

Address,

Congregational Home Missionary Society,
Annual Meeting 1895.

Vol.6, No.12.

Subject,

"The Holy Ghost."

H. S. HOWARD,

SOLE AGENT

SPELTERINE HOOF STUFFING.

WASHINGTON RED CEDAR SHINGLES.

GENERAL AGENT

BURKE PATENT FLEXIBLE STAMPS.

156 COLLEGE STREET.

BURLINGTON, Vt.,

189

Address,

Country Day Home Missionary Society,

Annual Meeting 1889.

.Sf. o. e. M. S.

Subject,

"The Holy Ghost."

0 in
1
2
3
4
5
6

B1

PREPARED FOT THE CONGREGATIONAL HOME MISSIONARY SOCIETY

to be delivered at Saratoga, the 4th of June, 1895,

Subject, THE HOLY GHOST.

" For it is not ye that speak, but the Holy Ghost." Mark 13-11.

1. The Holy Ghost not Impersonal.

Whenever I think of this Missionary Society, and I think of it very often, and endeavor to pray for all connected with it, especially for its field laborers, my mind after wide ranging, always returns to the one thing, namely, the Holy Ghost. We soften this Bible expression by saying "the Blessed Comforter", - the "Quickenin Spirit", - the "Abiding Spirit, - the Holy Spirit"; but the expression used so often in the Gospels, in the Epistles and especially in the Acts of the Apostles is Holy Ghost. As I understand it, the Holy Ghost is a distinctive personality; and is it not better to say He comes; He cleanses; He comforts; He prepares the way; He abides; He achieves grand results, than to make the expression impersonal? The inclination of the mind to make him impersonal arises from the exceeding reticence of this remarkable Being who can so possess the soul of a man as to make him feel that the joy, the conviction, the impartation of life power, the comforting of others, the convert-making, and the perennial peace which comes quietly like the morning light, are ~~his~~ ^{Somehow} a man's own. It is thus that God glorifies the faithful soul by filling that soul with his Spirit.

II. Give Honor to the Spirit.

These facts are so well known that it is trite to repeat them. I do it, however, with a purpose. It always seems necessary

PREPARED FOR THE CONGREGATIONAL HOME MISSIONS SOCIETY

most similar to him and, moreover, he believed in the principles of

THE HOTEL GHOSTS.

"Not if it is not as first asked, put the Hoya Groat." March 18-11.

... give more time to the fight.

sequed of sijis at si jenj swom illew os sta ajoit easit
yassasem ames aywls si reading s njkw ,newwod .si ob I .medd

when we come together in a conference, especially in one of a national
character ~~to~~ present to ourselves and to the public our best side.
We gather up baskets full of achievements - achievements of workers
who are distributed all over our land, many of them reaching out to
remote places, and we commend them. Is there danger of too much
praise ? The psalmist says praise is comely; and it is. The praise
of good men and good women showing appreciation of those who have
denied themselves everything and gone out in the name of Christ to
extend his kingdom, is a precious reward, a coveted blessing. Thus
the Lord himself glorifies his faithful servants, and yet the work
actually done, if of any great value, is due mainly to the divine
~~companions~~ ~~of~~ the worker, namely, the Holy Ghost.

III.

III. Object lesson of Beginnings under the Spirit's Lead.

Brethren, the field is large, and though they may seem many,
especially when we gather in convention, yet the laborers are few,
I recently spent a Sabbath in New York City. We have a few Missions
there which we hope will lead to independent churches, and among them
is one called "the Camp Memorial Church and Mission", located at
#141 Chrystie St. The front of the church edifice does not exceed
thirty feet - the auditorium and back building cover, perhaps, one
hundred twenty feet in extent. In the morning we had a fair audience;
in the afternoon a Sunday School, - perhaps two hundred pupils; at
three o'clock, a room full of worshipers for the dedication of our
new auditorium - a room extended and newly fitted, in which service
the pastor, Rev. H. G. Miller, Rev. Dr. Simson of Broadway Tabernacle,

...ebia jaed tuo oifiduq enj of bns aevleamnu of jmeaqib od tejeat
stekow to ajnemenevinos - ajnemenevinos to illi ajetianq qd tenjag ew
of tuo gmidoseu menj to vnum ,bnsi tuo levo illa bejndirijaib eis onw
nom ood foq to tegnab etenj al .menj bneppos ew bns ,asosiq ejomes
caT .ai ji bns :yfemoo si eaisiq asya jaismisaq eis ? eaisiq
easa w o w o w o w o w o w o w o w o w o w o w o w o w o w o w o w o w o
oq jaifir to emsa enj of jso enoq bns gmidjytreve aevleamnu bejneb
ana .gmidjytreve bejneb a ,bnsi aevleamnu of ,moygnik aia bnepxe
kow enj jey bns ,asmanies lishjist aia asifitofg Neamin brod enj
enivib enj of ylism sub al ,enjav jaetg vns to ti ,enob ylism
... .yfemoo ,tekow enj to ~~gmidjytreve~~ gmidjytreve

• 111

and the Rev. Dr. Virgin of the Harlem Pilgrim Church were present and participated. Again, ~~in the evening~~, I endeavored to speak to the brethren, the house being fairly well filled; and saw there at every service marked evidences of the work of the Holy Spirit. There were, perhaps, twenty converts, mostly young men who showed in their utterances a change that had come over them, similar to that which fell upon the people at the day of Pentecost. Not one could forget the day and even the hour of his conversion. This extraordinary time to these young men when they came out of the darkness into the light was distinctly emphasized and under the direction of their pastor, who is himself endued with the Holy Spirit, they are bound together in mutual pledges to go forth and carry the glad tidings to others. And yet when I looked around in that quarter of the Metropolis and felt that in their immediate vicinity there are perhaps forty or fifty thousand Germans, Italians, Russians and all sorts of Americans apparently unreached by the great message of salvation, I could not help saying to myself "What is this little light-house amid so much darkness! What are these few workers among so many souls unsaved!" I had begun to rejoice at a mission well established; at a work well done; even the financial condition was satisfactory and the outlook hopeful; but I checked myself and said "Oh, so little! How little! Who is equal to such emergencies as have come upon us?" The answer is plain: the Holy Ghost is equal! Go on pastor and young brethren. Be instant innseason and out of season. Carry the glad tidings into every house where you can gain admission; into every nook and corner. Speak in German, in Italian, in Russian, in English, in any language, in every language the wonderful works of God. Ye are endued with power

from on high. Your souls are filled with the Holy Ghost. Speak, speak speak!!!" For it is not ye that speak, but the Holy Ghost."

IV. How The Spirit Led Our Secretaries.

This, dear brethren, which I have given you in New York is but an object lesson with which I am familiar. It answers the cry from every city. Brethren asking for helpers; they ask for sympathy; they entreat us to pray for them; and they beg sometimes most piteously for more money. May I say that the best results in any city come from right starting. The central worker at any mission, be it man or woman, must have primarily such equipment as the Holy Ghost can give, nay more, is ever waiting to give.

I cannot describe it, but when the servant of God finds out the secret of the Lord and becomes filled with the Holy Ghost everything in opposition gives way before him. I think our secretaries must have had some of this sort of ruminating when they were looking out over their broad fields - when they saw that they had means growing less and less in these hard times, and they could not see how to get money to Oregon, to Washington, to California, to Arizona, to New Mexico, to Nevada, to Idaho and to other states and territories - money enough to supply the absolute necessities of their missionaries and their laborers; and then they looked around and strained their eyes, filled with anxiety and alarm, to find funds adequate to their needs and the needs of others depending on them, God seems to have hushed them and spoken to them. Therefore they put out in their Home Missionary Publication stories of marvelous men - men made

"abekk!!! Hot it is not as fast as abekk, put the Hoyla Ghoaf."

How The Spirit Left Out Satisfaction .VI

at York was not very good I know, nevertheless, dear friend, don't

put as odd object I have seen with myself. If I am to be honest, it is a very
strange object. It is made of wood and has a small metal hook attached to
the top. The object is very heavy and appears to be made of solid wood.
I have never seen anything like it before. It is a very interesting
and unique object.

evig of gnijsaw teve ai ,etom uka
jno abmif bog to jnusvres enj new jnd ,ji editoasb formas I
-ykuve neve -kay Gppaq enj djiw bellit aemoced bns brol enj to jetoea enj
-aemoced amj sevnefse I .mif erosed yew asvig noitkaoggo ni gnijs
-ansem bns yekj jskj wsa yekj new - abfetit bsotd tkenj tevo jnus
-wod sea jor bliso yekj bns ,semik btsl easnj ni aaf bns aaf gniwong
of ,smokina of ,simiotifis of ,pojgudmaw of ,pogeto of yepom teg of
-aefitojittet bns aefaja tefjo of bns oidsI of ,absaves of ,coixew we
-poisaim tkenj to aefijassem ejisloads enj vifqqa of ngnome yepom -
enj benisija bns bnnote bekoof yekj new :atetotf tkenj bns aefita
of ejaspreba abnif bnsI of ,mtifa bns vjeixma djiw bellit ,aeye tkenj
of amesa bog ,menj po gnijsaqeb atenjo to abeen enj bns abeen tkenj
tkenj ni jnus yekj eroleterT .menj of nekoda bns menj beklad eva
-shs - nem anolever to aefota pojfotf pnfifotf aefota pojfotf

marvelous, not by earthly power or human help but by the Holy Ghost.

For example, let us take the stories told by the Rev. Thos. W. Jones
(and published in our Monthly)
of Philadelphia. ~~He says:~~ *and others*:

(a) How the Welsh Minister, John Elias, Acted under the Holy Ghost. *He says:*

"The impression made on my mind when a child by these great preachers was so deep that it seems to me I would recognize them to-day if they arose from the dead. Their personality, their voice, their bearing, their hwyl come often before me now with impressive vividness.

My native city in Wales was a center for the great religious gatherings of all denominations, so giving me frequent opportunity of seeing and hearing the great preachers. John Elias, "the Demosthenes of Wales," I heard scores of times, and followed his remains, in a procession of weeping mourners extending over three miles, to Llanfaes on the Island of Anglesea. I was but a small boy, but I ran from school and crossed the Menai Straight to meet the procession, and I walked with it to Llanfaes. I shall never forget the occasion, nor the hymns that were sung by thousands as they slowly marched to the final resting place of the great apostle. This great man, no doubt, had much to do with impressing upon me the desire to become a preacher of the Gospel. More than once did he place his hands on my head, and pray with me and a hundred other boys, many of whom became preachers.

The secret of the power of these great preachers was chiefly that they went with God's message before the people, direct from communion with ~~Him~~. They went with their hearts kindled at the throne of grace, with a burning passion for the salvation of souls. It was

of the Assembly, for the self-Holy Ghost to have power over the Holy Ghost.

For example, if we take up the case of the Rev. Mr. Jones
 (any member of any church) : He says

"How (a) can we have a minister who has been ordained by a man who is not a member of our church?"

"It is not right for a man to say I am of another if he has given us a new name." Then he asks, "What is the reason?"

"Because it is not right for a man to say I am of another if he has given us a new name." Then he asks,

"What is the reason?"

"It is not right for a man to say I am of another if he has given us a new name." Then he asks,

"What is the reason?"

"It is not right for a man to say I am of another if he has given us a new name." Then he asks,

"What is the reason?"

"It is not right for a man to say I am of another if he has given us a new name." Then he asks,

"What is the reason?"

"It is not right for a man to say I am of another if he has given us a new name." Then he asks,

said of John Elias that his chair before which he kneeled was often wet from weeping after he had left the room, and the pages of his Bible after his death were found, almost from Genesis to Revelation, soiled with tears.

(b) Christmas Evans Wrestling with the Holy Spirit. "Your Cup has long Been Empty."

Let us take a look at another, Christmas Evans, and see him studying his sermon. On one occasion a couple of young preachers, desiring to see the famous man, called at his humble cottage on the Island of Anglesea. They called at the hour of the evening meal. They were admitted into the one room which was kitchen, parlor, dining room and study. Mrs. Evans, who admitted them said : "Christmas, here are some young men who have come to see you." He paid not the slightest attention, being utterly oblivious to every object and every earthly presence. He was sitting at the table with a Bible in one hand and a tea cup in the other. He moved his chair, to and fro, closing and opening his eyes, which even when open were blind to every object, and his ears were deaf to every earthly sound. He seemed as one holding communion with an unseen presence and travailing in soul to give birth to truths he was seeking to grasp. His simple minded wife, not comprehending the soul-struggle of the great man, nudged him, saying : "Christmas, your cup has long been empty; let me refill it." He handed her the Bible and continued the "pumping process" as John Foster calls it, moving to and fro with the empty cup in his hand and the Bible in his wife's hand. He seemed as one

... the new features of Revision 2 were described in the old
version of the document.

(d) Guitatwasa Hanes Metaffine with the Hoya Spirit. Your Cup ma
John Beau Embra.

wrestling in agony for light, and then, still holding the cup, he dropped on his knees and prayed: "Oh, thou Enlightener of the Understanding and Revealer of truth, enlighten my understanding and reveal Thyself to my soul!" Thus for some time kneeling he moaned and wrestled as one in agony, and soon a glow of unearthly joy illuminated his countenance ; the light had come, the revelation of God had been made to his soul. The sermon was finished which was on the morrow to kindle hundreds or thousands into a blaze of conviction and religious enthusiasm. Rising from his knees, he noticed the strangers for the first time and cordially addressed them. What a lesson of the secret of pulpit power these young ministers had in seeing Christmas Evans studying his sermon ! It was worth more to them than a year in a seminary. It revealed the secret of all true power in the pulpit and the secret of the successful study of God's word.

The sermons of these great men of few books, if they were not learned, glowed with poetic imagery, imagery caught at the altar of prayer. If their sermons were meager in what they borrow from the writings of men, they were ^{rich} ~~rich~~ in what they borrowed from God's Word. Like their divine Master, they borrowed largely from two books : The revealed Word and Nature, which were their constant study. These men, too poor to buy libraries had but few books besides the Bible, but these they read and reread till they were saturated with them. The library of Christmas Evans at the time of his death consisted only of the following volumes a Welch and English Dictionary, Birkit on the New Testament, and a few volumes of Owen's works,

which in those days cost about half a year's salary, for his salary
~~was~~ ^{one} seventeen pounds a year, perhaps equal in value to about
one hundred and fifty dollars of our money.

If, however, they were not men of varied reading, they were in the highest sense men of disciplined thought. They were thinkers, yes, and profound thinkers. No theological professor had ever taught them systems of theology. They never saw a theological seminary or a college, but they sat daily at the feet of Jesus, studying each day for hours profounder theology than the schools could teach. So when they preached they preached with the boldness of men knowing the truth by experience, as having been taught of God. They could say, "We believe, and therefore speak."

At the time I have pictured Christmas Evans in his study he had been, for about two years, pastor of one of the poorest isolated churches. In this solitary island-home God was training the Boanerges of the Welsh pulpit. When he first appeared in the great associations he was young and uncouth; and having but one eye he created a distrust in the older preachers, so that they feared he might, instead of helping the meeting, cast a chill over it. When he rose to read his text his first movements were stiff, awkward, and wrestling; while his observations were rather crude and commonplace. But he had not proceeded far before he took an indescribable, unearthly flight, bursting upon the people as if the sky were ablaze. The people, under his resistless power, pressed closer and closer, and the indifferent crowds in the corners of the fields hastened forward. The most indifferent became eager listeners and pressed toward the preacher, as if

8

was only seven feet beyond a bay, between which was a small opening.

•venom that is available will be used

It never fails to amaze me how much we can learn from studying the natural world. The more I learn about biology, the more I realize just how interconnected everything is. From the smallest microorganism to the largest tree, every living thing plays a role in the complex web of life. By understanding these relationships, we can better appreciate the beauty and complexity of our planet's ecosystems.

"We believed, and therefore asked."

feeling that they could not get near enough. Old men and old women, big burly country folk, thoughtless young men and maidens listened with open mouths, while tears bathed their faces. The preachers on the platform, who had distrusted him, unable to keep their seats, started to their feet with wild amazement, looked at and listened to this new star as verily a man direct from God. As he proceeded, cries went up from the listening multitudes, from the platform and in the fields, in loud and rapturous confirmation of the truths he uttered. These confirmations, more and more tumultuous, swelling onwards from the platform, like the waves of the sea, to the extreme margin of the wondering crowd, were succeeded by a baptism of tears. The preacher concluded his discourse after two hours of unbroken strain, but the weeping and rejoicing continued. This was a sermon studied on his knees.

Christmas
Notwithstanding Evan's lack of school culture and training, Robert Hall, one of the most learned of England's pulpit orators, said of him that he was the greatest preacher of the eighteenth century. Brought up in penury, he was seventeen years of age before he could even read the Welsh Bible. He commenced the study of it soon after his conversion, by the help of a companion almost as ignorant as himself.

Let no one think that I consider lack of learning a special qualification for the preacher. But variety of knowledge cannot be a substitute for spiritual depths of character in the pulpit. Christmas Evans, with his want of literary culture and narrow range of book

memorials may be made by the members of the congregation. The services will be conducted by the pastor, Rev. J. W. Johnson, and the organist, Mr. C. W. Johnson, and will be opened with a hymn, "Jesus, we thank thee for thy goodness." The service will begin at 10 o'clock, and will continue until 12 o'clock. The services will be conducted by the pastor, Rev. J. W. Johnson, and the organist, Mr. C. W. Johnson, and will be opened with a hymn, "Jesus, we thank thee for thy goodness." The service will begin at 10 o'clock, and will continue until 12 o'clock. The services will be conducted by the pastor, Rev. J. W. Johnson, and the organist, Mr. C. W. Johnson, and will be opened with a hymn, "Jesus, we thank thee for thy goodness." The service will begin at 10 o'clock, and will continue until 12 o'clock. The services will be conducted by the pastor, Rev. J. W. Johnson, and the organist, Mr. C. W. Johnson, and will be opened with a hymn, "Jesus, we thank thee for thy goodness." The service will begin at 10 o'clock, and will continue until 12 o'clock. The services will be conducted by the pastor, Rev. J. W. Johnson, and the organist, Mr. C. W. Johnson, and will be opened with a hymn, "Jesus, we thank thee for thy goodness." The service will begin at 10 o'clock, and will continue until 12 o'clock. The services will be conducted by the pastor, Rev. J. W. Johnson, and the organist, Mr. C. W. Johnson, and will be opened with a hymn, "Jesus, we thank thee for thy goodness."

Memorial services will be held at the First Presbyterian Church, Hopkinton Hill, on Saturday evening at 8 o'clock. The services will be conducted by the pastor, Rev. J. W. Johnson, and the organist, Mr. C. W. Johnson, and will be opened with a hymn, "Jesus, we thank thee for thy goodness." The service will begin at 8 o'clock, and will continue until 10 o'clock. The services will be conducted by the pastor, Rev. J. W. Johnson, and the organist, Mr. C. W. Johnson, and will be opened with a hymn, "Jesus, we thank thee for thy goodness." The service will begin at 8 o'clock, and will continue until 10 o'clock. The services will be conducted by the pastor, Rev. J. W. Johnson, and the organist, Mr. C. W. Johnson, and will be opened with a hymn, "Jesus, we thank thee for thy goodness."

Services will be held at the First Presbyterian Church, Hopkinton Hill, on Saturday evening at 8 o'clock. The services will be conducted by the pastor, Rev. J. W. Johnson, and the organist, Mr. C. W. Johnson, and will be opened with a hymn, "Jesus, we thank thee for thy goodness."

knowledge of the Bible, his gift of abstraction, and prevalence at the throne of grace, was a shining example of personal power, the highest of all powers.

(c) John Elias, A Man Filled with the Holy Spirit. No Cloud between his Soul and God.

Says our mother

But John Elias impressed me the most of any of them. I never was weary of looking at him or listening to him. He was tall, and his eyes were piercingly black. I wish I could give a picture of him in the pulpit, as I call him to mind, on occasions of great gatherings in my native city. When he rose to address the people he glanced over the sea of upturned faces, looking to the right and to the left, till every eye was fastened on him, and the vast audience was hushed into breathless silence. Having thus secured the closest attention of his hearers, he gave out his text, reading it clearly and with great emphasis. Pausing for a few moments after reading it, he glanced inquiringly over the crowd, as if asking, "Did you all hear me?" He then read it again, with loud and clear voice, as if anxious that even those on the very margin of the crowd should hear and remember the text. Having thus impressed the text upon the people, he would begin in a familiar way, as if talking to an individual, and thus would he continue for fifteen or twenty minutes, proceeding slowly, hesitatingly, as one feeling his way into the minds and hearts of his hearers. Little by little he warmed up, when his eyes would begin to moisten and to kindle with celestial fire. From this point language began to flow like the rush of a mighty river, not smooth like the gliding of

or

and is sometimes used as punishment to fit the Bill of Rights to the Constitution. The right to bear arms is now a well-recognized power.

John Ellis. A man filled with fine Holy Spirit. No grand pernicious
sin could drag him.

the Hudson from Albany to the sea, but like it in its flow down the mountains, when the deep snows melt fast, and it leaps in wild grandeur over precipices and through narrow ravines. I remember well the effect of his preaching on vast audiences. Whole congregations wept and moaned, and went home to weep and mourn over their sins, or remained to express themselves in raptures of joy.

Dr. Owen Thomas, of Liverpool, the last of the great preachers, speaking of the preaching of John Elias, says :" As a preacher he was altogether indescribable. There was ~~some~~ something about him that makes it impossible to convey a just conception of him to those who never heard him. In the special qualities in which he excelled, he was so much superior to all others, that not only was there no one like him, but no one approaching near enough to him with whom he might be compared. He was, without doubt, the greatest preacher that ever appeared in Wales.

Four days before Elias died, while yet in great physical pain he said: "There is no cloud intercepting between my soul and God. I seemingly could be no happier." On the last night, a few hours before he died, he said:" My happiness is greater than I ever before experienced." He could say in life,"To me to live is Christ, and to die is gain."

(5) Native Talents Not Enough. The Great Evangelist, Phinney,

He Talked with the Spirit.

It is evident that the greatness to which Dr. Jones refers in the three instances that I have given is due, doubtless, in no small

enj nwob wofit aji ni ji exif jnd , sea enj of ymida moti noabuH enj
-nayg bliw ni sqsel ji bns , jaq jtem awora qeeb enj new , amisjanom
enj lfew tedmemer I . amivat wottan ngnomj bns aeoiqbaeq tevo tneb
jqew amoitazebngoo ebow . aeoomebns jaav no gntasetaq aik lo jctile
lo , amia tienj tevo ptnom bns qesw of emon jnew bns , bensom bns
. yet lo setnjqat ni aevleamet aataqo of bentsemet

(5) Native States of India. The Great Empire, Pindava.

The Testimony of Bishop Spitzer

If this is true, it will be interesting to see what Dr. Jones' letter is.

If you are interested in a new way of looking at the world, I would like to introduce you to a book by the same name.

degree to the talents of these men,—their talents as thinkers and as speakers; but we have plenty of men in this country with native talents equal to these great apostles of Wales or of any other country; but they lack ^{May} the power that these men possessed because they have not discovered the source of the power — the source is evidently the Holy Ghost, the Holy Spirit, which the Almighty vouchsafe's to those souls which are ready and waiting to receive Him.

On the first occasion of our triennial convention, I was at Oberlin and heard the great evangelist Phinney speak on the subject of the Holy Ghost. The church was that day filled to overflowing — more than half the audience were clergymen, most of whom had attained middle life. He instructed them in the simplest way how to cleanse the thoughts of the heart — how to prepare each vessel, enlarging its capacity to receive the divine visitation. He spoke earnestly upon the conditions absolutely demanded before the Spirit would come in and take up his residence in the soul, and he touched feelingly upon the unselfishness and self-sacrifice, the persistent effort essential to the man to enable him to carry out the will of God and exercise power over other souls inside and outside the divine life. Everybody was in tears, and I heard one of the ablest ministers say as he was departing from that church (and that minister expressed my own feeling) "Oh, I will try hereafter to be a better man!" When I came to Oberlin that time, Dr. Phinney, then an old man, put his arm affectionately around my neck at our first meeting and said "You belong to me!" and he took me to his house, and there I discovered, not

st

Dr. Phinney's talents, not his own extraordinary native ability, but how he conducted himself before the great power that moved him. When he prayed, his prayer shook him. He sometimes wept; he sometimes groaned aloud, so earnest was his petition. I went with him to a prayer meeting. After the opening exercises, for he was leading, he said "Brethren, what are we here for, what do you want? One after another arose and said "I want to see my father a Christian, - I have been praying for and talking with my two brothers, and my sister is still out of Christ." Then Dr. Phinney said: "Let us look for these objects, let us have two or three prayers." Then they prayed for those objects specifically and nothing else. -Somebody would call for a hymn - it would be sung, and the meeting went on in that way with specific petitions, prayer and singing and reciting of scripture to the close. It was the liveliest prayer meeting that I had ever before attended, and it gave me new insight into the directness of Dr. Phinney's methods. He talked with the ^{To God} Spirit as a man talks with his fellow, face to face, and he became filled with the Holy Ghost.

(6) Back to the Fountain - The Holy Spirit.

I do not wish to give a learned discourse on the subject of the Holy Spirit - I could not do it if I would, but in view of all our needs and in view of the power of God to supply them, I wish to make an effort to bring our minds and wants back to the source of all our blessings. The Holy Spirit is ready to convict us of sin; to cleanse our souls of even besetting faults; to enlarge our capacity for his indwelling presence; to replenish us with that joy which David spoke of when he said "Restore unto me the joy of thy salvation;

and uphold me with thy free Spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto Thee."

(7). Application. A Rebaptism of the Holy Spirit Sought.

Yes, the Spirit is ready to go before us in the field and prepare the way on the prairies, on the plains, at the mines, in the mud houses, in the hill country of Tennessee, Georgia and Carolinas, among the fishermen, and those who gather sponges along the shores of the Ocean, ready to penetrate the darkest places in our cities, to cleanse the very Augean stables, amid the lowest dens and brothels of the cities; but unless the individual worker complies with His condition the Spirit will not come in, though by the lips of Christ He ever cries "Behold I stand at the door and knock, if any man will arise and open the door, I will come in and sup with him and he with me." The condition is plain. It is to rise and open the door and so invite Him to come. Lord Jesus Christ, here I am, send me. Go with me. Be with me. Bless and strengthen me every instant for the vital work thou givest me to do.

It must be plain to Christian men who believe the word of God that God is more willing to give the Holy Spirit to all those who ask him in sincerity; but undoubtedly he does demand that a child of his shall use the grace which he imparts. Attempt, oh child, to climb the mountain of difficulty; his supporting strength will give breath and energy! Strive to cross the torrent of hindrances, myriad tho' they be, the buoyancy of his abiding presence will bear your head above water and carry you safely to ^{the} solid shore.

41

the same time. It is a great pleasure to me to see that you have
done so much for us.

The Holy Spirit has given us a new life.

Yours very truly,

John Wesley

For every official, for every missionary, for every member
of this society ~~which~~ ^{who} carries the glad tidings from Canada to Key
West, from San Antonio to Duluth and from the St. Johns of Nova
Scotia to the Golden Gate of California, let us here and now ask
for a rebaptism of the Holy Spirit. Let us ask this for their own
joy and upbuilding and to strengthen them in order that they may do ~~ever~~
better work in the immense fields already white for the harvest.

for several officials, for several missionaries, for several members
of this society. Many contributions from the local Chinese
Methodist, from San Antonio de Bagny and from the Dr. James of Moa
Society of the Golden Gate of California, for the here and now work
for a temporary of the Holy Spirit. For the sake of my two
sons do you send me a letter from time to time of what they are doing
better work in the immemorial fields already made for the service.

0 in
1
2
3
4
5
6