

goes, or has gone to God for us, as in Peter's case, before he fell. This is because the salvation of our souls is already settled by *having* eternal life ; if that (eternal life) were in question, then we should have to go to *Christ* Himself, but not as Priest, but to Christ "lifted up." John iii. Truly a beautiful distinction, proving still more conclusively the *present* eternal salvation of the soul.

I think His being "*able*" to save is in contrast to the old priesthood, who were never able to save *but needed to be saved themselves* ; however, you cannot but admit the *ability* of our High Priest to save ; neither can you doubt his *willingness*. These admitted, you get next the *means* used, "He ever liveth to make *intercession*. (The ground or title by which He intercedes has already been dwelt on, that is, His *work*.)

Now I want to know what reason you have for doubting your salvation every time you fail in your walk and get despondent ; since it was for that very reason—*because you would fail sometimes and be unhappy* on account of sin, that the Intercessor has been provided ; what would be the use of an intercessor, unless there were something to intercede about ? Your failures (if you are careless enough to have any) only set the Intercessor at work to bring you back into communion and joy ; and the Spirit of *Holiness* will operate for self-judgment upon your heart until you are compelled to *confess* to God your whole trouble, when He tells you "He is faithful and just to *forgive*." Thus we regain our happiness and go on—but honestly endeavoring to keep the Spirit ungrieved "by the which we are sealed unto the day of redemption" How wonder-