

of himself, but of his disciples, of us who believe on him.

3. Remember, too, that the prayer of Christ was not that his disciples should be taken from the world, but that they might be kept faithful in the world. Can we not do our part in making sure an answer to the Saviour's prayer?

4. Remember, too, that Christ's prayer took notice of our enemy, "the evil one" (ver. 15, Rev. Ver.). Let us not forget him if our Master had him in mind. Let us be on our guard against his temptings, and overcome him by the blood of the Lamb and the word of our testimony.

5. Remember, too, that Christ prayed that we might all be one. Are we at peace with all Christians? Do we exert our influence toward the unity of the faith and the bond of love? Let us aid in having Christ's prayer answered by the brotherhood of saints.

English Teacher's Notes.

Interceding or pleading on behalf of another presupposes some actual need on the part of that other, which need is fully admitted by the pleader. An intercessor is a different thing from an advocate. An advocate undertakes to prove a man in the right, to free him from a charge brought against him, to make good a claim that he brings forward. An intercessor allows and acknowledges that a man is guilty. When Queen Philippa knelt before her husband, Edward the Third, to plead for the life of the men of Calais, she made no attempt to justify the resistance that had been offered by the city. It was the same with Judah when he pleaded for Benjamin with the supposed Egyptian prince. Gen. 44. 16, etc. But there is another kind of intercession. Suppose a rich man were accosted by a stranger who led to him a group of forlorn and homeless children, and requested him then and there to keep and provide for them. He might answer: "No, they have no claim on me." But suppose a beloved son or daughter were to bring them to him and say: "Care for these little ones for my sake!" such intercession would be powerful indeed. In this case there would be no claim advanced. The argument would be: "They are poor, needy, they have no right themselves to your hospitality, but they are dear to me; therefore receive them." This is the kind of intercession that is brought before us in the passage for to-day.

Another characteristic of an intercessor is that he mingles his own interest with the interest of those whose cause he pleads. Judah did so in his appeal for Benjamin: "How shall I go up to my father? . . . lest peradventure I see the evil that shall come on my father." Queen Philippa pleaded that the pardon of the men of Calais would be a favor to herself; and to her they were given over. And so it was with Esther, when she pleaded the cause of her innocent but threatened countrymen before King Ahasuerus: "We are sold: I and my people." Esther 7. 4.

Another plea sometimes put forward by an intercessor is the credit or the interest of the person pleaded with. Esther just suggests this in the

verse already referred to: "although the enemy could not countervail the king's damage." An advocate may win the case he undertakes either because of its inherent right, or because of his own powers of reasoning and eloquence. An intercessor wins by virtue of his personality. Small chance might there have been for Benjamin, in spite of Judah's touching petition, had the governor of Egypt been really a stranger. Who but Esther could have succeeded with King Ahasuerus? And who but Philippa with King Edward the Third? None else would have dared to bring such a petition, either to the Persian despot or to the wrathful English monarch. "Dame," said the latter to the kneeling queen, "I can refuse you nothing."

The last thing our Lord did for his disciples before he left them was to intercede for them. He had already comforted them by telling them of his unceasing care for them and of their close and vital union with him, and also by the promise that he would send to them "the Comforter, which is the Holy Ghost." Lastly, he lets them hear the wonderful words in which he commends them to the Father.

Look at the arguments used by the great Intercessor.

1. *The need of those pleaded for.*

The Lord Jesus was going away—back to heaven, to his glory there: but "these," he says, "are in the world," and it is—

(a) An unfriendly world. Ver. 14. They will be exposed to unkindness, malice, persecution, as he had already told them.

(b) An evil world. Ver. 15. There is danger to their own souls—temptation round about them every-where.

(c) An unbelieving world. Ver. 21. Men are ready to scorn their faith and hope, and to mock at their message.

(d) An uncomprehending world. They will not at first be recognized as those who are precious to God. On the contrary, they will be held of little account.

2. *The oneness of his own interest and theirs.*

How does the prayer begin? "Father, glorify thy Son!" And there are, if we may so speak, two kinds of glory desired. There is the eternal glory of the Son of God—"The glory which I had with thee before the world was" (ver. 5), and there is the glory of the Son of man, earned and won and given. Ver. 22. In the latter of these he joins his people with himself—"The glory which thou gavest me, I have given them;" "I am glorified in them." Ver. 10. If they come to harm, that glory will be dimmed. And his own inherent glory is to be their joy when he displays it to them above. Ver. 24.

3. *The glory of the Father.* "Thine they were;" "they are mine," says our Lord. And what is for the glory of the Son is for the glory of the Father also. And therefore he asks—

(a) That they may be kept. Vers. 11, 15. For this there is double need. They are left in the