

There will be the added power of His intercession before the Throne, and of the Holy Spirit sent to earth because He has gone to heaven.

V. 13. *Whatsoever . . . that will I do.*" The second promise. (Compare 15: 7; 16: 23, 24, 26.) The name and merit of Christ is omnipotent to secure for us all we need of spiritual and temporal blessing. *That the Father . . . Son.* God's purpose through the Gospel is to glorify

Himself in the saving of men. When we pray we should seek only what will glorify God in Christ.

V. 14. "*If ye ask anything.*" The promise is so wonderful that Jesus answers their surprise by a greater surprise. "By prayer in the name of Jesus the apostles brought forth the Church." (Comp. Psalm 2: 8.)

ILLUSTRATION AND APPLICATION

Who can begin to reckon what this chapter, a portion of which is our lesson for to-day, has been to men? Let those testify whose call has been to sit by the bedside of the dying, how often they have turned to the 14th of John, and the blessed opening words, "Let not your heart be troubled," have brought peace to the dying and to those who mourned the coming departure of their loved one.

Little wonder that the hearts of the disciples were troubled. Although He had warned them again and again of what was to happen, Christ's words had not been received; for it is always hard to believe that which we do not wish. But they could no longer blind themselves. The very tone of the Master's voice and the compassionate look of His eyes forced home upon them the fact of His approaching departure. Desolate indeed they were, and like balm upon their wounded spirits fell these gracious words of cheer.

"Let not your heart be troubled," v. 1. And the reason is that God cannot fail, nor can He who is the manifestation of God. He is to leave them, but not forever; for the object of His going is that He may prepare a better home for those who love Him than this world can furnish. There has been many a curious questioning as to the meaning of the statement that there are many abiding-places or mansions in the Father's house, but surely the leading thought is that God has a place, and a fit place, and a prepared place, for each of His children. There is no limit in the infinite spaces of His dominion, and for each servant there is a place. This is one of the choicest thoughts we have in connection with the life to come, that we shall be at home there, each in the circumstances that best suit him.

"And if I go . . . ye may be also," v. 3. Having prepared the place, He will not forget those for whom it is prepared. Think how God

prepared this earth for man's home. What marvellous stores of mineral and other wealth accumulated throughout the passing ages; and all that men might live in comfort their little lives of threescore years and less. Think of the preparation that is made every spring, when each tree and shrub and meadow is day by day made more beautiful. What imagination, then, can compass the preparation that is being made in some portion of the universe for the ransomed hosts of God? It is a dull heart that is not stirred to joy by such contemplation. But the best thing that can be said is as nothing in comparison with the definite statement Christ makes that He Himself shall be with His people. That will make it home. And, if He is there, we surely need not be afraid. He will receive us when our spirits pass, and conduct us on our way. When the loved faces of earth have faded from our vision, the face that will look love into ours will be that of Christ Himself.

"How can we know the way?" v. 5. He had again and again told them the way of life, and yet they question what it was. When we see the stupidity of those to whom he had so often spoken, and His wonderful patience with their stupidity, we need not be afraid that He shall be impatient with us. There is this, too, to be said, that the slowness of Thomas was the means by which we have that marvellous succeeding verse that has so often been as a beam of light shining in the darkness for blundering men.

"I am the way . . . no man cometh unto the Father but by me," v. 6. Many ways have been proposed and tried by men whereby they might approach God; but not until Christ came was the way plainly revealed. It is marvellously comforting to know that our way to God is through such an one as Jesus of Nazareth, who welcomed little children and forgave the woman who was a