

may know the exceeding greatness of His power.

But, further. The apostle gives instance and specimen of the *sort of power* which is for Christians. Notice vs. 19, 20, 21, 22. The new version brings out the meaning more perfectly, "According to *that working of His mighty power, which He wrought in Christ when He raised Him from the dead and set Him at His own right hand,*" etc. The sort of power which is for Christians is such power as was manifested in the resurrection of Jesus Christ. That is the utmost stretch and specimen of power the world has ever seen. The Christ going down into death, in its own realm utterly masters death. According to *that working of His mighty power.*

Analyze somewhat the sort of power, as thus illustrated in the resurrection of our Lord, there is for Christians :

(a) It is the power resulting from the disclosure of *another life*. One tells how her grandmother was eighty-six years old. She was very lame and entirely blind ; but her patience, cheerfulness, and holy trust were a wonder to all. She who tells it was then a little child ten years old playing with her doll. Looking up she saw her grandmother sitting with folded hands, a smile upon her lips, every feature radiant with happiness. "Grandmother," the child questioned, "what are you smiling at ; you are old and blind and lame ; you've nothing to make you happy ?" "I am a child of God," answered the aged saint, "that is happiness enough for me ; I shall soon be forever with my Saviour ; He is leading me gently home." And so it was. In a few days she went home. That is the fact the resurrection of Christ discloses. What power here against the failures, weaknesses, disciplines of life ! There is another life. This life is but vestibule ; that is temple.

(b) It is the power of a *pledged atonement*. The resurrection is the certification of the completion and acceptance of the atonement. Here is the power of the certainty of forgiven sin.

(c) It is the power of a *ruling Christ*. Christ is at the right hand of God, "far above all principality and might and dominion." Trusting Him we are one with the overcoming power of a Divine sovereignty.

(d) It is the power of an *interceding Christ* (Heb. vii. 25).

(e) It is the power of an *indwelling Christ*. By the ministry of the Holy Spirit "the fulness of Christ" (vs. 23) is for His Church.

Such sort of power is then for the Christian. He need not be despairing, defeated, pessimistic ; and he may have this power by believing. "And what is the exceeding greatness of His power to us-ward *who believe.*"

DEC. 18-24.—A CHRISTMAS STUDY ; CONTRASTS, UNITY.—Luke ii. 11, 12.

*Contrasts*.—Sloping down from the rocky ridge on which the town of Bethlehem was standing there spread some broad and grassy fields. On these fields shepherds were wont to watch their flocks as the nights went on.

There were scribes and Pharisees in Jerusalem priding themselves on their religious knowledge and on their peculiar intimacy with God. There were priests in Jerusalem sure, if any fresh revealing were to burst from heaven, they must first behold its light.

But God's thoughts are not as human thoughts. God respects not the poor human pride of learning or of place. God seeks the teachable, the honest-hearted, the open minded, though they be no more than shepherds. Religious knowledge is catholic and democratic. It is as much for hovels as for palaces. And before the *shepherds* the heavens streamed with light ; the celestial gates were flung apart ; the angelic choirs burst into rapturous song ; the mighty stir in heaven at the wonder and the mystery of the Advent announced itself. So this is what you have—you have *heaven's intense interest and melodious tumult* in the presence of the fact unspeakable—the *Advent*.

Yonder on Mt. Zion, in Jerusalem,