

greater miracles than those witnessed while Jesus was on earth. v. 12.

7. By Christ's departure we enjoy the privilege of coming to God and presenting our petitions in Christ's name, sure of a successful suit. v. 13, 14.

### English Teacher's Notes.

THERE are few who do not know something of parting, who have not seen some relative or friend start on a long journey, to be absent for months, and perhaps for years. Those who have not personally experienced this severance from loved ones must have heard of it from others who have. Marriage, business, profession, circumstances of all kinds, tend to bring about these partings. What is there that can give comfort to those who are left behind?

Imagine a vessel shortly to be loosed from her moorings to take her way across the wide ocean to some distant land. On the deck stand little groups of friends. There is a young man bidding adieu to his parents. There is a husband parting from his wife. There are sisters holding one another in what may be a last embrace. A few moments more and they must separate. The daily intercourse, the happy converse, face to face, is over. But is there nothing left? Are they going their different ways to forget one another? No. Love will be the stronger for the parting. Their thoughts will be constantly of one another. Their relation, their affection, their solicitude for each other's welfare, will be the same. Here is one ground of comfort.

Again. Listen to that sister's whisper: "I shall come back one day and we shall be together again." What is the young man saying to his parents, and the husband to his wife? "I am going to make a home for you in that distant land. When it is all ready you must come out to me, or I will come and fetch you myself." What a strong ground for comfort is that!

But suppose the hearts of the relatives fail as they think of the far, far distance of their dear ones, going to a land which is strange to them, and where they know not a creature. How pleasant it would be to be told about the country and the way thither, and to find they really had some friend already in that distant region, though they had almost forgotten it! That would be yet more comfort!

And again. They might be left, as they thought, poor and needy. But suppose the departing one says: "You shall want for nothing. I will send and supply it." Would not this also be true comfort?

We shall find all these considerations in the passage to-day. There never was such a momentous and sorrowful parting as that of our Lord from the apostles whom he had chosen, who had surrendered themselves and their lives to him, who looked to him as Teacher, Friend, Saviour, and Lord. Apart from him there was nothing in the wide world for them. His pleasures and his treasures could charm them no more. And they now began to realize that he was going to leave them and that they would lose their all. It was all so strange too. Their hopes

and desires had centered in him, but they had not been turned toward the invisible world. They had not thought of looking beyond death and the grave. Yet this was where he was going.

Now see how he comforted them. He told them:

*He should still be mindful of them.* Imagine friend saying to friend as they bid one another farewell: "Ah! you will forget me when you are settled in your distant home!" Might not the other, if a true friend, reply: "Trust me; I will never forget; believe in me?" So said our Lord to the sorrowing disciples, who thought they were to lose him altogether. "Believe in me"—in my love to you, though absent—in my power to care for your interests, though unseen. In this respect the parting was to make no difference. See how often the words "you," "ye," occur in verse 2-4.

*He was going to make a home for them.* In some parts of the world there are wide stretches of land, where is the "dew of heaven and the fatness of the earth," all unoccupied, while in England people are crowded together, and can hardly subsist. So in heaven, there are "many mansions," room for all, health, strength, riches for all who come. Yet Christ sent none of his people alone there. "I go to prepare a place for you"—so that all should be ready and home-like when they came. And not only that, but

*He would come and fetch them.* It is not every emigrant who manages to do this. Some send for their families to follow them. But Jesus said: "I will come again and receive you unto myself." For his Church as a whole he will come in glory, but for each believer the coming will surely be as real, although after a spiritual manner. A youth who had prospered in Canada came over to England to fetch his sister. He had some trouble in finding her out, and at length discovered her in the work-house, and carried her off in triumph. And Christ will not do less for each of his people; no matter where they are, he will end and fetch them.

*It was not a strange place where he was going.* There are few emigrants who can say this, however much they may have heard about the country for which they are bound. But to Jesus it was his "Father's house," and could not therefore be a strange place to his friends. "Whither I go," he says, "ye know, and the way ye know." The doubting, trembling hearts of the disciples failed to respond to this. Thomas thought both place and way utterly strange. Philip wanted to be shown "the Father." And yet, in beholding Jesus they beheld the Father's likeness, and in following him they were actually following the "Way." Again he had to say as to these things, "Believe me." Verse 11.

*They should want for nothing during his absence.* He was not leaving them poor, defenseless, powerless. Just look at the promise to him "that believeth." "The works that I do shall he do also; and greater works than these shall he do because I go unto the Father." His very departure was to be a source of strength. Further, should they need any

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