

beware that none of these be put before the Cross of Christ, by which alone they are both exhibited and made possible.

MUCH suggestive thought is linked to those three words, which express the three aspects and stages of holy living: "*standing*," "*walking*," "*sitting*." The first refers to our state or condition in Christ from the hour of our believing; the second, to our progress in the new life in Christ, both as to sanctification and service; the third, to our final and abiding completeness, both of attainment and enjoyment in Him. Outside of these three words there are no terms needful to express any experience of the believer from penitent faith to triumphant glory.

HUNDREDS of passages find their key in one or other of these three terms: "*I turned my feet unto Thy testimonies*;" "*Lest that which is lame be turned out of the way*;" "*I will walk at liberty*" (Ps. cxix. 45, etc.). Lazarus alive but unloosed, needing to be let go, in order to walk like a living man, is a symbol of a man made alive by the Word of Christ, but not yet free from restraints and hampering habits, etc. Compare the phrase, "*Walking*

uprightly," with the woman bowed with a spirit of infirmity; also, "*Your feet shod with the alacrity of the Gospel*," etc.

Socrates and his Servant.—A story is told, not, perhaps, historically trustworthy, about the servant giving himself to his master on his birthday, and the master loading his faithful servant with presents, and saying, "*Now I give thee back thyself richer than before*." Then the servant replied, "*But now, my master, I am more than ever thy servant still*." That is an illustration of the "*free spirit*" (Ps. li.).

"*Would you mind my getting close to you?*" said a poor, abandoned outcast to a deeply afflicted, but pure woman; "*you have been weary and worn and sad, and perhaps I may find how to get rest myself*."

DR. NATHANIEL WEST says: "*Israel was, under the old Covenant, a conservative people, to keep alive monotheism, and a mediatorial people, to the nations, the organic root, basis, and beginning of the final kingdom; not yet a missionary people, but mediatorial, incipiently, and will be conclusively, as taught in Rom. xi.*"

THE PRAYER-MEETING SERVICE.

BY WAYLAND HOYT, D.D.

DEC. 1-3. — SOME REASONS FOR FAITH.—John vi. 68.

Notice the companion verses (66-69).

The Master had just been uttering deep things and difficult—things which just then the disciples could not perfectly understand; which they could only measurably understand, indeed, after the illumination of the Holy Spirit had been granted at Pentecost. And when through the crowd of but half-adherents there had swept the murmur, "*This is a hard saying, who can hear*

it?" the Master had replied, "*Does this cause you to stumble?*" and then had prophesied of His glorious ascension to the right hand of the Father.

Multitudes are stumbled; but the real disciples, through Peter, answer, "*Lord, to whom shall we go but unto Thee?*"

That ought to be still our answer amid the mist and mystery of our lives and of the world.

Consider:

(a) He is the *sinless* Christ. Tha is