

the King of Egypt and his subjects, it was nothing more than the extending of this power had in possession by the magicians. They did not look upon it as a distinct and separate power, because they had not the spirit to discern, the Spirit of the Lord was not with them, and they could not discern the difference. But there were manifested on that occasion two distinct and separate powers, so similar in their effects, that none but those who lived near unto God and understood the workings of the Holy Spirit, could detect the difference between them.

A succession of wonderful manifestations of the power of God was made through Moses, and in all, save two or three instances, the magicians did likewise. What would naturally be the conclusion at which wicked men would arrive under such circumstances? They would naturally say, "Here is Moses, who has been brought up in all the learning of the Egyptians, and he is more advanced than our magicians; he has learned lessons that they have not yet acquired," consequently men of that stamp would decide that it was all by the same spirit, and they would not acknowledge the finger of God in it.

That may be a sample to all people in future generations in the manifestations of these powers. The wicked cannot discern and comprehend the difference between these two powers. If we believe that there is a God and a heavenly host standing in His presence, ready to do His behests, we must believe in the manifestations of divine power; and if we believe that there are fallen spirits who have been cast down to this earth, we must also believe that they will manifest their power just as far as they are suffered or permitted. But we do not wish to dwell too long upon the history of past ages, we want to come down

more immediately to our own time.

I now appeal to the aged and to the middle-aged in this assembly, and I will ask them this one question, "What was the condition of the world forty years ago in regard to miraculous manifestations of power, and to new revelation?" I am now speaking of the Christian world at large. Did they believe that God would perform any miracles in our day? The old and the middle-aged know that the whole world had come to the conclusion that there was no such thing as supernatural power to be made manifest in our times. That was the almost universal belief among the children of men. When you talked to them about new revelation, they considered the very idea of such a thing a folly. Tradition had taught them and their fathers for many generations, that the book called the Old and New Testaments contained all that God ever did reveal or ever would reveal to the human family. This notion was not peculiar to some few classes of Christian society, but it was almost universal throughout Christendom. Such a thing as new revelation was discarded by them, all over the world. Said they, "The canon of Scripture is full, it is complete, and it is the very height of blasphemy to suppose that God would give any more!"

This was the condition of mankind before this Church arose, forty years ago. By and by an obscure individual, a young man, rose up, and, in the midst of all Christendom, proclaimed the startling news that God had sent an angel to him; that through his faith, prayers, and sincere repentance he had beheld a supernatural vision, that he had seen a pillar of fire descend from Heaven, and saw two glorious personages clothed upon with this pillar of fire, whose countenance shone like the sun at noonday; that