

A WORD TO YOUNG PREACHERS.

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Yes, you may have the baptism with the Holy Spirit. This is of greatest importance. You can never properly be the instrument God would have you be in His service without this baptism that is without the incoming and abiding of the Holy Spirit.

Nothing could be more unfortunate or prove more fatal to the church than that she should forget the third Person of the Trinity. It is not probable that we will forget that we have in our creeds, our hymnology, and liturgy the words "Holy Spirit," but there is a possibility of forgetting His personality.

Our Lord Jesus in His teaching always spoke of the Holy Spirit as a person; always gave Him equal honor with His Father and with Himself. He is so honored in the baptismal ceremony and apostolic benediction. He must never be spoken of, or thought of as a mere influence or thing. In prayers and teaching we should never permit ourselves to use the word "It," but always HIM. We must train ourselves to think of the Holy Spirit as a person just as much as we think of the Lord Jesus as a person.

You remember that our Lord commanded the disciples to tarry at Jerusalem until they received the baptism with the Holy Spirit. You recall that He assured them that they should receive power with His coming. There is just as much need for power on the minister today as there was then; and there is just as much need for power on the minister today as there was then; and there is just as gracious promise to us today as there was then, and no doubt the commandment is still in force. The young minister of the gospel who tarries in prayer, waiting for the baptism with the Holy Spirit will lose nothing in the matter of the time he may spend waiting. There is much rushing to and fro in our times that amounts to little; in fact, much of it is hurtful. Those men who have waited for the baptism with the Holy Spirit and received Him have been the men who have counted large in the promotion of the Kingdom of God in the world.

A time of waiting is a time for thinking, and God would have men getting acquainted with themselves, discover their own weakness, their utter dependence upon Him, their inefficiency to perform the task to which He has appointed them without the illumination, the wisdom, the guidance, the comfort, the purity, and the power that comes with the baptism with the Holy Spirit. It would seem a strange and unreasonable conceit for a man to claim to be called of Christ into the ministry and yet to refuse to tarry in prayer in obedience to the command of Christ for the one great essential equipment for the ministry, which is the baptism with the Holy Spirit. In many quarters there is much said about equipment, efficiency, education, drill, instruction, and preparation for the pulpit, the pastorate, the drives, the social uplift, the entertainer, the efficient "stunt" leader, and various

and sundry things expected of the modern pastor; I say, in certain quarters much is said about the above and little or nothing said of the all-important matter of the baptism of the Holy Spirit.

One reason why it is so important that we should seek and obtain this baptism lies in the fact that this gracious gift is not for ministers alone, but for all the people. "The promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call." You cannot discharge your duty as a minister of the gospel without teaching the people the great truth which lies in this quotation from the Apostle Peter. You must teach the people that it is their privilege to be baptized with the Holy Spirit, to be filled with the spirit to be guided by the Spirit, to be taught of the Spirit, and you cannot possibly expect to do this work efficiently as it should be done, except you yourself have received the baptism and have the abiding and illumination of the Holy Spirit. Bear with me, my young brethren, as I urge you above all things else, to seek humility, earnestness and consecration, until you know that you have received the baptism with the Holy Spirit.—In Pentecostal Herald.

TWO CURIOUS CHURCHES.

In the U. S. A. are two churches which use their towers as probably no other churches do.

One of them is on Coney Island, near New York. Its tower is an open framework, with "Jesus Saves" wrought into it in letters so large that can be seen three miles at sea.

It is lighted at night by electricity and sends its beautiful message far out over the waves.

Another curious church is in South Carolina, where the tower is used as a light-house.

The U. S. A. Lighthouse Department got permission from the church to put a light in the tower, where for twenty-seven years it has sent out its light which can be seen for seventeen miles at sea.

There are perhaps no other churches in the world that use their towers in this way, but all churches can shed their light to show life's voyagers the right way, and tell them that "Jesus Saves."

And young people have no small part in this good work of "letting your light shine."

Take a pencil or pen, and write down as many ways as you can in which the young people of a church can give light near and far, and tell the world that Jesus saves.

Are you helping your church to send out a brighter light?—Selected.

WHAT KIND OF PREACHING?

We were on the railway train. An earnest, young man engaged us in conversation: from weather to crops, from corps to business, from business to church, from church to preaching. Presently he said: "I like to hear so-and-so preach. He is one of the best preachers to whom I have ever listened."

"Tell us just why you like him."

"Because he preaches the fundamentals. With him there are no evasive theories or strange fancies."

Here is a great fact. Business men, tired men, buffeted men, fretting all the week through with business and chafing problems of finance and unrest and uncertainty, come to the house of God on the Lord's sweet day for substantial word and comforting word and abiding word.

He wishes the grain and not the chaff, the solid and not the unsubstantial, the true and not the evasive, the fundamentals and not the vagaries.

And we placed the discourse of the knowing young layman upon a shelf of the heart easily reached. And what is true of the wearied man in the business world is also true of all men and women who toil and sweat and doubt and strive and hope. They crave the preaching which deals with certainties.—Selected.

MOVIES AND CHILDREN'S CRIMES.

Often people say to me, "Brother Linn, you are too good a preacher to spoil things by fighting worldly pleasures, movies, etc. If you would stick to the gospel, God would wonderfully use you."

Well, I declare. It makes me laugh. Sometimes, for politeness sake, I have to laugh up my sleeve—but laugh I do. Folks want me to hammer at Isaac and Jacob and David and Jonah, etc., but when it comes to the folks before me, "Hands off. Use no hooks. Handle with care."

The movie with all its good points noted is the greatest agency for the devil in recent years. That which helps the devil and hurts the Lord's work, is the thing I fight, and that's the Gospel. The little boy said, "Mamma, if you ever went to the movie on Wednesday, you would never go to the prayer meeting again."

According to leading authorities who are not thinking of Christianity, but morality, we find that movies are largely responsible for the increase in juvenile crime. The following list of motives of movies tell a story to every honest heart:

1. Scenes tending to lower the sanctity of marriage.
2. Scenes illustrating drinking and gambling.
3. Scenes depicting robbery and hold-ups.
4. Scenes enacting murder or attempted murder.
5. Scenes that teach new ways of committing theft.
6. Scenes making cigarettes attractive to boys.
7. Scenes showing women smoking cigarettes.
8. Scenes depicting extravagance and immodesty of dress.
9. Scenes showing other immoral and depraving types of conduct, viz., under the head of art, nude men and women thrown on screens.

And yet preachers and churches sanction the movie. I've got them on my prayer list.—Pentecostal Herald.

"Nothing can be of advantage to one that makes him break his word."

"God can get along without me, but I cannot get along without Him."