

volves the preciousness of His salvation, and the facts that all who come to Him are saved, and that none can be saved in any other way. Thirdly, of judgment, that is, God will execute judgment on His enemies. By the death of Christ Satan, the greatest of God's enemies, was vanquished, and this world, in which he had so long reigned triumphant, was torn from his grasp. If he has been thus punished, no other sinner can hope to escape the judgments threatened in God's word. These three grand truths—that we are all sinners, that Christ is able and willing to save us from sin and from punishments, and that out of Him there is no escape from the wrath of an offended God, it is the especial work of the Holy Spirit to bring home to the hearts of men, and if He did not thus mercifully interpose, none of our lost race would ever come to Jesus.

In the 14th verse the Saviour sums up the work of the Spirit in the statement that He would Himself send him as His ambassador, giving him His commission and instructions to complete His great work. "He shall receive of mine and shall show it unto you." All the impressions which he produces tend to lead men to Jesus.

## SECOND SABBATH.

SUBJECT:—*Jesus interceding*, John 17: 15-21.

The intercession of Christ was impressively shadowed forth on the great day of atonement when the High Priest went into the most holy place with the blood of the victim and sprinkled it on and before the merry seat. Christ has gone into Heaven itself taking with Him so to speak His own blood on the ground of which He obtains every needful blessing for His people. The account of the solemn proceedings of the great day of atonement as we find it recorded in the O. T., and what the Apostle says in the Epistle to the Hebrews about the superiority of Christ's priesthood, should be studied in this connection.

How thankful we should be that this beautiful intercessory prayer of Christ contained in this 17th chapter of John has been recorded! We see here what is now going on within the veil—Christ is now appearing in the presence of God for us.

V. 15.—The disciples had a great work to do in the world and Christ would have them remain behind Him for a season; but He would provide for their safe keeping. No evil should harm them. Some think the meaning of the *evil* here is the *evil one*—the devil: Christ would keep them from the roaring lion. When His purposes with them on earth should be accomplished He would take them home to Himself, see v. 24.

V. 17.—*Sanctify*—both in the O. T. sense of dedication to God, and in the New of a holy life. The *truth* was to be the means, while the Spirit was the agent. All truth—especially the truth concerning Himself.

V. 19.—*I sanctify myself*. Not that Christ could make Himself holier than He was. The idea is, *I devote myself to God—I give myself up as an offering*. And Christ's object in doing this was that they might be brought to devote themselves to Him, to do His work and to Him a holy life.

V. 20.—Other believers down to the end of time were to have an interest in Christ's intercession.

V. 21.—The unity prayed for here is no more eternal oneness, but the unity of the Spirit, the unity which all believers have in a common Lord and in a common Spirit. While all believers are one in Christ, their unity has not in the past been manifested so clearly as it ought; but at the present day we see a higher manifestation of their oneness. And when believers are fused together by love, the world will then be compelled to acknowledge the heavenly origin of christianity, and to admit its claims. What a happy day when the worst thing the world can say of christians is, see how these christians love one another.

## LESSONS.

1. The fact of Christ's intercession. He pleads now in Heaven as really as He plead on earth.

2. The efficacy of this intercession. "Him the Father heareth always." Christ can say, "Father, I will." See v. 24.

3. Believers ought to be entirely devoted to Christ. If He sanctified Himself for them, they ought to sanctify (that is, devote) themselves to Him.

4. Let all who love Christ strive to show the oneness of believers. It is not enough they are one, they must so speak, so act, that the world can see they are one.

## THIRD SABBATH.

SUBJECT:—*Jesus the King*, John xviii. 33-38. Golden Text, Rev. xvii. : 14.

Pilate was the Roman governor of Judea, the representative of imperial power. Consequently sentence from him had to be secured before Jesus could be put to death. Hence the appearance of Jesus before Pilate at all. If the Jews could have condemned Him to death they would have done it; and gladly would they have been spared the necessity of going before the Roman government whom they hated.

But necessity knows no law; they must go; and they must go with a charge against Jesus. For the charge see Luke xxviii. : 2. It is three-fold. Pilate regards only the last part of it, viz., that which his accusers say about his being a king.

V. 33.—Pilate had dealt with Christ's accusers (vs. 28-32), outside the judgment hall, because they would not go in. Now he deals directly with Jesus Himself, and that he may be the more free to speak with and question Him he takes Him into the judgment hall, out of the sight and hearing of those that were without. There he puts