THE STAR OF BETHLEHEM
Sr. Isabell King

“For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.” (Isaiah 9:6.)

At this Yuletide season, when we think of the One who's birth we commemorate, there is much for our minds to reflect upon.

First, the prophesy of Isaiah was so well given, when he said, “and his name shall be called Wonderful.” The wise men from the east were guided by a “Star,” as they came seeking this Child, of whom the angel had said unto Joseph, the espoused husband of Mary, “and thou shalt call his name JESUS: for he shall save his people from their sins.” (Matt. 1:21.) Then in Acts 4:12, we read concerning Him, “Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.” “Wonderful!”—Yes, a wonderful name! We may say that one point of the Star was given unto the wise men to guide them to where the Child lay.

The second point, we shall call “Counsellor.” “Thus saith the Lord, the Holy One of Israel, and his Maker, Ask of me things to come concerning my sons, and concerning the work of my hands command ye me.” (Isaiah 45:11.) To ask of Him the things we need, and to take counsel of His Spirit for our guidance, even in the darkest, hardest tests, He always hears. He is One who understands our life’s problems best, and gives us courage when all else fails.

The third point is then, “Mighty God.” Truly, a God at all times—even over the elements. One day when in a ship with His disciples, and laying fast asleep on a pillow, in the hinder part of the ship (possibly tired and worn in His physical body), a great storm arose, and the waves were beating against the ship, and His disciples becoming alarmed, awakened Him saying, “Master, carest thou not that we perish?” “Peace, be still.” At this the disciples “fear exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?” Yes, a “Mighty God,” even over the natural things of life.

The fourth point — “The everlasting Father.” John saw the great vision of the
churches in Revelation 2 and 3. In chapter 1, verse 8, he tells us, (Jesus speaking), "I am Alpha and Omega, the beginning and the ending." Then in verse 11, He says, "I am... the first and the last." While He is not GOD, but He is the God whom we worship, even the Son of God the Father; and who was born on that first Christmas day, to bring Light to every one in the world.

The fifth point then—the "Prince of Peace." We desire peace, because of its quietness and restfulness from worry, sorrow, or sin; and we hear Paul telling us in Ephesians 2:12-17, how that we were one time without Christ, and were aliens from the commonwealth of Israel; and without God in the world.; but that now in Christ Jesus, we who were some times "far off," are made nigh by the blood of Christ, "For he is our peace." He died upon the cross, to make peace for both Jew and Gentile. That Wonderful Prince of Peace!

No wonder the Star shone so brightly! And that the angels rejoiced! And that the Wise Men sought Him! His name is rightly called Wonderful; a Counsellor at all times; the Father of our redemption; the God whom we adore; and in Who's Peace is our rest. So let us praise and adore Him, giving reverence unto His name—Yes, let us fully give Him our lives!

Box 61.
Webb City, Okla.

"WHERE ART THOU?"

Dear Bro. and Sr. Bond, and Readers:
I feel like sending in a few thoughts this morning.

We are feeling alright in our soul just now. You will find our text in Genesis 3:9--

"And the LORD God called unto Adam, and said unto him, Where art thou?"

We note in the 10th. verse, Adam said, "I heard thy voice in the garden." Now, we may not be in "a garden," but I wonder if WE are paying heed to the voice of the Lord, when we hear Him speak to us?

"Adam, where art thou?"

We note again, Matthew 9:27, 38:

"Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few,

"Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

"Adam, where art thou?"

Let us look to Proverbs 24:30-32:

"I went by the field of the slothful, and by the vineyard of the man void of understanding;

"And, lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down.

"Then I saw, and considered it well: I looked upon it, and received instruction."

We, as ministers of this Gospel, need to "look upon" that which God has called us to do, and notice whether or not such field of labour has "grown over" with a lot of "excuses," which we are letting hinder us from carrying God's eternal Word to the LOST! We hear Ministers say, "I'm going to work for the Lord, just as soon as I can." But when?

People are advancing many kinds of "excuses" today. But say—can you make Heaven on them? "Adam, where art thou?"

Note the 33rd, or the verse following the last quoted scripture: "Yet a little sleep, a little folding of the hands to sleep." As it is, it appears that many saints of God have their "hands folded," so far as working for the Lord is concerned. "Adam, where art thou?"

In Mark 16:15, we read, "And he said un-
to them, ‘Go ye into all the world, and preach the gospel to every creature.’ Are we obeying that commandment today? ‘Adam, where art thou?’

We also find in Luke 14:18-20—

“And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. ‘Adam, where art thou?’

“And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. ‘Adam, where art thou?’

Now, beloved, your name may not be ‘Adam,’” but I wonder where all of God’s called Ministers are today?

Pray for me, that I may always be found doing God’s will.

John Norton,
Box 123.
Mulberry, Kans.

(In answer to Bro. Norton’s question at the close of his good, timely article, we suspect that possibly some of our Ministers would be found “frozen” to some big money-making job somewhere, and only slightly less “frigid” in their soul; or, in the case of “Eve,” if not also on a job somewhere, feel they have “too much at home” to occupy their time! Editor.)

Dear ones, it seems that pride and ungodliness has taken control of the world; and that such is just about to include God’s people, also. O, may God help us to awaken out of sleep!

According to the Bible, we are surely in the last days, with so many of the saints spiritually asleep. The Judgment is going to come some day, and find many trying to hold on to God with the one hand, and to the world with the other. This, we cannot do—we can’t serve God and mammon.

Let us notice that the Word says in 1 John 2:15, “Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.”

Now it might be good for us to search our hearts, and see IF we are loving anything of this world. If we do, the Bible has plainly said that the “love of the Father” is not in us! You may say, “Well, I have all the blessings: speak in tongues; and shout.” But this does not change the scripture—it has said for us to “Love not the world.”

Maybe you will again say, “I don’t love the world; but I just can’t stand for my children to be made fun of.” So then, you will put dresses on your little girls that reach above their knees; sleeves above their elbows; anklets; cut their hair; and let them go to shows, or other worldly places, to keep others from making “slight remarks” about them. Then maybe yourself, mother, for fear the world will “make a little fun” of you, YOU will dress in a corresponding manner! May God have mercy, and help people to see just where they are; and how that He looks upon such.

“Love not the world.” If we do, God’s love is not in our hearts. We fear more what man might say, than we fear that which God has already said. Beloved, we must obey His Word, or we shall be turned away at the Judgment. Many will say, “Why, to dress ‘modest,’ means for us to dress modern.” But not so, beloved. The devil is a deceiver. Webster tells us that “modest” means decent, chaste, etc.; while “modern” pertains to the present time; recent; people of modern times. Now Satan is trying to keep many of God’s people wrap-
ped in pride; but we had best awaken while we have time. In 1 Tim. 2:9, 10, we read:

"In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array;

"But (which becometh women professing godliness) with good works."

Some will say that this is to women—not to girls. While this isn't so, but in event of such opinion, let's note Prov. 22:6—"Train up a child in the way he should go: and when he is old, he will not depart from it." In that this also means girls, if little girls are allowed to dress like the world, when older, they will want to continue dressing that way.

Let us again note verse 9, above, wherein it refers to "shamefacedness." We know the world will possibly make light of us, when we dress in a modest manner; but Jesus was persecuted; and we must be willing to suffer with Him, if we expect to sometimes reign with Him. In 1 Peter 3:3-5, let us notice v. 4, in reference to "adorning:"

"But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." Then in the following verse how that it says—"For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection to their own husbands:" But today, some men will ask the wife not to wear short dresses, or short sleeves, or anklets; nor to dress their little daughter in such way; but she will say, "I'll dress as I please, regardless of what any body says." YOU may dress as youPLEASE—but do you love God better than the world? Seemingly, you love the world BEST. It might be well to examine our heart in such case, and then to remember these scriptures ARE TRUE; and that if we do not humble ourselves, and keep the commandments of God, we shall never enter Heaven. So again, may God awaken us: and help us to read such scriptures as John 14:15, 21; and 15:14, 18, 19. Let us realize that in verse 15, it says, "If ye LOVE ME, keep my commandments," and then think of verse 19, that if we not of the world, how that the world will not be LOVING US! In verse 20, of chapter 15, we find that we are "not greater" than our Lord; but that we can only expect persecution. In James 1:20-25, we are exhorted to be "doers of the word, and not hearers only. So feeling that we have delivered our soul, we can now only plead with YOU to humble YOURSELVES—not become exhausted; for if we thus be lifted up, we shall surely be abased.

I desire your prayers for both husband and myself, that we will keep the commandments of God.

Your sister in Christ,

Mrs. M. G. Wooten,
Box 1245.
Grants, New Mexico.

Among other good thoughts in Sister Wooten's Biblical condemnation of one of the great evils of the day, we note that the apostle Peter pointed back beyond his day—to the "old time," how that "holy women" of those days adorned themselves—as a standard for holiness women of his time to yet observe. We are glad to note this, for no doubt we have those of today, who even think it absurd to refer to modest styles of some years ago within the ranks of holiness, as having anything to do with what ought to be present day attire for saints of God. While we do not say that the identical style chart should be followed in every detail; but we do say that the same lines in modesty and simplicity should yet be carefully followed in EVERY instance. Dare any of our "moderns" to gainsay this in the face of Peter's preaching in chapter 3, verse 5, in his first general epistle! Yes, those apostles back there were holiness preachers—every one of them—thank God; but sorry to say, we do not have many of their counterparts today. Amen.

"Every wise woman buildeth her house: but the foolish plucketh it down with her hands." Prov. 1:1.

"Fools make a mock at sin: but among the righteous there is favour." Prov. 14:9.
ECHOES FROM THE OLD-TIME WAY
(By One Of The Old-Time Saints.)

As we approach another Christmas season, I want to write a few words of praise for my Saviour.

While the world is so full of sorrow—homes broken, and hearts aching on account of the war—yet at this season of the year, it means just as much to us as ever before, it recalls to our minds how the angel brought the greatest message the world ever heard—“Behold I bring you good tidings of great joy, which shall be to all people.” And right now, in the midst of this turmoil, there is a joy in the hearts of the people who are living to please God. Sorrow can never drown the joy in the hearts of God’s people. I think of the man who said in Luke 2:29-31:

“Lord, now lettest thy servant depart in peace, according to thy word:
“For mine eyes have seen thy salvation,
“Which thou hast prepared before the face of all people;”

But so many reject Him, and choose the dark side of life. He came unto His own, and they received Him not. But here is the promise to us all: “But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:” I can say, that in the month of May, the year 1906, I found this Great Redeemer precious to my soul. And can say of a truth, that He has never failed me a single time. Then in 1913, I met a people who were preaching the full Gospel, and was sanctified wholly, according to Heb. 13:12, and Romans 15:16; and next received the baptism of the Holy Ghost, as in Acts 2:4; 10:46; and have trusted the Lord for the healing of my body since that time. He has healed so wonderfully in our home, I would not know how to begin to tell it. Feel that if I could only lift Him up to the world just as real as He is to me, surely someone would accept Him. I truly do want to run this race successfully—pay the price—go the last mile of the way with victory in my soul.

I feel glad for the old-time Gospel way that cleans us up from sin, and the ways of this world. It makes us live holiness; dress holiness; and also talk holiness. Well do I remember when holiness preachers of the Apostolic faith first come to Mulberry—how that they preached against short dresses, short sleeves, and the wearing of pins, bracelets, lockets, beads, and rings; and how that the people began to lay aside such things, and measure up to the Word. They came through to old-time salvation, and how the Lord did bless! But I notice that in the last two or three years, there seems to be a difference. We don’t hear so many preachers preaching along these lines any more. And we can see the younger ones, and a few of the older ones, are beginning to wear short dresses, and short sleeves; but some wouldn’t wear a bracelet!—but, Oh, those pretty little wrist-watches that shine on the arms! This makes me think of Eve, when she saw that the tree of forbidden fruit was “pleasant to the eyes, and a tree greatly to be desired,” etc.—how that she partook of the fruit thereof, and then gave to her husband, also; but let’s also remember how that it has brought sorrow upon us all. So we can’t afford to let the “lust of the flesh, and the lust of the eyes, and the pride of life,” lead us away from Bible holiness, for we are told in this same verse of scripture (1 John 2:16.) how that these things are “not of the Father, but is of the world.” And now since so many have husbands, sons, brothers, or sweet hearts in the army, service pins are beginning to be worn by some. I love my two sons, and feel that I could lay down my life for them; but I don’t want to fail, and put on pins, or such, to honour them—I had rather honour them by holding up the standard of old-time holiness; then I know I can look up to God in prayer in their behalf, and feel as the song says, “There is nothing between my soul and the Saviour.” Then if I am praying according to His will, He will hear, and answer. So let us, as the women of the full Gospel way, measure to the standard, and then teach the younger women the same; for we are not of the world, even as He (Jesus) was not of the world (Titus 2:3-5; John 17:16); and neither
should we want to be, for we surely want a clear record when we come to stand face-to-face with the Judgment. And not only with the Judgment, but we can feel so free and clear right here in this life. So to all who pray—Please pray for me, that I will live as I testify; for I truly do not want to testify as though living “upstairs,” and yet be found dwelling in the “basement,” for I realize that God’s approval on our lives is worth more than 10,000 worlds like this! Therefore, let’s keep faith in God, and press on more closely than ever before.

A sister in the Lord,
Mrs. Woody Murray,
Mulberry, Kans.

In point of service for the Lord, Bro. and Sr. Murray are among the oldest of the Baptized saints in the Movement; and from the beginning of the work in Mulberry, they have been pillars in the church at that place. May their days peacefully end in a blessing to God’s good cause.

FROM A SOLDIER BOY
(Excerpts From A Personal Letter.)

December 4, 1943.

Dear Bro. and Sr. Bond:

“You were asking me to write something for the paper, but I don’t feel like I could. I’d like to; but if you will let me off now, I’ll try real hard in the next paper after Christmas. I’m so busy, I hardly ever have much time off. But I am still saved. I’m glad of that. I feel the need of having the rest of the blessings in my life. I believe it would be easier to live a Christian life if I did have. I really mean to have some time. This army makes you think of lots of things we didn’t at home. I’ve had lots and lots of chances to get closer, but I never realized what it meant to be away from praying people. I know I could go ahead out here; but its harder. You all keep praying for me.”

“I feel like I am living to where if I was to have to die, I’d be ready. That’s something to be proud of. I don’t know of any other one in my Co. that is a Christian. All the boys are nice to me; but are just rough talking and acting. Most of my officers know I’m a C. O., but are real nice to me. I’m hoping this cruel war is over, soon.”

Pvt. Glen Loftin.

While Bro. Glen didn’t “feel” that he could write anything for the paper, yet we feel that he did, just the same, in the above excerpts from a personal letter, which we are taking the liberty of passing on to our readers, with apologies to Bro. Glen. He is from the Gray’s Point band, near Morrow, Ark., where his Christian young wife, and baby son, are living, while his detachment is on maneuvers in Louisiana. He is in the Medical Corps, under training to render first aid on the battle front. May God bless, and return him safely home some day to his loved ones. And as this brings to a close, so far as we now know in this issue, contributions from correspondents, we feel justified and appreciative of, each endeavor, beginning with Sr. Isobel King’s (co-pastor at Webb City, Okla.) good Christmas letter, and on down through the rest. We would like to hear from more and more of the good children of God in this respect. —Editor.

DOUBTFUL THINGS

Strict walking is much despised in these days, but rest assured it is both the safest and happiest. He who yields a point or two to the world is in fearful peril. He who eats the grapes of Sodom will soon drink the wine of Gomorrah. A little crevice in the seashore in Holland lets in the sea, and the gap speedily swells till a province is drowned. WORLDLY CONFORMITY IN ANY DEGREE IS A SNAKE TO THE SOUL, and makes it more and more liable to presumptuous sins. Things doubtful we need not doubt about. They are wrong to us. Things tempting we must not daily with, but flee from them with speed. Better be sneered at as a Puritan, than be despised as a hypocrite. Careful walking may involve much self-denial, but it has pleasures of its own which are more than sufficient recompense. —Spurgeon. (Gospel Tidings.)

“There is a way which seemeth right unto a man, but the end thereof are the ways of death.” Prov. 14:12.
PARENTS ARE TO BLAME

For the parent having authority, and professing holiness, to give in a strong testimony along the lines of right living; or to preach a straight, clean gospel, and then for their children to appear in public, looking and acting as if they never seen the inside of a truly Christian home, is a poor mark, indeed, for that parent, or parents; and strongly indicative that something is wrong!

If parents professing old time salvation, allow their children to “talk back” to them, and otherwise flagrantly disobey, such have no right to criticize any one else whom they think may be “missing the line” in daily living. This is surely an evil before God; and one that casts a poor reflection upon the cause of Christ. Such parental neglect is only helping pave the way for that child’s future downfall in this life, as well as possibly helping it on its way to torment some day. Some people may not relish this kind of preaching; neither do those who use the physician always relish a bitter dose of medicine; but in taking the bitter dose just the same, such may be the means of relieving them of their sickness—possibly the saving of their life.

It is prophetically true, that children are “disobedient to parents” in these last perilous days, according to 2 Tim. 3:2. But if we will only stop and think, there is also a contributory cause for such, other than merely the spirit of the day in which we are living—and that cause is often with the parents, themselves!

We have no sympathy, therefore, for the parent who will raise their child in rank disobedience, when such child brings shame to that parent, for the Bible plainly tells us in Prov. 29:15, how that a “child left to himself” will do this very thing. We do feel sorry, however, for the good cause of Christ which as to suffer such reproach. Amen.

Many today are yet referring to the Jew—how he will “skin” you in a trade; but what of many of our Gentile brethren in the flesh—have you never had an experience there!
It Surely Means Something

Be it unconfirmed rumors, or what not, the mere fact that reports going out that heads of such countries as England, United States, Germany, and France are sending envoys to the Vatican to confer with the Pope on "war problems", has a meaning deeper than a mere news item. It is beyond question that the Catholic church is looked upon today, by leading nations, as being an instrument of power. And that Rome has a place in prophecy, is beyond dispute, if we are to believe the truth of God's Word. That city is too plainly described in Revelation 17. The reference, "seven hills of Rome," is a common phrase. And ancient history will give the facts that original Rome was built on seven hills, or mountains, as the Bible uses the term. Then in verse 9, of this same chapter, we read the following, descriptive in part, of the beast power yet to come in its fulness: "And here is the mind which hath wisdom. The seven heads are seven mountains on which the woman sitteth." Then back in verse 6, John saw the vision of this woman "drunken with the blood of the saints, and with the blood of the martyrs of Jesus." That this is descriptive of the cruelties of the Catholic church towards Protestants in the early days of such, none can gainsay. History bears out this fact. Many paid with their own lives, for their refusal to bow to the Pope of Rome. And so the chapter concludes with another vivid description of what Rome has been, and which seems to be not too far from something of such order today: "And the woman which thou sawest is that great city, which reigneth over the kings of the earth." If Rome, therefore, does not have some kind of an influence today, then why is the Pope so taken into consideration, in the perilous times of war trouble, instead of the leaders of some Protestant group? And again, what other "city" in the world has ever had such title? Today, the influence of that "city" is felt throughout the entire civilized world, you might say. This is no secret thing with thousands of many creeds. Like a giant octopus, has it tentacles reached down into both civic and governmental affairs of every nation possible. In our own school system, you will find Catholic teachers in many instances; but find a Protestant teacher in a Catholic school, if you can! They are too careful for that! So as we are nearing the time to expect a one-state world to emerge from the present chaos, it will seem nothing strange for this one time enemy of true Christianity to begin to arise and assert itself, coming back into its former power, and infamous glory—the rebuilding of the old Roman Empire, that did one time rule the world. (Rev. 17:18.) So when that man of sin is finally revealed—the beast that is to ruthlessly rule the world for three and a half years, (2 Thess. 2:1-4; Rev. 13.) during which time he shall have full control over religion and commerce, as well as all governmental authority—we shall not be surprised to find such person to be none other than the individual who shall be wearing the triple tira of the Catholic church at that time; and upon this tira, or crown, in jewelled letters, is this Latin inscription, "Vicarius Filii Dei," which, translated means, "Vicar of the Son of God," or the acting agent of the Son of God upon the earth. And that here lies a thought worthy of consideration, is found when we note the words in Rev. 12:18, which reads: "Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred three score and six," or, 666. Taking then, the jewelled inscription, "Vicarius Filii Dei," and reducing the same to Roman numerals, ("V" equaling "U", as was the valuation of such in the days of Roman power; and with non-same, and you have the sum total of value letters as "naught," or zero and the "666", or the "number of the beast"). This is not some fanciful idea gotten up since this present war; but a compilation discovered years before even the first World War; and made known to the public in printed form, being published in a widely read book, called "Daniel And The Revelation." At any rate, according to verse 18, it was to require some "wisdom" and "understanding" to "count the number of the beast"; should that man be identified with plain numerals, even a school boy able to decipher three numbers, would be able to "understand" — he would know "666" when he seen it. So how else would one go about "counting", or deciphering the number? This, then, can be taken for what it is worth; nevertheless, there is enough scripture elsewhere in the book of Revelation, to cause one to think of noth-
ing else but that “Eternal City,” so commonly referred to by the world in general, in the Biblical description of the beast power to come. And when we think of Rome, we also think of Catholicism, or the Pope, in connection with such. Much effort was put forth to have it declared an open city, during the recent invasion of that country. Why not have London, or some other great metropolis, declared as such, in order to preserve some of their valuable Protestant churches, or religious shrines?

So today, when we take into consideration outstanding Catholic activities as connected with world affairs, such is surely worthy of note — bound to mean something of more than ordinary import. And we are not unappreciative of the fact that sooner, or later, it will doubtless mean persecution for one to speak even this plain on the subject; therefore, if one has any message to deliver along such lines, he or she had best be doing so, for the time is coming when SOUND DOCTRINE will not be endured, for sure! And that time will be when we can neither buy nor sell, except we have the mark, the name, or the number of the name of the beast—in that time, it will also mean to worship the beast, or possibly pay with our lives for not doing so! This is as true—as much a part of the good Bible as is John 3:16, which declares that “God so loved the world, that he gave his only begotten Son, that whatsoever believeth in him should not perish, but have eternal life.” So may God help us to be ever on the alert, ready and watching for that crucial hour, wherein it may mean a blood-sealed testimony if we speak a word for Jesus. Such was one time the condition in this world; and according to prophecy, we are yet to face the worst of all times, if the words of Daniel be true; (Dan. 12:1) and that they are true must we believe, if we believe the Bible to be the inspired Word of God; and if the Bible be not true, then we have no hope of Heaven; and our own dear country has been founded upon a false foundation; but of that we have no fears, thank God. We are yet glad for Old Glory that floats o'er us, symbolic of freedom in worship, speech, commerce, and government. Amen.

There are two names, of the which when we see either of them in print, always attracts our attention — that of Jerusalem, and Rome. When Jerusalem is mentioned, we know that possibly it has to do with prophecy concerning the Jew—the rebuilding of Palestine, and the formation of the Jewish nation that is assuredly coming — the nucleus of the establishing of the Kingdom of God upon earth—when Jesus shall rule the Nations with a rod of iron, as again declares the scriptures; and then when we see “Rome” in print, we look with suspicion, realizing how that the old Roman Empire is about to raise its head once more, to make its last strike at real salvation, or true Christianity. May God help His people to be worthy of escape in that day.

APPLICATION OF THE BLOOD

It goes without questioning that the Bible plainly declares we are saved (justified before God) by grace, through faith—not through the application of the Blood of Jesus to our soul. While any grace of God we might receive in our life, comes only through faith in the atoning Blood of our Saviour; yet its application to our hearts and lives is for its sanctifying power. In Hebrews 13:12, we are plainly told — “Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.” Now if justification and sanctification be the one and selfsame experience, then it would necessitate the application of the Blood before we could be justified before God. (Certain today, teach practically that doctrine; yet we, as a people, are far from agreeing with them in such!) If we will note that under the law, which was a shadow and type of better things to come under grace, we will find that the Blood was always applied to God’s people only — not to cause them to become children of God; but because they were already His people. In John 17, the Saviour is plainly praying for God to sanctify those who were already of the fold — those who had come to know Him, and Jesus Christ whom He (God) had sent. He (Jesus) here says in part, “And for their sakes I sanctify myself, that they also might be sanctified through the truth.” From this, then turn and note again, Hebrews 13:12, how that Jesus shed His Blood to sanctify THE
PEOPLE. What people? Why, a definite people—those for whom He has prayed for in John 17.

If you would care to consider the example, we will first note how that the blood was applied to the two side posts of the door, and to the upper door posts of the homes of the Israelites, the night of the first passover, as they passed through those doors, so-to-speak, on their way out to Canaan. But let us remember they were already the people of God—the Blood in this instance did not make them so; but it was only a type of the Blood of the Saviour that was to be shed in the days to come, making them holy, or free from sin—ready for that spiritual land of Canaan, thank God. If this isn’t Bible, then we are in darkness, and know nothing of God’s great plan of salvation. If people entered “Canaan” at justification, then pray tell us, will you please, what is the spiritual name of that wonderful experience the Bible teaches as being the baptism of the Holy Ghost? If you will remember, they never entered Canaan until after they had crossed Jordan.

Then again, in Hebrews 9:13, we note how that the blood was again applied in religious observance—Moses sprinkled both the Ark and all the people,” further saying, “This is the blood of the testament which God hath enjoined unto you.” (v. 20.)

So beloved, let us not become confused, nor controversial, in defining the merit of the Blood. While in Hebrews 9:22, we read how, “without shedding of blood is no remission, yet let us remember that it does not say that, “without application is no remission!” The Blood has been shed to atone for man’s transgression, all right—and stands for just that in the lives of millions now in sin; yet we only become a candidate for its purifying power—the theme of God’s plan of salvation—after we have become reconciled unto God. Without holiness no man shall see the Lord, declares the Bible in Hebrews 14: 12. So the identical merit—virtue—of the Blood of Jesus is to make holy, pure, or free from sin. Then if it be applied to our lives in the experience of justification, why does it not manifest itself in its purifying qualities at that time, just the same as it would in its second application—or in what we call sanctification? If I should spill hot water on myself, it would have the effect of hot water; then if I should heat more water to the same degree, and spill that on myself, it would have the same effect as the first application did. Then why the second application, if the first was as effective? No beloved, let us ever keen in mind, the simplicity of God’s plan of salvation—that we are saved by grace, through faith; then we are sanctified with the Blood of Jesus; and afterwards baptized with the Holy Ghost. To teach two applications of the Blood leading up to our experience in holiness, is bound to be confusing, as well as directly unBiblical. There is no Bible example of such, either under the law, or grace. Here is a thought worthy of consideration—Christ died for the ungodly; but did you ever think how that He had been dead for a period of time, before they pierced Him, and “forth-with came there out blood and water”? Here we see that He had already gave His life that we might have life, and have it more abundantly; then next His Blood was shed—for what? For the sanctifying of the people—saved men and women—the church, if you please. So in a few words, beloved, pardoning grace is with God; but the sanctifying power is in the Blood of Jesus. And if we know anything about the Bible, it takes the first to make us a candidate for the second. God bless you, and Amen.

LOOK AT THY LUKEWARMNESS!

It often happens that those who have been the most richly blessed with divine grace, and who have been lifted into fervent love, will imperceptibly decline into lukewarmness. Very few Christians on earth entirely escape this miserable tepidity altogether. One of the worst features about lukewarmness is that it steals on the soul in such quiet, respectable ways. If the horrible thing had horns and hoofs, and a smack of criminality in it, it would alarm the soul.—Sel. (Gospel Tidings.)

ADDITIONAL NAMES  Soldier Boys’ Prayer List

Luther D. Steele
James Monroe Goins
Billy V. T. Goins
Eudell Combs
OFFICE NOTES AND REPORTS

DECEMBER 14, 1943.

So many fine Christmas cards—and seem especially sentimental this year. God bless EACH of you.

Report some good services at Webb City, Okla., in Nov. .. Sr. Blasingame at Boyd 4th. Sun. appointment .. Bro. Ussery at Boyd 3rd. .. at Antioch this 1st., and accompanied by Bro. Clusius Blevins .. Bro. and Sr. Ottis Green at Lampe, Mo., (near here) 1st. Sun., day and night, and by here briefly, on way home .. Bro. Wheeler at Norman, Ark., short time ago in meeting .. Sr. J. L Sullivan at Drumright, Okla., in recent revival .. Report of recent good services at Arkansas City, Kans., one had received the Baptism .. Then at Zineville, Okla., just recently, the power fell, and some received the Baptism .. Met one of them, Bro. Niday, few days ago .. Fine man of God .. his wife among the number.

FIFTH SUNDAY MEETING

Sorry we didn’t get to publish Sr. Pierce’s report of last 5th. Sunday Meeting, held near Forsyth, Mo.; but let all keep in mind next 5th. Sunday—JANUARY 30—at White Oak, n. e. of Harrison, Ark., and COME! Sr. Pierce reported a good Meeting at P. H.

NEXT YOUNG PEOPLE’S CONVENTION

Next Y. P. Convention will be held at 4421 W. 5th. St., in Tulsa, Okla. This is one block north, and two west, from Home Gardens Station on Sand Springs car line. Follow Third Street west, through Tulsa, to Home Gardens. Visiting saints and friends entertained free in our homes. COME!

Bro. Wilson Henagar, Pastor.

... GREETINGS ...

TO OUR READERS EVERYWHERE.

Despite the sadness in many homes, we wish for EACH OF YOU, a most Happy Christmas, and New Year. May God richly Bless you, and yours, wherever they be.

Your unworthy servants,
Bro. and Sr. Bond.

REVIVALS

Sr. Nava Anderson, pastor at New Hope church, near Inola, Okla., date of Dec. 6, reports Bro. Russell Stewart, of Oklahoma City, had just closed a three week’s meeting there. Much interest, and saints built up spiritually. Two claimed sanctification; two reclaimed. Add.: R1. Care R. E. Adkinson.

Bro. Wilson Henagar, pastor at Tulsa, Okla., reports (Dec 8) Bro. J. F. Atchley there in revival. Good services; good preaching; and souls seeking God. An old time service Sunday night before, with several in the altar seeking to be saved. Bro. Atchley’s daughter Lou Alice, is with him.

Bro. Dees, of near Harrison, Ark., was a brief visitor yesterday, on his way to Nauvoo, n. w. of here, for appointment tonight; then on to Antioch, west of here, for Wed. night. Reported a good service at Jones s. h., near Lampe, Mo., on Sat. night; then at Lampe on Sunday night. He had just recently closed a good meeting at Batavia. west from Harrison, with two claiming salvation.

Recent reports from Mulberry, Kans., that Bro. and Sr. Bobby Voight there in a revival. Good services; and the Lord blessing Bro. Bobby in some good preaching. Bro. John Norton is pastor. A wonderful service one night recently, during special song by three of the brethren, wherein the old-time power of God began to fall, and the song was not finished! Yes, there was “music and dancing,” thank God!

Bro. Pete Thrasher accompanied wife and myself to Log Hall, near Vendor, Ark. on the Fourth Sunday week-end period, in Nov. The Lord gave us some good services, with Bro. Thrasher preaching twice, and then remaining until over Monday night, week following, in services. While no one prayed through—though some sought the Lord—yet both saved and unsaved, enjoyed having him with them; and the saints received spiritual good from the services. He was at Boyd over past week end; and conducted a baptismal service near Boyd, on Sunday afternoon, wherein one sister, claiming salvation during his recent meeting here at Boyd, was baptized. He was also one night at Nauvoo, while in these parts. We surely hated to see him leave yesterday, on his way back toward Oklahoma. Most like our own boy; and we did enjoy having him in our home.
Boys In The Service

Edwin A. Buckles
Frank McManis
Charles McManis
Walter Ede
James E. Ede
Everett Ede
Harold Wynne
Clayton Wynne
George Lacore
John B. Milligan
Roy Milligan
Frank Watson
Hoy Anderson
James Harvey McAnally
Elmer Seaggs
Lonnie C. Johnson
John Dangerfield
Thomas Myers
Preston Myers
Elmer E. Emmert
Cleve Sparks
Milford Boren
Waitie Hembree
Monroe Hembree
Frank Russell
Leonard Center
Lonnie Hopkins
Luther Parker
Leonard McMain
William Collins
Golden White
James Claunch
Milford Kulp
Elmo Ingenthron
Woodrow Mantooth
Billy Emmert
James A. Locke
James T. Cross
Dal Allison
Marvin E. Dunlap
Raymond Lee Blevins
Leonard Wilson
Ralph Shupe
Jerome Gleason
Edward C. Evans
Edwin I. Maston
Leon Ledlow
Walter Wagner
Kirk Wagner
Jack Wagner
James Moncy
John Sullivan
Arthur McDonald
Onal J. Philpott
Marvin Philpott
Eugene Burdine

Fred Foster
Robert Foster
Wayne Bethurum
Floyd Kercher
Elmer Kercher
Taylor Holden
Fount Vanbiber
Dale F. Jeffries
Harold Ridner
Junior Baughman
James A Lock
C A Blackwell
Virgil Thompson
Wilburn D Crutchfield
Oscar Theorine
Ivar Theorine
Lael Pendergraft
Lester A Kelley
Floyd Baughman
Norman Johnson
Orvall Seaggs
Clarence R. Proctor
Charles C. Proctor
Everett James Reed
George William Pressley
John Oneal
Junior Bell
Clifton Cole
Frank Bridges
Cleo Rowton
William Grant
Arthur (Bud) Lakey
Alfred Edwards
Roy Edwards
Clyde Asher
Ward Bell
Raymond Dees
Billy Dees
Billy Tingley
Ivan Miller
Edgar Stone
Edwin Stone
Homer C. Boren
Leland Baker
Leslie Baker
Rayton Baker
Lois Baker
Howard Rogers
Eugene Sears
Cecil Sears
John Boyer
J. H. (Pat) Patterson
Lewis Rodgers
Boyd Akin
Amel Kehoe
Cecil Kehoe
George Sprague
Eudell Combs
Charles Howell Holt

KEEP PRAYING-GOD HEARS!
PRAYER LIST

Boys In The Service

Edwin A. Buckles
Frank McManis
Charles McManis
Walter Ede
James E. Ede
Everett Ede
Harold Wynne
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George Lacore
John B. Milligan
Roy Milligan
Frank Watson
Hoy Anderson
James Harvey McAnally
Elmer Scaggs
Aurum C. Johnson
John Dangerfield
Thomas Myers
Preston Myers
Elmer E. Emmert
Cleva Sparks
Milford Boren
Waitie Hembree
Maroe Hembree
Frank Russell
Leonard Center
Lonnie Hopkins
Luther Parker
Leonard McMain
William Collins
Golden White
James Claunch
Milford Kulp
Elmo Ingenthron
Jack E. Mastooth
Woodrow Mantooth
Billy Emmert
James A. Locke
James T. Cross
Dal Allison
Marvin E. Dunlap
Raymond Lee Blevins
Leonard Wilson
Ralph Shupe
Jerome Gleason
Edward C. Evans
Edwin I. Maston
Leon Ledlow
Walter Wagner
Kirk Wagner
Jack Wagner
James Moncy
John Sullivan
Arthur McDonald
Onal J. Philpott
Marvin Philpott

Eugene Burdine
Jim Baker
Talmage Baker
Everette Davis
Claud Tennison
Eldon Farmer
Oral Pollard
Theron Pollard
Elmer Pollard
Roy Clawson
Ray Clawson
Calvin Clawson
Raymond Lewis
Ben J. Houston
Kenneth Vanzant
Paul Roberts
Glenn Roberts
Everette J. Beck
Benny Beck
Kenneth Awbery
Ray Awbery
Frank Ferrucci
Chester Wayne Adams
William Cummins
Esco Crosby (C. O. S.)
Ray Andrews (C. O. S.)
Thomas Hale
David Cluck
Lawrence Barto
Dean Barto
Paul Aaron
Ray Perryman
Edwin Allen
Crawford Howard
Raymond L. Slope
Howard Paul Slope
Anderson L. Slope
Ralph Knott
Owen Bailey
Arlie Williams
Edward Bennett
William V. Wescott
James M. Wescott
Milburn B. Crutchfield
Clarence A. Cox
Hubert R. Bromley
Eugene Pierce
Arnold Lee Combs
Ernie Slone
Dean Emmert
Garland Reed
Curtis Reed
Dean Loftin
Glenn Loftin
Claudy Lynn
Irvin Tingley
Glen Tingley
John Bill Richey
David C. Kolb
Elvin L. Kolb
J. R. Kolb

Kenneth Foster
Fred Foster
Robert Foster
Wayne Bethurum
Floyd Kerchur
Elmer Kerchur
Taylor Holden
Fount Vanbiber
Dale J. Jeffries
Harold Ridner
Junior Baughman
James A. Locke
C. A. Blackwell
Virgil Thompson
Wilburn D. Crutchfield
Oscar Theorine
Ivar Theorine
Lael Pendergraft
Lester A. Kelley
Floyd Baughman
Norman Johnson
Orval Scaggs
Clarence R. Proctor
Charles C. Proctor
Everett James Reed
George William Pressley
John Oneal
Junior Bell
Clifton Cole
Frank Bridges
Cleo Rowton
William Grant

If we fail to get a name correct, please notify us.

We are often receiving letters in which we are requested to remember some dear boy in prayer. Beloved, if you desire to have their names included in the Prayer List, be sure to always plainly specify such, then we will understand.

No doubt there are dear boys names appearing in this ever-growing Prayer List, who are depending upon the prayers of loved ones back home, that God, in His great mercy, might, in some way, bring them through this thing, and safely home again. So surely, surely, interested ones here at home, will not have to be urged to live right, that they may pray fervently. May God help each honest soul in these trying times. Have faith in Him who is able, beloved—KEEP ON PRAYING—others are helping you pray.

"THE EFFECTUAL FERVENT PRAYER OF A RIGHTEOUS MAN AVAILETH MUCH."
SUCH IS NOT FAITH

We have heard the expression used, illustrative of faith, in about this manner: "Ask the Lord, and tell His people". This is not FAITH. Genuine faith before God, would be for us to bring our needs before Him, and Him alone. If He be in our enterprise, or undertaking, He is well able to move upon the hearts of the people in a responsive manner, and maybe from sources to our utter surprise, which will assuredly be proof of answered prayer, and INCREASED FAITH on our part, in our undertaking for Him. Such proceedure as mentioned above, makes us think somewhat of how many "believe" in divine healing—they say, "Well, I take medicine, and then pray for the Lord to cause it to take effect" For that matter, the rank infidell could get the effects of medicine, in all his unbelief!

No, beloved, real faith before the Lord will cause us to have that confidence that God is going to work in our behalf. "Now faith is the substance of things hoped for, the evidence of things not seen," says the apostle Paul, in Hebrews 11:1. Abraham had it, when he showed perfect willingness to offer up his son Isaac as a sacrifice unto God, well knowing that God was able, and WOULD DO THAT THING, to raise the child up from the dead, to yet perform the promise He had made to Abraham, that in THAT child should his (Abraham's) seed, or offspring, be called. The priests had it, when they went so far as to step into the water at the crossing of Jordan, when that stream was overflowing its very banks, in the crossing into Canaan, for God had given them the promise of a way being opened for them, if they followed His instructions. Now, has not the same God promised to "supply all our needs", as recorded in Philippians 4:19? Then if we know

that God has called us to some undertaking for Him (and if we do not KNOW such, we have no business in such enterprise), we should have the same faith in His promises as those of old—that He is well able, and WILL perform His promise towards us! This is "the substance of things hoped for, the evidence of things not seen." In Philippians 4:6, and preceeding the promise in 4:19, we are given the proceedure in asking God for help: "Be careful for nothing: but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God." You will note that NOTHING is here mentioned about "telling the people!" Amen. O, but how the true Gospel of Jesus is being perverted in these last days. We might wonder how it could be wrong to "tell the people"? Has not God said in His Word, "and my glory will I not give to another." (Note Isaiah 42:8). In "telling the people", there are many who would respond without any impression from Heaven. Then how would you know it was God after all, who had moved upon their hearts? But if your wants were made known to Him, even maybe in secret, and then the response came, it could only be answered prayer; your faith would be increased; and God would be altogether glorified. Amen.

People void of a missionary spirit, have not the fullness of the spirit of the Lord in spreading the Gospel. The commission is, "Go ye into all the world, and preach the gospel to every creature." (Mark 16:15). We are sure, that if we are not personally called to carry the Gospel message to a given field, or territory, that we should, at least, be interested in those who have forsaken all to go.

"Cast thy bread upon the waters: for thou shalt find it after many days." (Eccl. 11:1).

LASTING PEACE

Though the teaching of man may sound promising, and appealing, in the matter of post-war world conditions; but Bit prophesy is the only real authority in things concerning the destiny of mankind in this life as well as in the life to come. According to God's Word, there will be no lasting peace until the coming of the Prince Peace—until Satan is bound cast into the bottomless pit, with a seal upon him, to insult his captivity, and hold there a thousand years, if Revelation 20, be correct; and of its genuineness, there can surely be no doubt among Christian peoples. There will be a period of peace lasting for three years or "forty and two months", according to Rev. 11:2, so far as war among nations is concerned; but this will endure during the time of that great dictatorial reign of the Beast, or when the whole world will be under the domination of this one man—the man of sin, as he is referred to in 2 Thes. 2:3. But this will be for only a given period of time. When peace in reality arrives, it will be when the power of God has prevailed in this world to the extent that men beat their swords and spears BACK into plowshares and pruning hooks (Isa. 2:4); and we are afraid that this will be at a time when the nations of the world have much more confidence in each other, than many of them do today!—it will be an outward manifestation of the power of God—not merely the dictates of worldly men. This will be "disarmament" in reality. May God hasten the day.

The fruits of salvation do not consist altogether of a group of things you WOULD NOT DO; but things that SHOULD BE DONE for God and His cause, counts much in this case.