

veritable power of God. We often picture God as looking down pitifully upon us from His heaven, and we do right in so picturing Him; but it does not exhaust the New Testament doctrine. We are taught that the great God has descended upon men, and thrown into their hearts the infinite impulse of His own eternal nature. The disciples, as we see them in the pages of the Gospel, are weak, timid, hesitant creatures; but at last the Holy Ghost came down upon them, overshadowed them, pervaded them, threw into their souls His own profound impulse, and thenceforth they walked the earth as Divine men, as inspired heroes. The power of God was working in their hearts; the power of God was making them able ministers of the New Testament: and we must have the same power in the present day, and, thank God, it has been neither withdrawn nor withheld. The Christian life is a Divine life. The life we lead here in the flesh is supernatural. When we speak of the supernatural in the pulpit, we look back across the vista of eighteen centuries, and fix on a point far away in the distant horizon of history. But that is only a portion of the New Testament idea, and not the whole. Christianity is from first to last a supernatural religion—not a remembrance of the supernatural in the past, but its perpetuation throughout all ages, even to the end of the world. Supernatural forces are lodged in the Christianity of to-day; they make themselves felt by the men of to-day.

Every sincere Christian leads a supernatural life;