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, Boxes \$1.50

The Mummy and the Humming Bird is a society drama with a high original and thoroughly absorbing plot. The chief character is an English nobleman with a penchant for music study, so thoroughly disinterested that he neglects his wife. She is charmingly vivacious, and her seductive charms soon attract an- less desirable suitor in the form of Ignor D'Orelli, a novelist, who searches for first-hand information concerning the emotions and experiences of which he writes. Unfortunately his next story is to concern the king of a home.

is is not an altogether new experience for D'Orelli, for he has already sowed the seed of destruction in the home of Giuseppe, who is now a man of revenge. The absent-minded peer, the sinister, designing fellow and the waiting, vigilant epe form the masterpiece of con- ing forces which center about the

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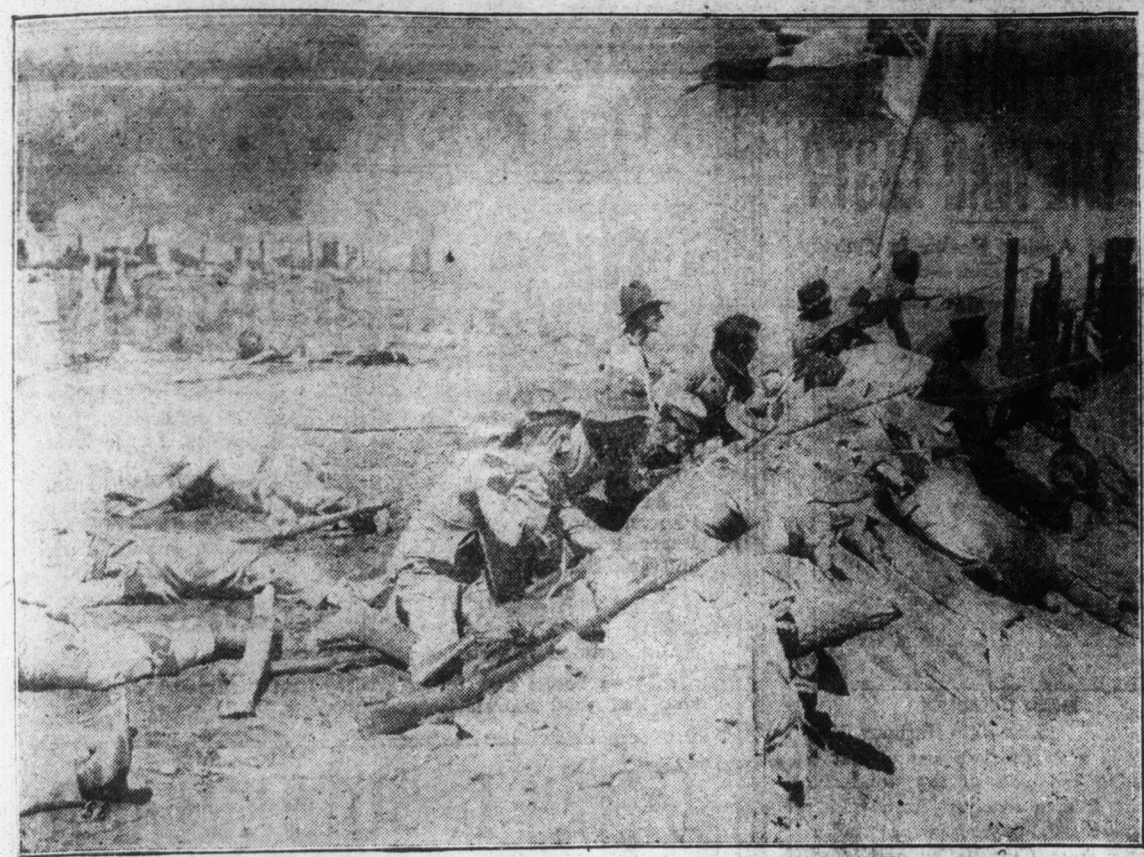
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THE BIRTH OF A NATION AT THE GRAND, JAN. 28TH-29TH.



Scenes from the Big Laughing Success "A Pair of Sixes" at the Grand Opera House Tuesday Evening, Jan. 18.



Emily Stevens in "Cora," Jan. 20, 21, 22 at Colonial Theatre



Scenes From "The Mummy and the Humming Bird," at the Brant Jan. 21, 22, 23.

A SUNDAY SERMON BY PASTOR RUSSELL

WHO MAY OFFER ACCEPTABLE PRAYER A Promise Limited Under Certain Conditions.

Who may offer acceptable prayer? A promise limited under certain conditions. The Apostle Paul also tells us the characteristics of the opposite spirit. He says, "The works of the flesh are manifest, which are these: Hatred, variance, emulations, wrath, strife, envy, murder, etc. He did not add to this list, but to the list of sins, he added, "the things which are the fruit of the Spirit are these: Love, joy, peace, gentleness, goodness, faith, meekness, self-control." (Galatians 5:12-23.)

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This is a very remarkable promise, and is limited to certain people under certain conditions. It does not say that anybody may ask what he will. There are many members in the Body of Christ, but not all are Christians. No one can be said to abide in Him who has not come into Christ as a member of His Body, the Church. More than the Lord's people are learning that a solemn transaction takes place when one becomes a member of Christ. To say, "I have come into Christ," is not enough. It is necessary to have a heart that is united with Christ. For several years, and I go to church every Sunday, "I would not constitute one's being in Christ, nor would simply say, 'I have come into Christ.'"

Hazel Dawn a Sensation in Famous Players "The Masqueraders." It is seldom that an actress who has gained an international reputation as a musical comedy star and who has never appeared before the footlights in anything but musical comedies, could suddenly leap into popular favor as a motion picture actress. This remarkable feat has been accomplished by Hazel Dawn, of "The Pink Lady" fame, under the guidance of the Famous Players Film Company.

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Dulcie is the supreme test of Miss Dawn's ability as an actress. Hitherto she has won her audiences by her beauty, her personal charm, her bewitching smile and her innate cleverness. In her latest role, however, she must add to these qualifications interpretative genius of the most potent quality. That she has done this, everyone will agree who sees her in the beautiful musical comedy at the Brant Theatre, Monday, Tuesday and Wednesday, Jan. 17, 18, and 19.

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MUSIC AND DRAMA

(Continued from Page 10)

unsuspecting Lady Lumley. With these hostile powers battling for supremacy, with the issue always in doubt until the last moment—which is given a thrillingly unexpected turn—the play is one to hold the attention riveted to the screen throughout its entire course.

Charles Cherry, who does such clever and forceful work in the role of Lord Lumley, the "Mummy," is given excellent support by a cast of distinctly unusual power which includes such well-known names as Arthur Hoops, William Sorelle and Charles Coleman.

Lillian Tucker, who has recently scored a pronounced personal success in "Experience," appears in the role of Lady Lumley.

"The Mummy and the Humming Bird," the newest Paramount picture, will be the attraction at the Brant, Thursday, Friday and Saturday, Jan. 20, 21, and 22, and is well worth seeing, both for the play itself, for the clever manner in which it is enacted, and for the exquisite settings with which the Famous Players has surrounded this remarkable star.

Wrong Conceptions are Injurious. All who wish to be right, baronesses to be wrong. But in the increasing light of our day we perceive that our forefathers had become sadly confused respecting the true meaning of the Bible. However, we do not blame them; for the Scriptures place the responsibility for the confusion upon the Devil, who introduced doctrines of demons during the Dark Ages. 2 Corinthians 4:4; 1 Timothy 4:1; Matthew 23:37-41.

We all see what these wrong notions are supposed to be 95 per cent. Christian are doing. Each side is jealous of the prosperity of the other. Yet both sides claim to be almost all Christian. The Halfans, however, claim to be 100 per cent. Christian. Everybody in Italy is a Christian. But judging by the conduct of some of the Italians whom we see here in America, who would know that they are all Christians?

This wrong conception, this telling people that they are Christians when they are not Christians, this telling them that they are in the Church of Christ when they are not, surely leads to hypocrisy. The church leaders have perpetrated these wrong theories do not like to tell the people the truth; that they are not in the Church of Christ, that no one can get into the Church of Christ except in the way that our Lord Jesus Himself directed. Indeed, they are all confused. We remember that the Apostle Paul says, "If any man will be of the Spirit of Christ, he is none of His." (Romans 3:9.) Our Lord Jesus declares, "By their fruits ye shall know them." (Matthew 23:16.) Look at the fruits in Great Britain, in Germany, in France, in Italy, in Austria! Do we see the fruits of the Spirit of Christ there? No! No! No!

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Christ? Hear St. Paul: "The fruit of the Spirit is love, joy, peace, gentleness, goodness, faith, meekness, self-control." (Galatians 5:12-23.) Hear also St. Peter: "Giving all diligence, all to your faith, fortitude, and to fortitude, knowledge, and to knowledge, self-control, and to self-control, patience, and to patience, gentleness, and to gentleness, brotherly-kindness, and to brotherly-kindness, and to brotherly-kindness, love." (2 Peter 1:5-8.) We see love in all nations there are true saints of God, yet as a whole nation is saintly.

The Apostle Paul also tells us the characteristics of the opposite spirit. He says, "The works of the flesh are manifest, which are these: Hatred, variance, emulations, wrath, strife, envy, murder, etc. He did not add to this list, but to the list of sins, he added, "the things which are the fruit of the Spirit are these: Love, joy, peace, gentleness, goodness, faith, meekness, self-control." (Galatians 5:12-23.)

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SUNDAY SCHOOL

Lesson III.—First Quarter, From Jan. 16, 1916.

THE INTERNATIONAL SERIES.

Text of the Lesson, Acts ii, 22-41. Memory Verses, 38, 39—Golden Text, Acts ii, 21—Commentary Prepared by Rev. D. M. Stearns.

This is the first recorded sermon of a mere man filled with the Spirit, and it all sermons were molded on the same pattern the Holy Spirit could accomplish much more than He is by an ordinary sermon permitted to do, for in this sermon by Peter the Word of God is the substance of the discourse. He quoted at least four portions of Scripture, the prophecy of Joel; I Sam. vii; Psalms xvi and cx. It was what would be called now a Bible study, and I have learned in forty years of experience that the souls of men everywhere are hungering for the Word of God, and it is written that alone that it shall not return to Him void and that by it He will accomplish His pleasure (Isa. lv, 11).

Peter quoted from Joel ii, 28-32, to show that this manifestation of the Spirit was a fulfillment of that prediction, and not any wild ravings of drunken men. The complete fulfillment of Joel's words will be at the second coming of Christ to judge the nations and open the eyes of Israel (Joel ii, 1, 2). Peter then told them that Jesus of Nazareth, whom God had so manifestly approved among them, but whom they had by wicked hands crucified, God had raised from the dead, according to His assurance to David, in Ps. xvi and II Sam. vii, and had given Him a place at His own right hand until the time should come for Him to overthrow His enemies according to Ps. cx.

God had told David that He would establish his throne and his kingdom forever in one of his descendants, and our lesson says that David knew that God meant not Solomon, but the Messiah, the Christ (II Sam. vii, 12-14; Acts ii, 30), risen from the dead and immortal. The sufferings of Christ are most vividly portrayed in Isa. liii, but His resurrection is seen there also in verse 10, for one who dies can prolong his days only by rising from the dead. Notice in this discourse Peter's references to the resurrection of Christ in verses 24, 30, 32, 36—that by the resurrection God made that same Jesus whom they had crucified both Lord and Christ and that He had raised up Christ to sit on the throne of David. In I Pet. i, 21, we read that God raised Him from the dead, and gave Him glory. We seem to come nearest to the Father's heart when we, too, give Him glory or seek in all things to glorify Him (I Pet. iv, 11). When the prophet Micah predicted His birth in Bethlehem he spoke of Him as "ruler in Israel" (Mic. v, 2), and in the fullness of time He will surely be King of the Jews on the throne of David, but He will also be the King of kings and Lord of lords, King over all the earth (Luke i, 32, 33; Rev. xvii, 14; xix, 16; Zech. xiv, 9).

Being rejected (the Jews insisted on crucifying Him, saying, "We have no king but Caesar"—John vi, 14, 15), He ascended, and the heaven must receive Him until the times of restoration of all things which God hath spoken by the mouth of all His holy prophets since the world began (Acts iii, 21). The congregation to whom Peter delivered this discourse were all Jews, devout men out of every nation under heaven (verse 9), and when they saw from their own Scriptures, as unfolded to them by the Spirit, through Peter, that their Messiah was to die and rise from the dead and thus become an immortal man, and that what had been done by their rulers in their blindness was also foreseen and recorded, the Spirit convicted them of their sin, and they said to Peter and the rest, "Men and brethren, what shall we do?" (Verse 37).

Peter urged them to repent and be baptized and receive remission of sins and the gift of the Holy Spirit. Then they gladly did, and that day about 3,000 Jews were added to the number of the saved in Christ (verses 38-41). This is one fulfillment of the words of the Lord Jesus, "Greater works than these shall he do because I go unto the Father" (John xiv, 12). We must not think that if we are Spirit-filled we shall always see souls saved, for Stephen was filled with the Spirit and spoke that he received stones enough to kill him (vi, 5, 10; vii, 58-60), but probably Saul never forgot it, and it may have been one of the links in the chain leading to his conversion. One who is Spirit-filled will say as Paul did, "Christ shall be magnified in my body, whether it be by life or by death" (Phil. i, 20; Rom. xiv, 8).

Let us learn from verse 28 of our lesson that God's foreknowledge of what wicked people will do to His people does not lessen the guilt of the evildoers, nor in any way excuse them. Let us learn also that God permits evildoers and even the devil, to work out unintentionally His purposes, for He maketh the wrath of man to praise Him, and restrains the remainder (Ps. lxxv, 10). May we ever rejoice in the risen Living Christ. His finished work, His present ministry of intercession, His coming again and in all the glory of His Kingdom, continuing steadfastly in the apostles' doctrine, with gladness (2:47). By the same Spirit who dwelt in Jesus Christ we may be approved of God and have Him work in us such works that God shall be glorified in us (verse 22; II Tim. i, 10).

It is not that our flesh is different or that our brains are different from what they were before; but that with this new mind and this new will our purposes and our aspirations are entirely different. We are to be members of the Body of Christ and are to follow the will of our Head and are very particular. And so during all the days of our life thenceforth, we should be thinking, "What is the Lord's will concerning me?"

Our Lord Jesus thus presented Himself to God. He said, "I came not to do Mine own will, but the will of Him that sent Me." In one respect, however, there was a difference in His case. He was holy, perfect; therefore He needed no Advocate before the Father. But the members of His Body need the imputation of His merit to cover the blemishes which they have by nature. His merit is like a covering robe. So we have an Advocate with the Father, and it is His advocacy which makes us acceptable to God. Thus we become united to Christ as joint-sacrificers with Himself.