

worketh for us a far more exceeding and eternal weight of glory," so that, in the conflict, through the intercession of our precious Advocate, our soul's enemy, the sifter himself, is made an instrument for our everlasting good, through Him that "bath loved us and washed us from our sins in his own blood." We rejoice in tribulation, "knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."

The apostle John leaned on the bosom of Jesus. He had reached that "perfect love which casteth out fear." Peter had much flesh to be purified out of him. It was a fleshly fear which made him deny the Lord, but "when thou art converted strengthen thy brethren—I have prayed for thee." He needed intercession. His faith had given way; but the gaze of the Lord caused him to go and weep. "I have prayed for thee," would now teach him more of his own weakness than even denying his Master. He is "touched with the feeling of our infirmities: He Himself was in all points tempted like as we are, yet he was without sin." The interposition of our precious Saviour is a theme which all God's tempted children should meditate upon, for "He ever liveth to make intercession for us." It would cause many backsliders to go and weep like Peter, if they could see the compassionate eye of Jesus looking at them when they have fallen, and think of his own suffering for them.

While Jesus our Intercessor is at the Father's right hand pleading his own blood for our sins, so the Holy Spirit within us maketh intercession for us in our infirmities and sufferings with Jesus, according to the will of God; teaching us how to pray and what to pray for in accordance with the mind of God, who "worketh in us to will and to do of his good pleasure." So that intercession for sin and transgression through the blood is one thing, and intercession for help to suffering saints is another thing. There are some believers who have an especial gift of intercession, and who, like Job, are permitted to pray for their erring friends: while others like Elisha, make intercession for the troubled soul of the shunammite suffering on account of her dead son. My own poor mother suffered for years on account of me when I was dead in sin; but the Lord heard and answered, and now I can praise Him for the gifts of intercession my poor mother had; but I shall praise Him through all eternity for his own unspeakable gift of eternal life in Jesus.

Our great High Priest ever liveth to make intercession, and in our daily walk we need

his intercession that our feet may be kept clean. And truly I have experienced the preciousness of his intercession in thousands of instances during the past eleven years, both in journeying feet and wandering thoughts, allurements without, and temptations within, fightings and fears, awake and asleep, an untiring enemy buffeting and harassing, raging or mocking, with deadly hatred to my soul. But in all dark dispensations the Comforter has made known his presence, and when all but overcome by the powerful enemy, He has manifested himself in such a way as leaves no shadow of doubt in my mind of his continual intercession even when we fail to realize it: "I will never leave thee nor forsake thee."

But there is a little word he has left on record for our admonition—"Watch!" And now, dear sister, stir up the gifts of intercessory prayer which our blessed Lord has given you, for Paul himself knew the valuable help of prayer, and asks the prayers of brethren on his own account, that utterance might be given to him to speak the mystery of Christ, that he might make it manifest as he ought to speak. So that we may conclude, as God gives whatever his people ask in the name of Jesus, that Jesus our Advocate in heaven intercedes for our sins, pleading his precious blood; the Holy Spirit makes intercession for suffering saints on earth; and the assemblies of God's children intercede by prayer in the Spirit, through the Son, to the Father, for the brethren in bonds, as Peter in prison, or Paul in labour; and our heavenly Father upbraideth not.—Yours in Jesus.

From a Letter in the *Revival*!

LIFE IN CHRIST.

'Because I live, ye shall live also.'—John xiv. 19.

This assurance forms part of the consolatory address spoken by our Lord to his disciples when he was on the eve of being separated from them by death. The wording of it is, in these circumstances, peculiar. He does not say, 'because after the dissolution which is approaching, I will *revive*; and *then* continue to live forever, ye also who have been united to me, shall, after a similar resurrection, be with me throughout eternity in the world to come.' The declaration is in the present tense; 'I *live now*,' and the inference from what follows (ye shall live also) is plainly this, that the life he then had would continue unbroken and undisturbed, even through what might seem to effect its extinction, the terrible crisis of the cross.

Of course, the explanation of the saying is this: If Jesus Christ had been a mere man