announcement by Jesus of His own departure; Peter's boast and his Lord's prophecy; the gloom and anxiety that overshadowed all. A time for comfort. And He who stilled the storm (Matt. 8:24-26) does not fail His followers now.

The alarms and anxieties of the disciples take different forms. He meets each with just the right word.

1. *Peter asks*, "Why cannot I follow thee now?" (13:37.) The answer is radiant of heaven, vs. 1-3. If you care to analyse, set forth such particulars as these: Believe in God and me (double security); the Father's house and its many abodes, assured by the Master's pledged word; His departure to make ready;