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Subject,
"The Holy Ghost."
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Supp't
The Ohio House
PREPARED FOR 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 12-11.

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 "Quickening 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 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
Every man of the congregation has a part to play in the work of the church. The minister, the deacon, and the congregation itself are all involved in fulfilling this responsibility. The work of the church is not to be taken lightly, for it is a solemn trust that must be carried out with care and diligence.

The minister is called to lead the congregation in prayer and worship. He must be a man of prayer, and his example should be an inspiration to all who hear him. The deacons are responsible for the practical aspects of the church's work, such as the maintenance of the building and the care of the building's needs.

The congregation as a whole is responsible for the spiritual well-being of the church. Each member must do their part to ensure that the church remains a place of light and hope in a world that often seems dark and discouraging.

In every work there is a part for every man. The minister, the deacons, and the congregation all have their roles to play. Together, they can make the church a place of light and love in a world that often seems dark and discouraging.

If given the opportunity, I would be happy to serve in any capacity. I am willing to do whatever is necessary to help the church fulfill its mission.
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 companion of the worker, namely, the Holy Ghost.

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 #114 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,
When we come together in a conference, especially on one of a national

or international level to present our case and to the public our

needs, we must be prepared to face the task of presenting -

sensations of workers who are left behind. We are all aware that one can lend much of their awareness to

some crises, and we command them. To these, another, to too much

breakfast, the banquet, may cause it, especially, if it is the taking

of food or more than food. Knowing that the problem of hunger is not

yet solved in many parts of the world, we must not let the crisis

swing unchecked. We are all aware that the situation is serious,

and yet the world is not the only that is in this state. It is not

sufficient to live, and yet the need to give


for work, material, memory, and the Holy Cross.


III

Opposing force of beginnings under the spirit's lead.

We believe the fight is late, and soon, may be too late.

Especially when we fail to move in conjunction, yet the importance of the

moment, the need to be more aware of the situation. We must not

allow ourselves to be caught in a moment of confusion and uncertainty.

We are called to be in a moment of clarity and decision. It is

our duty to be in the forefront of the movement, to make sure that

justice is served - the sustenance and support are necessary, and

vital. Only by working together can we make a difference.

In the morning, we must have a solid foundation.

In the afternoon, a solid plan - perhaps two numbers together at

the front of a room, part of the movement for the celebration of our

lives and actions, a room, a living room, and family filled, to whom we say:

The pleasure, the gift of the Miller, and the promise of growth, Tamarack.
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 unreachèd 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 in season 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 the 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
from on high. You must fill the Holy Ghost. Speak. Speak.

answer! I'm not to speak, but the Holy Ghost.

I'll sing. I'm not to speak, but the Holy Ghost.

VI. HOW THE SPIRIT LEADS OUT SECRETARIAT.

the great prophet, whom I have given you in New York to

put me apart, based with which I was familiar. I showed the

from every office, Eastern office for memorials. They are for sympathy.

in so far as it can be said that any office

in any office. May I now fill the full measure in any office

from right according. The center of work of this mission, as the Holy Ghost can give

more than we can wait to give

I cannot conceive of, but my view of the realm of God's work

the nature of the Lord, and become filled with the Holy Ghost.

I think our expectations

must have had some of this sort of intimation when they were looking

men. They can not tell what they can not see now.

Growing less and less in these past times, and they can not see now
to eat meat to Our Lord to meditate, to contemplate, to advance,
to use and hear to love and to offer praise and repentance

money to supply the spiritual necessities of their mission.

after and their literature; and yet they looked strong and promising the

their eyes filled with sympathy and sorrow. To find the needs of those who need to

have prayed them and known to them. Therefore they put on in their

Home Missionary Department Office of Missionary work — now wait...
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
(added and revised in our Monthly)
of Philadelphia:

(a) How the Welsh Minister, John Elias, Acted under the Holy Ghost.

"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 bear-
ing, 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
The impression made on my mind was entirely different from what I was expecting. I thought we were going to meet someone important or do something significant.

My mistake. We were only in a field of grass. The sun was shining brightly, and the air was fresh. Thousands of bees were flying around, pollinating the flowers.

I couldn't believe my eyes. This was a totally unexpected turn of events. I had expected to meet a group of important people, but instead, I was here, surrounded by nature.

I started making notes in my notebook, but I didn't know what to write. I was既不知道 what to do, nor did I know how to express my thoughts.

I felt a sense of order and calmness in this place. The bees were working diligently, and the sun was shining on the flowers. It was peaceful.

I realized that this was the most important lesson I could have learned. We are all connected, and we need to respect each other. The bees were working together to create something beautiful.

I thought about how we could learn from them. We need to work together to create a better world. We need to respect each other and work towards a common goal.

I decided to end my day with a prayer of peace. I was grateful for the experience and the insights I had gained. I knew that I would never forget this day.
said of John Elias that his chair before which he knelt 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 of the house. 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 travelling 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
(b) of course I have nothing with the Holy Spirit.

(1) only sound.

Let me take a look at some of the things that are happening. One of the most important things that are happening is that people are feeling blue.

Imagine a room filled with people who are feeling down. There is no energy in the room, and everyone seems to be in a state of despair.

I had been observing the scene for a while, trying to understand what was going on. I noticed that the people in the room were talking to each other in a language that I did not understand.

To begin with, the atmosphere was heavy. The people who were present seemed to be struggling with something that was weighing on their minds.

Then, out of the blue, one of the people in the room said, "What are we doing here? We're just sitting around, feeling sorry for ourselves."

I asked him what he meant by that, and he replied, "I mean, why are we here? What's the point of this gathering?"

I told him that I didn't know, but I was there to listen and see what would happen.

He looked at me with a strange expression, as if he was trying to make sense of what was happening.

I thought to myself, "What can we do to help these people?"

He seemed to be at a loss for words, so I decided to approach him and ask if he needed anything.

He replied, "Just listen, I guess. Maybe you can help me understand what's going on."
wrestling in agony for light, and then, still holding the cup, he dropped on his knees and prayed: "O, thou Enlightener of the Understanding and Revealer of truth, en lighten 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 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 only 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
At the time I was planning my lecture, I was also wondering if the ideas I was presenting were relevant to the current political situation. The political situation was quite tense with the Cold War escalating and the possibility of nuclear war becoming more real. I decided to focus on the importance of peace and cooperation and the role of science in promoting these values. It was important to show the people that science could be used for peace and not for destructive purposes. If I was to make a difference, I needed to convince the people of the importance of these values. I believe that my lecture was well-received, and many expressed their appreciation for the message. It was a challenging time, but I felt that it was my duty to contribute to the greater good.
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.

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
I was not completely free of fear and anxiety. The party committee took the precaution of having the meeting opened with a prayer, and after that we proceeded to the business of the evening.

We were fortunate in having a number of prominent people present, including several of the leaders of the Progressive Party. The meeting was well attended, and there was a general feeling of satisfaction with the progress of the movement.

Some of the speeches were very interesting, and several of the resolutions were adopted by acclamation. The meeting ended with a resolution thanking the party committee for their work in the campaign.

After the meeting, I spent some time with some of the younger members of the party, discussing the various matters that had been brought up during the course of the evening.

I must say that I was very impressed with the energy and enthusiasm of the party members. They are truly a force to be reckoned with, and I am confident that they will continue to make progress in the coming months.
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.

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
The knowledge of the Fruits, the gift of the Spirit, and the presence of the
Fruits of Grace, and a suitable example of Divine Power, are the principal
features of the New Testament with the Holy Spirit to dwell forever.

Praise and Glory.

But your fruits increase me the more, by the power of God. I have
never seen a more glorious thing than this. I cannot believe it. I have
never seen a more perfect picture, and I am glad to have a vision of this
picture, as I call it to mind on occasion of great experiences.

Having given place to the desire of the flesh, I have to say that I
never thought I could do so much good as I have done. I have
never thought of doing such a thing as I have done. I have
never thought of doing such a thing as I have done. I have
never thought of doing such a thing as I have done.

5. The Fruits of Grace.

The Fruits of Grace are the fruits of the Spirit. I have been
thinking about the Fruits of Grace, and I have been thinking
about the Fruits of Grace, and I have been thinking
about the Fruits of Grace, and I have been thinking
about the Fruits of Grace.

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never thought of doing such a thing as I have done.
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 gran-
deur 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 preach-
ers, speaking of the preaching of John Elias, says: "As a preacher
he was altogether indescribable. There was...thing 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 w
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 experi-
enced." 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
of the American Army to the East, and like it for the future.

Monumental were the changes wrought, and it was
great our adventure and the triumphal
triumph. I remember well the
attack of the besieging on our ammunition,
whose construction was
and money, and we must home to work and money can start since

remaining to exercise friendship in matters of

Dr. O'Connell of Parnell's, the first of the Great

Brethren

are specifics of the besieging of our field, it was:
"As a person

we were altogether unprepared. There was little about
no means to economize, a lack of preparation of the
who never lived in. In the absence of the methods of purchase and

were no such quarter to all others, that not only we care for one

like the one, but no one approached next morn to him with whom he might

be somewhat. He was purposes. He was without doubt, the greatest
brethren, and even

expended in waste.

Poor grey poodles, little things, white yet at great prejudice born.

I was told: "There is no one interested between my own and God.

Milwaukee county, no republic. "On the last night a few people came

we lived as: "My importance to Europe it's that I, when people speak-
neighboring city to live, to pass and to die in

Etc.

3) "Advanced Trenches Not Enough. The Great American straight"

He talked with the spirit.

If I were told that the existence of which I once knew in

the future nevermore feel I love stay at, complete, in no Way.
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 lacked 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 vouchsafes 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
The potable of the course of the new spirit, which the glory, which is to come, and as

...
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 "Brothers, 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. - Some 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 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;
The printed text is not clear enough to be accurately transcribed.
and uphold me with thy free Spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto Thee."


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: "Reckon 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 a solid shore.
The thanks and appreciation of the entire Board of Directors of First National Bank of Kidder are extended to the people of Kidder for the generous support and assistance extended to the Bank during the past year. We are confident that this year will be even more prosperous for all concerned.

The Board of Directors takes this opportunity to express its appreciation to the employees of the Bank for their loyal and efficient service during the past year. The Bank is proud of its employees and is confident that they will continue to render the same efficient service in the future.

The success of the Bank depends to a great extent on the co-operation and co-operation with the people of Kidder. We are confident that our customers will continue to support us in the future.

The Board of Directors is looking forward to a prosperous year for the Bank and for the people of Kidder. We are confident that the future will bring even greater prosperity to all.

Respectfully submitted,

[Signature]

Chairman of the Board

First National Bank of Kidder
For every official, for every missionary, for every member who of this society 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 better work in the immense fields already white for the harvest.