THE SIGNS OF THE TIMES.

The end draws near, the time is on,
The coming of the Son of Man,
And signs appear and all around,
On every hand we hear the sound.

Upon the skies the sign appears,
The Son of Man seems very near
And heavens change with lightning speed;
Oh, quickly turn, the warning heed.

The earth is trembling far and near
With quaking sound,—His all will fear,
The rocks are rent with awful power,
Which causes strongest men to cower.

A sickening feeling fills the air,
And nations tremble yet unaware
That soon will come the awful woe,
When to their dreadful doom they'll go.

All nations feel a crisis near,
Men's hearts are failing them for fear;
Distress of nations now has come,
Soon Christ shall call His people home.

The earth is groaning with its sin,
Which louder grows with awful din,
Until the great triumphant blast,
Shall free from Satan's rule at last.

The times are on us, look around
And catch a note, the solemn sound,
That fills with awe and deep dismay,
Which foretells soon the Judgment Day.

On earth and sea, on mountain high,
In caves, in atmosphere and sky,
Portends the change, "tis very close,
The coming of the Lord of hosts.

But those that know His power to save,
And have the victory o'er the grave,
Will hail the day with great delight,
And shout the victory in that night.

"The Blood," they cry, "is all our need."
His are the merits that they plead;
The Son of God, and Him alone,
Will set them down beside His throne.

But, oh, what awful cries we hear,
The sinner and the selfish seer,
The moral man and they that idil,
Receive their measure to his fill.

—Bro C. E. Kent.

TYPE OF PENTECOST. II. CHRON. 5.

A beautiful picture of Pentecost is seen in the precious Word of God in II. Chronicles.

"All the work that Solomon made for the house of the Lord was finished; and Solomon brought in all things that David his father had dedicated; and the silver and the gold, and all the instruments put he among the treasures of the house of God. Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto Jerusalem, to bring up the ark of the covenant of the Lord out of the city of David, which is Zion. Wherefore all the men of Israel assembled themselves unto the king in the feast which was in the seventh month."

That feast was typical of Pentecost. And all the men of Israel came and they brought up the ark of the tabernacle of the congregation and all the holy vessels that were in the tabernacle. All of this was typical of our consecration and sanctification unto the Lord.

And it came to pass when the priests were come out of the holy place (for all the priests that were present were sanctified, and did not then wait by course; also the Levites which were the singers, all of them of Asaph, of Heman, of Jeduthun, with their sons and their brethren, being arrayed in white linen, having cymbals and psalteries and harps, stood at the east end of the altar, and with them a hundred and twenty priests sounding with trumpets.) It came to pass, as the trumpeters and singers were as one to make one sound to be heard in praising and thanking the Lord; and when they lifted up their voice with the trumpets and cymbals and instruments of music, and praised the Lord saying, "For He is good; for His mercy endureth forever; that then the house was filled with a cloud, even the house of the Lord. So that the priests could not stand to minister by reason of the cloud; for the glory of the Lord had filled the house."

We read here that all the priests that were present were sanctified. This is typical of Christ's people being sanctified before they receive the baptism with the Holy Ghost. Dear beloved, we must get sanctified to receive it. Sanctification takes out the disobedience, rebellion and resistence out of our hearts and gives us a pure, clean heart that our Christ may come and dwell in. Amen. Sanctification is the second work of grace that deals with our original sin. Sanctification destroys the root and breed of sin and makes us holy. We know these priests were sanctified, for the Word of God says so. Also the Levites which were the singers, were arrayed in white linen. Linen is a type of the robes of righteousness that we read of in Rev. 7. 13, "And one of the elders answered and said unto me, 'What are these which are arrayed in linen. Whence came they? And I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their robes and made them white in the Blood of the Lamb." So the white linen is typical of the precious robes which Jesus gives to us through the sanctifying Blood of the Lamb.

We find that with these singers in white linen were 120 priests sounding with trumpets, typical of the 120 disciples that were sanctified and in the upper room waiting for Jesus to baptize them with the Holy Ghost and fire.

"And it came to pass as the trumpeters and singers were as one—" This is prophetical of the "one accord" which we find at Pentecost. O, beloved, I pray that you may wait in one accord for the promise of the Father upon the sanctified and cleansed life.

And when they praised the Lord in unison, the house was filled with the glory of the Lord. He will fill the room and you shall be baptized with the Holy Ghost and with fire, and God will give you a new tongue as a trumpet in singing or speaking as He did the 120 on the day of Pentecost.

It is the Blood of Jesus that brings fellowship among the Christian family. The Blood of Jesus Christ is the strongest in the world. It makes all races and nations into one common family in the Lord and makes them all satisfied to be one. The Holy Ghost is the leader and He makes all one as Jesus prayed, "that they all may be one."

FREE FROM SIN.

"Whatsoever is born of God overcometh the world, and this is the victory that overcometh the world even our faith." I. Jno. 5. 4. Praise our God. Hallelujah! We read also in I. Jno. 3. 9. "Whosoever is born of God doth not commit sin; for His seed remaineth in him, and he cannot sin because he is born of God. The Word of God is the seed that remains in us, Christ sanctified in our souls. He is our seed.

Some that do not believe we can live without sin, tell us that Paul's thorn in the flesh was sin, that the Lord kept in him to humble him. May God help us not to be deceived in such teaching, for we read, "Matt. 1. 21, "Thou shalt call His name Jesus, for He shall save His people from their sins." We read again in John 8. 31, "If the Son therefore shall make you free, ye shall be free indeed." "Whosoever committeth sin is the servant of sin." So since the Lord has freed us from sin, we are servants of righteousness. If we sin, we are servants of sin, that is of the devil, for he that committeth sin is of the devil.

Praise God for the Blood of Jesus Christ that cleanses and sanctifies from all sin. Sin is out sin. There are no white sins, no little sins, but all are black before God, and it takes the blood of Jesus Christ to wash us and make us clean. God never saves anyone in sin, but He saves from sin. Bless His holy name! We can live a life free from sin, if we will only believe God and obey His precious Word. All provision is made for us to live a life free from sin.

Paul's thorn was neither sin nor sickness. Read II. Cor. 12. 7. Compare also with Num. 33, 55 and Josh 23, 13. We find in II Cor. 12, 10, and 11, 21-30 also Acts. 22. 22, 23, what some of these infirmities were that Paul counted his thorn. So God did not put sin in Paul's flesh to humble him, but he allowed him to be beaten and shipwrecked three times and many other afflictions to come on him, and he could praise God and boast in the cross of Christ, for the persecution that he received for this blessed Gospel.

First we come to the Lord Jesus as a sinner. We fall at His feet and confess our sins and accept His precious blood that washes away all guilt and pollution, and brings life to our souls which were dead in trespasses and sins.

Then God turns light upon His precious Word and shows us it is the will of God even our sanctification. We see how David prayed for cleansing, "Purge me with hyssop and I shall be clean; wash me and I shall be whiter than snow." The Lord prayed for our sanctification, and how sweet the words come to every Blood washed heart, "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth; thy word is truth," John 17, 15, 17. Then in John 15-3, we read, "Now ye are clean, through the Word which I have spoken unto you." So through the Gospel we are cleansed by obedience to Him. May the Lord bless us and help us to stand in His precious Word.

Before you can receive the baptism with the Holy Ghost, you must have a thorough, definite experience of justification and sanctification, which are through the Blood of Jesus, and they are two distinct acts of grace. First, what God has done for you, second, what God has wrought within you. Then and only then are you prepared to receive your baptism from the Father, by Jesus Christ His Son. And when you have received your baptism, He, the Holy Ghost, will speak through you in tongues, and not before.

The Lord knocked Paul down and he got up trembling and saying, "Lord, what wilt thou have me to do?" The Lord knocked all the worldly wisdom out of Paul. That is the reason He knocks so many people down here, to take the worldly wisdom out of them. Paul was a man full of the wisdom and knowledge of this world, but when he got the baptism with the Holy Ghost, he was able to tell us about the true wisdom and true knowledge.

"THIS IS THAT."

(By Rev. Levi R. Lupton, in "New Acts," Alliance, Ohio.)

"And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out my Spirit. And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke."—Joel 2, 28, 29.

"For with stammering lips and another tongue will He speak to this people. To whom He said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing; yet they would not hear."—Isa. 28, 11.

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord. And He shall send Jesus which before was preached unto you." Acts. 3, 19.

Did all Speak in a New Tongue Who Received the Baptism?

In Mark 16, 17, we read, "They shall speak with new tongues." And what other construction can any fair exegete put upon Acts 2, 4, than this, not only that every one of the 120 was filled with the Holy Ghost, but that everyone who was filled began to speak with a new, or another tongue than his own native one. "They were all filled and began to speak." The "all" who were filled spoke with other tongues. Behold, are not all those which speak Galileans. And how hear we every man in our own tongue wherein we were born."

Doubtless everyone in the audience heard one or more of that large number speaking in his own native language; but who will be bold enough to declare and try to prove that there were not at least some of the 120 who spoke in languages which were not native to some one there, and could not therefore be understood by anyone present?

The multitude heard these Galileans speaking in a new tongue "the wonderful works of God," and yet a part of that amazed and wondering multitude that had come together, became mockers, and had the effrontery to say, "These men are full of new wine." The only answer which needs to be made to the same kind of doubters and cavilers, and to all others today, is the same which Peter made to them:

"It shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh," etc.

"This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this which ye now see and hear." And this is our great purpose in this outpouring, in the fulfillment of prophecy, to fit us to be fearless and effectual witnesses today, unto the uttermost parts of the earth.

Now turn to Acts 19, 6, "And when Paul had laid his hands upon them, the Holy Ghost came on them, and they spoke with tongues and prophesied." (Just what is occurring today as the result of the same baptism.) Can the "they" in the last sentence of this text mean any less number than the "them" in the preceding sentences? "And all the men were about twelve."

The Pivotal Point.

Now let us turn to Acts 8, 17. "Then laid they their hands on them, and they received the Holy Ghost." But it is not recorded that they, or any of them "spoke with tongues." How shall we interpret this text? We know full well what inference is usually drawn from it, and which is the same as the writer, till lately, has always drawn from it; and which it was so necessary for him to do, as a preacher of holiness, in order to evade the conclusion that he and others had not received the baptism of Pentecost, for the Spirit had not spoken through us in a new tongue. But will the teaching of the Scriptures permit such an interpretation, consistently with Mark 16, 17, and the other recorded instances of the outpouring of the Holy Ghost?

In reading the Apostolic Faith, we have read concerning the work in Los Angeles, of reports or letters which they had received that such a person or persons had received their Pentecost; but not always was the statement made, "with the Bible evidence." If we had read it in some other papers, we would not have known whether this was implied or not, but we knew the Apostolic Faith expected it would be so understood, whether it was stated or not, that it was with the Bible evidence.

In the days of early Methodism, it was understood that all reported conversions were genuine cases, atended with the witness of the Spirit to that fact, either immediately or soon after, even if it was not mentioned that they had received the witness. Rom. 8, 16; I. John 5, 10.

How then can we regard New Testament reports of the bestowment of the baptism, or the gift of the Holy Ghost, in any other light than this, that it was accompanied with certain well understood signs or evidences or manifestations of it, even if such are not recorded.

It is not said in connection with the bestowment of the baptism at Samaria that they did anything as a result of it, not even that they praised or magnified God, and yet are we to assume that there was nothing of the kind because it is not mentioned? In Acts 11, 18 we read, "And as I began to speak, the Holy Ghost fell on them, as on us at the beginning." And yet it is not here stated what it was that proved to Peter, and those with him, that the Holy Ghost had fallen on the Gentiles at Cæsarea, as on them at the beginning.

If this were all the record we had, I suppose most all of us would have assumed and declared that this was another instance of the bestowment of the baptism without the Spirit speaking through them in another tongue. But fortunately we have another record of this in the preceding chapter and in the 46th verse, what it was that so convinced these astonished Jews, that "on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues and magnify God." (Just what a large number have already had the privilege of hearing in these last days.)

And are we not shut up to the conclusion that it was these same signs and manifestations to Samaria, that so impressed Simon Magus, and proved to Peter and John that those on whom they had laid their hands, had received the gift of the Holy Ghost. And it seems quite clear to us now that no one can consistently with these other passages mentioned, come to any other conclusion than that, though doubtless many for the reason previously referred to, will feel compelled to cling to their former method of interpretation.

BAPTIZED IN HONOLULU.

"For some two years there was a hungering in my soul for the Holy Ghost. I was fully given up to God, I know I was sanctified, but there was the lack of power and signs were not following. I was converted five years ago the 19th of this coming October. The following year I went to the Salvation Army training home. Whilst there God wonderfully blessed me. During the last few weeks at the training home the Lord gave me an outpouring of His Spirit, a number were saved and sactified, and in the mornings people fell under the power of God. Afterwards the work was fought so hard that God withdrew His Spirit.

"While stationed as a captain in Salinas, Calif, I received one of the Apostolic Faith papers. This was in September 1906. I here saw what was lacking, the baptism with the Holy Ghost and fire, I felt right along I had the Spirit, but I had never received the baptism with the Holy Ghost and fire. While stationed in the Army work I became sick, was doctoring and taking medicines. I became so bad I was compelled to go home. While on furlough in Santa Cruz at my home I had plenty of time for waiting on God. My father and mother also were hungering for the Holy Ghost, we had half nights of prayer in which we received great anointings and blessing.

"After a stay of nearly two months in Santa Cruz the Lord led me give up the doctor and medicines, which I did and accepted Him as my Healer. It was on the 3rd of November, 2 p. m., when God healed me. From that hour I began to get better, and today I am well and have not taken a drop of medicine since that time. To God be all the Glory. Bless His name.

"After a few more weeks rest I left for San Francisco, where I helped at one of the corps. Here I had a hard struggle in my soul, at times I did not know which way to turn. The struggle in my soul was terrible, it was hard for me to get a hold on God. I felt God calling me out on faith lines and to trust Him for all and let the Holy Ghost lead.

At that time I received orders from headquarters to go to the Hawaiian Islands. I felt I ought to wait and receive the Holy Ghost, so I put God to the test and told Him if He wanted me in the Islands He would have to send the fare along, as I would not collect for my fare. The money came and I took passage on the "Alameda." On this ship I met Brother Turney and his wife, and found them to be of the Apostolic Faith. Well, I felt better and saw God's hand. I was going on the steamer that left a week before the "Alameda" from San Francisco, but I happened to be on a train that was late in getting to the city, so that I missed the first steamer. The Lord wanted me to meet Brother Turney. If I had left on the first steamer I would have been out of Honolulu and on another island.

"I told Brother Turney my spiritual condition. Thereupon they began to pray for me. During my voyage to the Island, the Lord was speaking to me and getting me ready for the coming Comforter. Glory to Jesus. I said to Brother Turney 'I am not going to leave Honolulu until I receive my Pentecost.' Well, glory! after one day in the islands I received the baptism of the Holy Ghost and fire and spoke in tongues. It cost me my position as an Army officer. The Lord told me I would have to leave the Army, as I could not glorify God and be under men—I would have to be led by the Spirit. The Lord has become so precious to me. I feel but a child. At present I am helping Brother Turney in the Mission. I am in God's hand to go wherever he leads me. The Bible is a new book. To keep humble and filled with the Holy Ghost we must have power in prayer and study the Word."—Elmer B. Hammond, Honolulu, Hawaii.

There was a time when we were fed upon theological chips, shavings and wind, but now the long, long night is past. We are feeding upon the Word which is revealed by the Holy Ghost—the whole Word and nothing but the Word.