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EDITORIAL.

HOW AND WHEN JESUS INTERCEDES FOR HIS PEOPLE.

"At that day ye shall ask in my name; and I say not unto you that I will pray the Father for you, for the Father himself loveth you because ye have loved me and have believed that I came from God" John xvi. 26, 27.

Jesus is the same yesterday, today and forever, but does at one time what he does not do at another. He requires his people to do at one time what they are not to do at another, hence these different times and duties are to be understood and observed. Jesus here speaks of two points of time, the then present and what he calls "*At that day.*" The dividing line between these two is his death and resurrection. It is a great mistake to ignore this line and plead for doing on this side of Jesus' death what was done on the other side.

Comparing what occurred on that side of Jesus' death with what happened on this side we find that Jesus was then with his disciples and in person taught and led them. On this side they had his name and the Holy Spirit. This was better for them than even his personal presence. See his comforting words at verse 7. Before his death he told them what he would do for them "*at that day.*" After he rose he most feelingly declares "These are the words which I spake unto you *while I was yet with you*, etc., Luke xxiv. 44. On that side they understood not the Scriptures. On this side "Then opened he their understanding that they might understand the Scriptures." Verse 45. The disciples asked Jesus questions on that side, but on this side they would ask him nothing, but they had his promise of whatsoever they would ask the Father in his name. Hitherto they had asked nothing in his name, but now every petition must come in the name of Jesus.

Observe that in that admirable prayer Jesus taught his disciples to use "*while he was yet with them*" has neither his name in it nor a petition for the Holy Spirit. He had not then ascended the mediatorial throne and they had asked nothing in his name. The Holy Spirit was not then given because Jesus was not yet glorified. But after he had ascended on high and he and his Father had sent forth the Holy Spirit the disciples constantly prayed in the name of Jesus and prayed for the Holy Spirit which he had promised to give to those who loved him. At one time when they had prayed the place was shaken and they were filled with the Holy Spirit. Ever since, God most graciously gives his Spirit to those that ask him, and IN THE FOLLOWING WAY JESUS INTERCEDES FOR HIS PEOPLE:

At that day ye shall ask in my name; and I say not unto you that I will pray the Father for you, for the Father himself loveth you because ye have loved me, etc.

A poor man is in need of a certain sum of money. He has a rich brother who says to him, I will join you in a note on such a bank for the money. He says, I need not go and ask that bank for the sum because they know all about me, I own a very large amount there and my NAME is all you need. The poor man's note is all-sufficient because it has his brother's name on it.

Pharaoh and his house rejoiced when he knew that it was Joseph's brethren that came for food to Egypt. "Take," said the glad monarch, "your father and your household, and come unto me and I will give you the good of the land of Egypt, and ye shall eat the fat of the land." "Also regard not your stuff, for the good of all the land of Egypt is yours." Gen. 45: 18-20. Joseph need not plead with Pharaoh for his kindred, for they were dear to Pharaoh's heart just because they were Joseph's kindred.

In this way Jesus intercedes for his kindred. They are dear to his Father's heart because they love Jesus and believe that he came from God. Jesus' death has atoned for all their sins and his Father has blotted them out. Jesus' merits are sufficient to justify every one of them, and his wealth supplies all their needs. By this arrangement the guilty are delivered, God is honored and angels rejoice. The Father loves every one who loves his Son. He takes him into his family, makes him an heir of God and a joint heir with Christ, so that if he suffer with him they will be glorified together.

HEREIN IS LOVE.

There is a love that pities those in distress and a still greater love that makes sacrifice to relieve them. God loved a lost world with both the love of pity and benevolence. His sacrifice was "his unspeakable gift." "For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life."

But God is not delighted with a guilty world—he does not love the guilty with the love of approval. He gave his only begotten Son to save the guilty, to reconcile the world unto himself in Christ without imputing to them their sins. When sinners believe in Jesus and turn from their sins to God he is delighted with them. More joy over one such than over ninety-and-nine that went not astray. They are in the family now, enter into the work and wealth of Jesus, and as he is so are they in the world. "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God," etc. "As a father pitieth his children, so the Lord pitieth them that fear him." "For he knoweth our frame, he remembereth that we are dust."

Earthly fathers, with all their imperfections, give bread to their hungry children when they ask, how much more will the loving heavenly Father give his Holy Spirit to them that ask in Jesus name. Oh, that Christians remembered more fully their glorious privileges and glorious possibilities.

Dear unconverted friends, how good it is to

know that God has loved you with the love of pity and also with the love of benevolence. He has given his dear Son to save you. He pleads with you to be reconciled to himself through the death of Jesus. He is waiting whenever you accept of Christ to give you a hearty welcome into his redeemed family, to rejoice over you and to hear every prayer you offer in the name of Jesus. Others are rejecting the gospel and qualifying themselves for that dreadful society and place where no spark of love shall ever enter. Oh, be persuaded to accept of Christ and everlasting life.

ST. THOMAS, ONT.

The church here is in its second week of Bible reading, conducted by the pastor, W. D. Cunningham. These have been very beneficial to all.

The church membership numbers about five hundred.

It was decided at the co-operation meeting held in Toronto, 1893, that a college should be established at that place, Bro. T. L. Fowler being chosen for president. The college was removed to St. Thomas in 1896. This city proves to be the right place for it, being a splendid railway centre, and having good Christian influences, together with all other necessary requirements for such an institution.

The college is making steady progress. We went into our new building about the middle of January and held our formal opening Feb. 9th. Bro. T. B. Knowles of Cleveland, O., former pastor of the church here, delivered an address at the opening. He also addressed the students on the subjects, "The Logic of Christ" and "The Church." Our study in Bible history and philosophy is especially interesting this term. We are just completing the New Testament, and intend spending the remainder of the term in ecclesiastical history, and this also promises to be good. At present, Bro Fowler gives us a lecture on English literature once a week.

There are at present enrolled thirty-two students which exceeds the record of any other college in Canada in its early days. We trust that the Canadian brethren will give the college their heartiest support. Let us remember that this is the result of the earnest prayers of some of our consecrated fathers, and let us consider it (as our college song says) "a sacred charge" which claims our best.

W. T. JELLEY.

NO SINNERS.

There was a church reported in a presbytery as being all saints and no sinners. There were no sinners converted because there were none of that kind to be had. Oh, why did not that church go outside and see if in a city of several hundred thousand there were not some who ought to be converted? The truth is we are all busy polishing and splicing and adorning a few Christians who are already saved, rather than going out to work in the forests of Lebanon, all the axes ringing on the cedars. We are so anxious to raise six or seven hills of large corn that we let fifty acres go to waste by sheer neglect. Prayer meetings, Sabbath schools and churches are no better than a literary society or a social club, unless it be to lift men out of sin into Christ. One year after all the Christian church wheels into line with that idea we shall have the millennium.—*Christian Herald.*