

and leaders of the people. By what authority do they do these things away? Can they find within the lids of this Holy Bible, from beginning to end, that a period should ever arrive, so long as there was one soul on the earth to be saved or pardoned of its sins, that these miraculous effects should cease. No, they have taken this responsibility upon themselves, and it is a very fearful responsibility indeed to say that they are done away. I would not dare to do it, I should be afraid of fulfilling that prophecy delivered by Paul, when he says that, "In the last days perilous times shall come; men shall be lovers of their own selves, proud, boasters, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, incontinent, despisers of those that are good, traitors, heady, highminded, having a form of godliness, but denying the power thereof." I do not, want to come under the declaration of Paul; I do not want to be numbered with those who fulfil this prediction that he uttered about the people of the latter days. He was not speaking altogether of the wicked world that made no profession of religion. He was not referring to atheists and deists, and those who did not profess Christianity; but of professed religionists, people who profess to believe in the Bible and in Jesus, having the form of godliness, but denying the power thereof.

If you can tell me any way by which the power of godliness can be more effectually denied than to do away the effects of the Holy Spirit as they were manifested on the Day of Pentecost and in all the Christian churches so long as there were any on the earth; I say if there is any more effectual way of denying the power of godliness than to do away with this power and say it is not

necessary, I do not comprehend it. I, myself, should not know how to deny the power of godliness any more effectually than to say these things were done away. And yet when I was a youth, before I was nineteen years of age, I used to attend Methodist meetings mostly, though I never joined any society; and I heard these ideas advanced from their pulpits; there was to be no such thing as healing the sick in the name of Jesus; no such thing as foretelling future events; no such thing as obtaining new revelation, for the canon of Scripture was closed; no such thing as receiving the gift of discerning of spirits, or beholding angels and ministering spirits; no such thing as speaking in other tongues or languages by the Spirit of God. I heard all these things preached then, and I heard them again last week at the Methodist camp meeting here in this city. I did not know but spiritualism, so-called, had made a change in the world during the last forty-one years; but I find that the same old story still exists as in the days of my youth. They still cry, "All these things are done away, they are not necessary in this age of the Christian world."

Who told you they were not necessary? Has God spoken anew and told you that revelation had ceased to exist? Why, no, that would be a contradiction in terms, that would be a new revelation, if he had spoken anew. How did you find out, then, that they were not necessary? I cannot find it in the Scriptures, indeed I find directly to the contrary—that they are necessary; and here let me quote a passage that was quoted this forenoon, in the 4th chapter of Ephesians. Speaking of the gifts that Jesus gave, the Apostle says when he ascended up on high he led captivity captive and gave