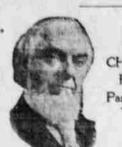
THIS SERMON IS A REGULAR WEEKLY FEATURE

PEOPLE'S PULPIT..



Sermon by CHARLES T. RUSSELL, Pastor Brooklyn Tabernacle.

Chicago, Jan. 2.-Pastor Russell of Brooklyn Tabernacle, New York, preached here twice today to large audiences. The Auditorium of worldwide 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, yows 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 lifehis 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 bad seen Jesus as his Redeemer; after his ear of faith had beard 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

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 Millenniai 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 up-

lifting 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 ac cept 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 a 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 serv-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 slice 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 xxxt, 31; Galatians, iii, 29).

"I Will Pay My Vows." Let no one lightly undertake a Vow ento the Lord. It carries with it weighty responsibilities. It would be take the Vow without first understanding the matter and certering fully into Covenant shed for many for the remis-

PRESENT YOUR BODIES.

"What Shall I Render Unto the Lord My God For All His Benefits Towards Me ? 1 Will Take the Cup of Salvation and Call Up-on the Name of the Lord. I Will Pay My Vows Unto the Lord" (Psalm cxvi. 12).

"I Beseech You, Brethren, by the Mercies of God, That Ye Present Your Bodies a Living Sacrifice, Holy and Acceptable Unto God and Your Reasonable Service" (Romans xii, 1).

Once made and accepted by the Lord through the impartation 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 sow 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 tusteand appreciation of these, and return in craving to the beggariy elements of the world? Surely there are no good reasons for so doing. Surely the joys of the present life, as well as the hopes of the Kingdom to come, all should encourage us to fully "set our affections left to ourselves, undoubtedly the conon things above and not on the things beneath."

The world, the flesh and the Adverexpressed the proper thought here:say-

"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 power exerted for righteousness. (2) An additional feature of great

weight in the matter is the degree of thought that the Scriptures declare. God has given us his Word for doctrine, for reproof and for corof God may be thoroughly furnished." tures and to forget not the assembling of ourselves together. And count them fools for Christ's sake. where his advice is followed and the Scriptures are searched daily, not in worldly, even though they be morally a formal manner, but with a desire to disposed. They are yet in their sins, guided in his way, a strengthening of giveness upon Divine terms of consethere is a weakening of the evil in- Vows of consecration to the Lord until duences which oppose us as New Creatures and our Vow. The Word of God and accepted redemption through faith fluences which oppose us as New Crea- first they have renounced wilful sin is so arranged as to provide "meat in in the precious blood. Until then they 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 fulfil 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

In proportion as 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 happifying certain matters, which are indeed part spiritual blessings in the present life and parcel of your Consecration Vow. and the inheritance of the unspeakable | The thought is that by this Vow these blessings and giories of the future. It particular features of your obligation should, therefore, become much more easy to pay our Vows with a willing heart, as we grow in grace and in taking of it earnestly and soberly, and 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 wells up 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 considers the matter, the more he realizes that his talents and opportunities are necessarily small, insignificant. It is from this standpoint enjoy in that work, and the dear co-lathat the poet wrote, "O for a thousand tongues to sing my great Redeemer's

It is well indeed to show our appreciation of God's grace by songs of the better enabled to serve Thee and Thy thankfulness and praise, but we are to remember that not merely poetic cadences are our acceptable songs, but that from the proper standpoint life itself is the proper hymn of praise to be continually rendered to the King of kings. "Singing and making melody the continual of the con of kings. "Singing and making melody in our hearts unto the Lord" will imply that our works will be in harmony-a song of life" (Ephesians,v, 19).

Taking the Cup. The Psalmist's answer, prophetically represents the attitude of heart of all the faithful. Each is expected to say, "I will take the Cup of Salvation and eall upon the name of the Lord" (Psalm cxvi, 13). The cup of salvation at the present time is the "Cup" which better every way that none should our Lord proffered to his disciples, saying, "This is my blood of the New the spirit of the resolution be makes "sion of sins. I wink ye all of it" (Mas-

thew xxvi, 27, 28), It is a "Cup" of suffering, self-denial, self-sacrifice, as respects the earthly things which we give up, surrentler, 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 not hope to understand. It is the pleasure of fellowship in his sufferings, as St. Paul explains. And a part or phone Main the of the pleasure connected with that "cup" is the associated hope of drinking with our Lord of his other cup of joy and giory 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, dishenor, 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 willing, price, And we can do no more. If tract would be more than we would be sufficient for. Our sufficiency is of God's providence-our great Redeemer sary-all exercise influences contrary is our High Priest and Advocate, able to our Vow or Resolution to the Lord to succor us in every time of need, to be dead to the world and to self and able to provide ways of escape that we may be alive with Christ and from trials too hard for us; able to share his glory-suffer with him, that strengthen us when weak; able to give we may reign with him. The poet has 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. Yea. says St. Paul, "I can do all things through Christ, which strengtheneth me" (Philippians lv. 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." Pubthe thoroughness of our intention; the licly, openly, I will espouse the Lord's amount or weight thereof; the will 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 comthe holy angels" (Mark viii, 38). I will "My people perish for lack of knowi be faithful in the performance of my edge." God has given us his Word Covenant to such a degree that my Covenant to such a degree that my and informed us that it is "profitable loyalty shall be known to all the brethren as well as to the Lord, who reads rection in righteousness, that the man | the heart. Yea, and the worldly should know of the faithfulness of God's peo-He has advised us to search the Scrip- ple, even though, not appreciating the matter, they should despise them and

Vows of this kind are not for the proposition for subdivision. know and to do the Lord's will and to be if they reject the offer of Divine forhe will is effected. Correspondingly cration. Such may not think to take remain amongst the the wicked God said, What hast thou to do to take my words into thy mouth [as a Vow | seeing thou hatest instruction and castest my words behind thee" (Psalm l, 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 the Lord in this present that the glories and eternal blessings of the terms.

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In closing, dear friends, let me sug- from Medford for sale or trade, gest 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 will be daily more prominently before your mind. It is my belief that the 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, hal-owed be Thy name. May Thy rule come lowed 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 assistance of Thy promised grace to help in every time of need, through Jesus Christ our Lord, I register this Yow.

2 Daily will I remember at the Throne borers at the Brooklyn Tabernacle, and

3. I vow to still more carefully, if possible, scrutinize my thoughts and words and doings, to the intent that I may be 4. I vow to Thee that I will be on the

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 Brethrenwife, children, mother, and natural sisters: in the case of Bisters—husbands, children, father, and natural brothers.

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