

PEOPLE'S PULPIT...

PRESENT YOUR BODIES.



Sermon by CHARLES T. RUSSELL, Pastor Brooklyn Tabernacle.

"What Shall I Render Unto the Lord My God For All His Benefits Towards Me? I Will Take the Cup of Salvation and Call Upon the Name of the Lord. I Will Pay My Vows Unto the Lord" (Psalm cxvi, 12).

Chicago, Ill. Pastor Russell of Brooklyn Tabernacle, New York, preached here twice today to large audiences. The Auditorium of world-wide celebrity for its size and excellent acoustics, afforded the immense audience a superior opportunity to hear Pastor Russell's discourse in the afternoon. We report his evening discourse based on the foregoing texts. He said:—

The opening of a New Year is like the opening of a new ledger. It is a favorable time for determining what should be disposed of in the profit and loss account and for putting into effect resolutions governing the New Year. The fact that thousands of resolutions will be made at this season only to be broken later under the impact of temptation, should not discourage us from making such resolutions ourselves and advising the course to others. The man or woman who makes no Resolutions or Vows makes little progress in character-building. Poor, fallen human nature needs all the bands and braces and supports which a well-directed will can give it. We are not advocating hasty, and sometimes unreasonable, vows and resolutions and pledges thoughtlessly taken. What we do advocate is thoughtful, rational sitting down and counting the cost, and then and there resolving with the full strength of the character, with the full determination of the mind, to pursue the way which deliberate judgment tells one is the proper course.

A Christmas Vow or Resolve.

A Christian, like other men, can be benefited by such Resolves to himself, which should be sacredly kept, in proportion as he respects himself and would be respected. These Resolutions may apply to sundry affairs of life—his home, his business, his personal habits, etc. But when the Christian comes to consider his highest interests, he at once recognizes that they are those by which he is related to his Creator and his Savior. At the very beginning of his Christian experience, after he had longed for righteousness and turned from sin; after his eyes had seen Jesus as his Redeemer; after his ear of faith had heard that he was reconciled to God through the death of his Son and had forgiveness of sins through faith in his blood—then came to him the most important moment of his life. For God, through his Word, invited him to make a full consecration of himself (including every earthly interest and affair) to the Lord and his service.

The proposition, in the language of the Savior, was that he should take up his cross and follow Christ; and that as a reward he should have in the present life tribulation from without, but the peace of the Lord within, and in the future life experience a share in the First Resurrection. That change to glory, honor, immortality, the Divine nature, means joint-heirship with his Redeemer in his great Office and work as the Mediator between God and the world during the Millennial Age. The terms are clearly stated, self-denial, cross-bearing, service for Christ, faithfulness unto death. The rewards also, as clearly stated, are crowns of life and membership in the Royal Priesthood, a seat with the Lord in his throne, an opportunity of being one of the judges for helping and uplifting mankind during the Millennium.

While stating the conditions clearly and distinctly, through his Word the Lord did not urge consecration, but said rather that each should sit down first and count the cost. After having counted the cost, whoever chose to accept the proposition did so by making a Vow unto the Lord—a Consecration Vow of full submission—the full surrender of the will. This was to the intent that thereafter not only the conduct of life, but the words of the mouth and the meditations of the heart should be acceptable to the Lord. This comprehensive Vow is symbolized in baptism, which, rightly understood, as explained by St. Paul, is "baptism into membership in the Body of Christ (the Church), and this by baptism or immersion 'into Christ's death'."

Only such as make this Vow are accepted at all as members of the Christ, and anointed with the Holy Spirit. It is respecting this Vow that St. Paul urges, in the words of our text, "I beseech you, (justified) brethren, by the mercies of God, that ye present your bodies living sacrifices, holy, acceptable to God, and your reasonable service." Our contract with the Lord is entered into, made secure, by the Vow of Consecration, and the remainder of life is merely a testing of the consecrated one, to determine to what degree he really meant the Vow; to what degree he uses his every endeavor to be dead to the world, dead to self, dead to all earthly things and alive toward God and the interest of the Millennial Kingdom to which he has consecrated himself as a "member" of the Body of the Mediator of the New Covenant (Jeremiah xxxi, 31; Galatians, iii, 29).

"I Will Pay My Vows."

Let no one lightly undertake a Vow unto the Lord. It carries with it weighty responsibilities. It would be better every way that none should take the Vow without first understanding the nature and entering fully into the spirit of the resolution he makes,

Once made and accepted by the Lord through the imputation of the holy Spirit, it cannot be annulled. But why should we wish to annul the Vow? Why should anyone who puts his hand to the plow look back? To use the Apostle's illustration, why should the sower that was washed return to wallowing in the mire? Why should we after having renounced the world and received the begetting of the holy Spirit, and after having tasted of the good Word of God and the powers of the Age to come, lose the precious taste and appreciation of these, and return in craving to the beggarly elements of the world? Surely there are no good reasons for so doing. Surely the joys of the present life, as well as the hope of the Kingdom to come, all should encourage us to fully "set our affection" on things above and not on the things beneath.

The world, the flesh and the Adversary—all exercise influences contrary to our Vow or Resolution to the Lord to be dead to the world and to self that we may be alive with Christ and share his glory—suffer with him, that we may reign with him. The poet has expressed the proper thought here, saying:

"My soul, be on thy guard,
Ten thousand foes arise;
The hosts of sin are pressing hard
To draw thee from the prize."
Much of our success in keeping our Vow of Consecration depends upon two things:

- (1) The clearness of our grasp of the situation when we made our Vow and the thoroughness of our intention; the amount or weight thereof; the will power exerted for righteousness.
- (2) An additional feature of great weight in the matter is the degree of our knowledge. It is in line with this thought that the Scriptures declare, "My people perish for lack of knowledge." God has given us his Word and informed us that it is "profitable for doctrine, for reproof and for correction in righteousness, that the man of God may be thoroughly furnished." He has advised us to search the Scriptures and to forget not the assembling of ourselves together. And where his advice is followed and the Scriptures are searched daily, not in a formal manner, but with a desire to know and to do the Lord's will and to be guided in his way, a strengthening of the will is effected. Correspondingly there is a weakening of the evil influences which oppose us as New Creatures and our Vow. The Word of God is so arranged as to provide "meat in due season" for all of his faithful people, whether old or young, in every time. As "babes in Christ," as young men and as full-grown sons of God, it is for each of us a storehouse of Grace and Truth, to make us strong in the Lord and in the power of his might. Only by appropriating this spiritual food can we have strength to fulfill our Vow, to finish our course with joy and to attain the Kingdom. Item by item, as our minds are able to grasp its unfolding prospects of glory, honor and immortality, we are thereby strengthened by the Lord's might in the inner man.

In proportion to we realize the facts of the case we may appreciate what a great bargain the Lord has offered us. We surrender in consecration our earthly rights, privileges and pleasures, and receive in return more happyifying spiritual blessings in the present life and the inheritance of the unspeakable blessings and glories of the future. It should, therefore, become much more easy to pay our Vows with a willing heart, as we grow in grace and in knowledge of the Lord and his Word. Indeed, as the Apostle suggests, it is possible for us to reach the place where we can "rejoice in tribulation also"—knowing that thereby our future blessing is increased.

"What Shall I Render?" As the consecrated believer considers what God has already done, and what he proposes yet to do for his faithful gratitude, yet in his heart and his inquiry is, "What shall I render unto the Lord for all his benefits?" The more he considers the matter, the more he realizes that his talents and opportunities are necessarily small, insignificant. It is from this standpoint that the poet wrote, "O for a thousand tongues to sing my great Redeemer's praise."

It is well indeed to show our appreciation of God's grace by songs of thankfulness and praise, but we are to remember that it is merely public exercises are our acceptable songs, but that from the proper standpoint of itself is the proper hymn of praise to be continually rendered to the King of kings. "Singing and making melody in our hearts unto the Lord" will imply that our works will be in harmony—song of life" (Ephesians v, 19).

Taking the Cup. The Psalmist's answer, propheticall represents the attitude of heart of the faithful. Each is expected to say, "I will take the Cup of Salvation and call upon the name of the Lord" (Psalm cxvi, 12). The cup of salvation at the present time is the "Cup" which our Lord proffered to his disciples, saying, "This is my blood of the New Covenant shed for many for the remission of sins." Drink ye all of it, that ye

may all partake of it. It is a Cup of suffering, self-denial, self-sacrifice, as respects the earthly things which we give up, surrender, that we may attain the heavenly things as joint-heirs with our Redeemer. There might be danger, however, of some getting the wrong thought on this subject. There is a peculiar pleasure in drinking of the Lord's "cup" of self-sacrifice, which those who have never partaken of can not hope to understand. It is the pleasure of fellowship in his sufferings, as St. Paul explains. And a part of the pleasure connected with that "cup" is the associated hope of drinking with our Lord of his other cup of joy and glory and blessing in the Kingdom, as he promised.

The necessity of partaking of this "Cup" of the Lord is shown by the Savior's words to two of his disciples who inquired, saying, "Lord, grant that we may sit with thee, the one on thy right hand and the other on thy left hand in the Kingdom." Our Lord's reply was that they little realized what this high privilege of sitting in the Millennial Throne with him would cost. He inquired, "Are ye able to drink of the cup that I shall drink of?" (Matthew xx, 22)—the cup of suffering, ignominy, dishonor, death?—and to be baptized with the baptism that I am baptized with?—not the baptism into water, but into that which is symbolized by the water—a baptism into his death. The apostles indicated their willingness. And we can do no more. If left to ourselves, undoubtedly the contract would be more than we would be sufficient for. Our sufficiency is of God's providence—our great Redeemer is our High Priest and Advocate, able to succor us in every time of need, and able to provide ways of escape from trials too hard for us; able to strengthen us when weak; able to give us the "meat in due season"; able to make us strong in his might; able to bring to our attention the great and precious promises of God's Word. Yes, says St. Paul, "I can do all things through Christ, which strengtheneth me" (Philippians iv, 13).

"In the Presence of All the People." In the context the prophet declares, "I will pay my Vows unto the Lord in the presence of all the people." Publicly, openly, I will espouse the Lord's Cause. I will remember his words, "Whosoever shall be ashamed of me, and of my words, of him also shall the Son of Man be ashamed, when he cometh in the glory of his Father, with the holy angels" (Mark viii, 38). I will be faithful in the performance of my Covenant to such a degree that my loyalty shall be known to all the brethren as well as to the Lord, who reads the heart. Yes, and the worldly who know of the faithfulness of God's people, even though, not appreciating the matter, they should despise them and count them fools for Christ's sake.

Vows of this kind are not for the worldly, even though they be morally disposed. They are yet in their sins, if they reject the offer of Divine forgiveness upon Divine terms of consecration. Such may not think to take Vows of consecration to the Lord until first they have renounced wilful sin and accepted redemption through faith in the precious blood. Until then they remain amongst the wicked. "Unto the wicked God said, What hast thou to do to take my words into thy mouth (as a Vow) seeing thou hastest instruction and castest my words behind thee" (Psalm 17). All who do not wish Divine instruction, all who spurn the Lord's Word, are in this sense wicked—in a wrong condition of heart. We are glad that there is no truth in the theory that they are liable to eternal torture, but, oh, how much they are missing, nevertheless, of the joys of the Lord in this present time and of the glories and eternal blessings of the future!

In closing, dear friends, let me suggest to you a little Vow unto the Lord—not as instead of your Consecration Vow, which is all comprehensive, but as supplemental thereto—as specifying certain matters, which are indeed part and parcel of your Consecration Vow. The thought is that by this Vow these particular features of your obligation will be daily more prominently before your mind. It is my belief that the taking of it earnestly and soberly, and the keeping of it, would be one of the wisest New Year's Resolutions that God's people could make—most helpful to them in the peculiar time in which we are living.

A Vow Unto the Lord.

1. Our Father which art in Heaven, hallowed be Thy name. May Thy rule come into my heart more and more, and Thy will be done in my mortal body. Relying on the grace of Thy precious blood, to help me every day as I need, through Jesus Christ our Lord, I register this Vow unto the Lord for all his benefits.
2. Daily will I remember at the Throne of Heavenly Grace, the general interests of the harvest work, and particularly the share which I myself am privileged to enjoy in that work, and the dear co-laborers at the Brooklyn Tabernacle, and everywhere.
3. I will now to still more carefully, if possible, scrutinize my thoughts and words and doings, to the intent that I may be the better enabled to serve Thee and Thy dear flock.
4. I vow to Thee that I will be on the alert to resist everything akin to Spiritism and Occultism; and that, remembering that there are but the two masters, I shall resist these snares in all reasonable ways, as being of the Adversary.
5. I further vow that, with the exceptions below, I will at all times, and in all places, conduct myself toward those of the opposite sex in private exactly as I would do with them in public—in the presence of a congregation of the Lord's people.
6. And, so far as reasonably possible, I will avoid being in the same room with any of the opposite sex alone, unless the door to the room stand wide open.
7. Exceptions in the case of Brethren—wife, children, mother, and natural sisters; in the case of Sisters—husbands, children, father, and natural brothers.
8. Should any of those who take this Vow unto the Lord desire to inform me of the fact, I shall be very pleased to hear from them at my Brooklyn address.

POULTRY NOTES

BY C.M. DARNITZ RIVERSIDE, ILL.

CORRESPONDENCE SOLICITED

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TURKEY HISTORY.

Oh, the days of old, when was not heard the wail, "What is Thanksgiving without a turkey?"

Those happy days, "when the frost was on the punkin and the corn was in the shocks" and the hills and vales resounded with the gobble of the cocks!

Oh, when all those red cheeked milkmaids milked their mooring cows at night, those big gobblers struttin' round them made an awful pretty sight.

In those days the brazen wild turkey cocks pranced down from the woods and fought grandfather's tame gobblers to a finish, and oft the "call of the wild," sounded by the king of the woods from a towering pine, stamped the farmer's half domesticated fowls back to the wild life of the hills and the rills.

Why, in those times turkeys were so thick on the roads and the streets that rural belles, promenading in hoop-skirts and red ruffles, were often chased home by red headed turkey gobblers. But today, when only 2,000,000 turks are raised per year, there are just twelve hungry, panting, red faced citizens chasing each poor lone, shrieking, ruffe tailed turkey.

Turkey never wore a halo for grandfather. With him it was common, cheap.

Every Tom, Dick and Harry stuffed Juley breast meat.

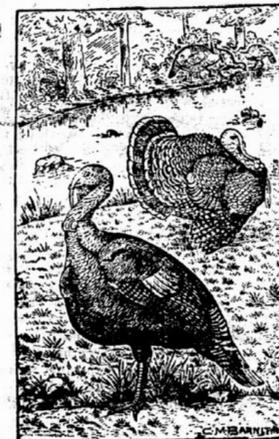
Their lips got tired smackin' over it.

A fat turk, laid on the crossroads counter beside a fat ham, shriveled up in value like a small in a salt bar!

But now millions don't even know the taste of turkey.

Millions can't pay the price.

Seven million five hundred thousand turks can't be stretched to tickle the



OH, YOU TURKEY!

palates of 90,000,000 people, even by a railroad restaurant expert.

The east, once turkdom, is now "hated" by the ghosts of gobblers bred to death.

The redheads died of blackhead because lured and ill fed.

But, look up, thou turkey hungry soul, "Yet there is hope."

Westward the course of turkey empire takes its way. Yonder in the land of the setting sun the wild and woolly specialist with the know how is manufacturing millions of gobblers by machinery and chasing them after the myriad jack rabbit grasshoppers of the midland prairies.

They snap the early worm in the great corn belt and glean grain in those vast wheatfields that are the wonder of the world. They fetter on the rich ranges of "Show Me Land," flourish in the great alfalfa fields of the Lone Star and take their middy siesta in the fragrant orange groves of the Golden Gate.

Oh, hear them twitter— We are coming from the prairies, From fair western vale and hill, To make you folks more thankful And that aching void to fill.

Your turkeys, grown up in the east, May seem real good to eat, But, oh, it's the alfalfa turk That has the whole earth beat!

DON'TS.

Don't breed white lobed Wyandottes nor Leghorn ear lobes with big red spots.

Don't show Pouter pigeons without balloon bay windows. If knockkneed the judge will say "Oh, fudge!"

Don't raise Minorens with squirrel tails and short backs. The longer their back the higher the egg stack.

Don't keep white faced Black Spanish where it's black. The frost will bite their tender cheek.

Don't keep White Indians in a filthy winter coop. They will be dirty chills and die with rump.

Don't pose as a modern scientist. That's an overworked bluff. Be a square, manly man; that's enough at the staff.

SILOS IN DEMAND.

The Vast Number Erected Indicates Their Utility.

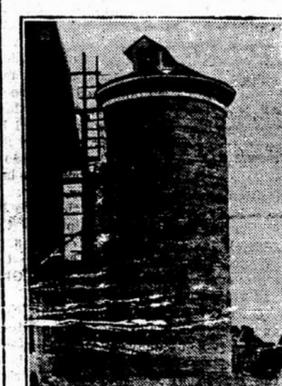
Little need be said concerning the silo. The number of these silos erected annually and the general satisfaction expressed by the owners are indications of their efficiency. In some cases the farmer purchases his own materials and constructs the silo himself, but he generally buys the ready made silo, and in view of the growing scarcity of lumber and the difficulty of procuring proper material at the general lumber yard the latter way would appear to be the most advisable. There are a number of reliable firms manufacturing silos.

Suggestions may be offered at this point:

However open the cracks between staves may be while the silo is empty, these cracks should be closed when the silo is filled. Otherwise losses must occur because of penetration of air through the cracks into the ensilage; hence the importance of intelligent tightening of the hoops.

Every unsound stave should be rejected when selecting lumber with which to build a stave silo or in purchasing a ready made one. Sawwood and worm eaten pieces are unfit for silo construction. The writer recently inspected the staves of a silo erected seven years ago which was being moved to a new foundation.

One stave was too badly rotted to be of further use. The other staves were in a good state of preservation except for some rotting at the lower end



TYPICAL CEMENT SILO.

which rested on the foundation. Staves of silos rot most rapidly at the lower end, where they come in contact with the foundation. If before setting up the lower six or eight inches of the staves could be thoroughly treated with warm coal tar or, better perhaps, with carbolineum their durability would be considerably increased.

For several years past there has been a growing interest in cement as a material for silo construction. Reports concerning their efficiency have been conflicting, and numerous theories have been set forth as to why they should or should not produce good ensilage. Numerous questions have arisen concerning the possibilities of cement silo materials required, methods of construction, etc.

While there is much more to learn concerning cement silos and cement silo construction, it has been proved that durable efficient silos can be made and are being made of cement. Such silos are in use and possess all of the essential qualities needed in a first class silo.

Milk Leaking Cow Easily Cured.

A temporary preventive for a cow leaking her milk and one that is very easily applied is as follows: Smear the teats with photographer's collodion as soon as she has been milked. A small quantity of this rubbed over the teat, especially near the end, will contract sufficiently to compress the milk duct and prevent the milk from leaking out. A bottle of collodion may be kept in the barn, but it must be very carefully corked, as it evaporates rapidly. This method does not interfere with the circulation of blood.

Care of Horses' Teeth.

Horses seldom suffer from decayed teeth, but because of the upper teeth closing on the lower ones a little on the outside points are sometimes found which lacerate the cheek or penetrate the gums, creating a tenderness that prevents the proper mastication of food, annoying the horse so much that he falls away very rapidly.

England does not seem disposed to renew its chronic war scare until the budget fight is over. In fact, the aristocratic landowning class, whose acre is likely to cost something extra in taxes, may be pardoned a suspicion that the war scare has been overdone.

An attack on a postoffice "deficit," as if it were a deficit and loss in an ordinary business proposition, misses the whole reason and object of the postoffice—the promotion, development and convenience of the American people as a whole.

Brazil orders warships and Chile Krupp guns from Europe. It may cause trouble and expense if those countries will just have them shipped direct "in care of Uncle Sam."

Women fought at Rana, so it is evident that the modern woman can make good as a soldier. But, anyway, war is not a normal condition of civilized society.

Dr. Addison-Jones

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WESTERN CANADA

What Governor Deneen, of Illinois, Says About It.

Governor Deneen of Illinois, owns a section of land in Saskatchewan, Canada. He has said in an interview: "As an American I am delighted to see the remarkable progress of Western Canada. Our people flourish in those fertile lands. I have met one who admitted he had made a mistake. He thought he was in the West. There is scarcely a sound of the sea in the West. It is a vast, beautiful, and fertile land. It is a land of opportunity. It is a land of hope. It is a land of promise. It is a land of glory. It is a land of honor. It is a land of fame. It is a land of power. It is a land of wealth. It is a land of happiness. It is a land of peace. It is a land of love. It is a land of life. It is a land of hope. It is a land of promise. It is a land of glory. It is a land of honor. It is a land of fame. It is a land of power. It is a land of wealth. It is a land of happiness. It is a land of peace. It is a land of love. It is a land of life. It is a land of hope. It is a land of promise. 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