

creased in the spiritual. I do not say it ought to be so; I do not say that is a necessity. I only give you a significant fact that it has been so.

You say — "How do you account for it?" I account for it because we poor, wretched, tiny, helpless creatures, cannot get anything good in the creature, but we begin to TRUST in it. But when God teaches us that we have nothing to trust in, when He makes us realize our own nothingness and utter helplessness, and gives us hold of Him with the grasp of despair, then we will begin to be of some use — and never till then. It is God that worketh in us and by us. The Apostle labours all the way through to show and convince everybody that it was God in him and not of himself at all. Though he could have preached with enticing words of man's wisdom, and, no doubt, had many a temptation to do it, as everybody has who has dipped into the flowery paths of human rhetoric and learning, but he eschewed this as he would the devil. He said, "no — this one thing I do" — putting aside absolutely all else, he went on straight to that work till they cut his head off.

I believe you do perceive, but, if you do not, take the Book and examine it yourself, — be at the trouble, — you will not get at the mind of the Lord without a great deal of trouble on these matters of power, spiritual union, and the like. Take the Bible with you on your knees before the Lord; show Him the words, and say, "Now, Lord, show me the meaning of this." Wait, and there will come a voice from the excellent glory. There will come as light from the Shekinah, which will reveal it in your spiritual consciousness, and you will thus know that thing forever. You will be wiser than your teachers with respect to that particular point.

Further, you say, "Can we have this power equally with