

# NOTICE TO HAY GROWERS!!

WE HOLD LARGE GOVERNMENT CONTRACTS and will guarantee cars for you during next thirty days for loading of strictly number one hay at reasonable prices. To protect yourself see us when you have hay for sale.

## O'NEILL HAY CO.

"ELKHORN'S FASTEST GROWING HAY DEALERS"

### The Religion of the Known.

(Continued from page seven.)

caverns of the sea, they seemed to him the voice of the Son of Man, a "voice of many waters." He painted the celestial picture in colors taken from an earthly palette. It is no intention of God that heaven shall be the exclusive scene of godliness, leaving mankind to wreck itself on a sea of human life.

And not only must our religion be on earth and not in heaven, but it must also be based on the constituents of human nature. Michael and his angels warred in heaven. Cherubim and Seraphim are crying, "Holy, holy, holy," as they revolve around the throne of God. Lucifer, the bright and morning star, aspired to the sovereignty of the Almighty, and was hurled from his high estate, down, down, to the nethermost circle of hell. Let the celestial champions fight, let the angels sing, let Satan writhe in his prison-house. I apprehend that you and I are little concerned with them. But when in sore temptation we see avarice on the faces of our fellowmen, or feel foul passions boiling and surging in our own hearts, then we understand what Satan means. Or when we see sublime deeds of self-sacrifice—a great ship going down in midocean with all the men on board and the women and children saved, or when we see parents denying themselves luxuries and even necessities that their children may start their careers in a little higher plane than that on which they themselves started, when we see a hero on a battlefield, a sister of mercy, in a lazar-house, a Christ upon the cross, then we know more of bravery, of love, of unselfishness, of God, than Gabriel can tell us. Our religion is not in heaven, but on earth; not in beings of another nature, but in the hearts that are throbbing in our bosoms, in the brains that we are weaving marvellous fabrics with our heads.

O, my friends, in your thoughts of religion never forget the earth. I know that sometimes it seems as if, like St. Paul, we are transported into some "seventh heaven." When a soul after years of doubt and sin have found God, a new spirit seems to demand new circumstances. It would remove itself to a solitary place that undisturbed it might commune with its Saviour. With your inner life all changed, you go to your place of business, among your fellowmen, and you cannot help thinking that the outer life should be changed with your inner life. The stream of love surcharges your heart almost to bursting, and you feel that it must overflow its banks. And there is the same world, the same life. Men around you continue to try to overreach you, nay, you are dimly conscious that your old sins are pursuing your purified soul as the Furies pursued Orestes. It is the same world, you are the same person, and it seems unnatural and wrong. Why, my friends, this is just what religion means! A human soul, not an angelic soul, full of God; a human world, not a heavenly world, full of God. Your religion is religion because it regenerates your human heart. Out of your life and the lives of fellowmen God's city is to be built by making each episode of daily life reveal its richer capacity, and serve an end greater than the world has before dreamed of.

God can reveal to us as much as we have capacity to receive. Jesus Christ comes to tell us the most sublime and profound truths, and he tells only what is natural to ourselves. The truths of religion are natural and organic. They were not created by Christ—they were revealed. They had always existed. God gives us our consciences first, which are sensitive to the right and wrong. The material experiences of the world are brought to the bar of that conscience, and there approved or convicted. By performing acts and rejecting the discredited acts, our characters are built up and our religion formulated. There is no other known way of making a man

religious. It is our personal reaction upon intellectual enlargement. It is our own personal reaction upon moral stimulus externally applied that gives us an ethical uplift.

What a light is thrown upon dark places of life by a realization of the truth that the earth and human beings furnish us all the material out of which we are to construct our religious life. As I look into your faces this morning I can read many a story of success or of failure. I see those who have toiled for years, and are now reaping material harvests. There are those who have tried to do their duty, and have met disappointment. There are hearts thrilling with the joy of love, and there are eyes dimmed and cheeks seamed with sorrow. There are young men and women taking the first step into the field of endeavor. What message can I bring to each of you to guide, encourage and console? I will open this great Book of the Revelation, and read of a throne encircled with rainbows, of glittering vestments, of harps and crowns of gold, of a chrysalis sea, of a multitude of people with palms in their hands; but out of the same book I will read that these rewards are distributed to those who have overcome.—"He that overcometh shall inherit all things"—not have overcome in heaven—there is nothing to overcome there, but have overcome earthly foes; and "have washed their robes and made them white,"—not white in the radiance of supernal light, not white by the ministrations of angelic servants—but "white in the blood of the Lamb," who was slain in this world on the hill of Calvary. Oh, wait for no heavenly home, expect no angel attendants, but begin your religion right here on earth you know, among the men and women you know, amid the conditions that, fortunate or adverse, are the conditions of our lives, in your palaces or hovels, your shop, your church, politics. He is your religion,—or it is nowhere. Listen to the words of one of the greatest English thinkers: "Yes, here, in this poor, miserable, hampered, despicable Actual, wherein thou even now, standest, here or nowhere is thy Ideal. Work it out therefrom, and working, believe, live and be free. The Ideal is in thyself, the impediment too is in thyself; thy conscience is but the stuff thou art to shape that same ideal out of. What matters whether such stuff be this sort or that, so the form thou give it be heroic, be poetic? O thou that pinest in the imprisonment of the actual, cry bitterly to the gods for a kingdom wherein to rule and create, know this of a truth: the thing thou seekest is already with thee, "here or nowhere" couldst thou only see." (Carlyle, Sartor Resartus, The Everlasting Yea.)

How little we know compared to that we do not know. How petty our religion, then, compared with the religion that shall be revealed. Well, I am not sure of that. I simply am certain that we must build on foundations that are already laid. When in the course of development in this or another world God shall reveal more of his nature to us' our religion may be deeper, truer, wiser, than it is now—but it will be then, as now, a religion of the known. If it is to be a fuller religion it will be more complete only because more will be known. With all that we are not concerned. Our duty is the duty that lies before us. The great universe has chanted its music of the spheres from the dawn of creation, and we have been able to hear but a few notes of the glorious chorus. Generation after generation has studied into the mystery of life, and learned only the first few letters of its alphabet. No less inscrutable is the nature of man. No man knows much of himself, and perhaps less of his brotherman. Philosophers have pondered over the characteristics of humanity, and have not succeeded in cataloging even the emotions of the heart and the functions of the brain. God in his infinity stands the supreme, awful mystery to

of his providence are beyond the reach of our souls. What becomes of us after death, why the existence of evil and pain, does necessity or free-will govern our actions?—all these and many other problems of the greatest moment to us remain unsolved. If we attempt to base our religion on the vast unknown, we are absolutely overwhelmed in agnosticism, and God is like the sphinx in the Egyptian sands with a smile of derision on its lips for the arrogant dogmatist, and a pitying smile for the humble seeker after truth. In the words of the great poet: "No more of that: that way madness lies."

But if we take God's revelation and humbly obey it we shall find all the religion we are capable of experiencing in our present stage of development. If we faithfully obey God as he has revealed himself to this world and in our human nature, we shall be doing our duty. God holds us responsible only for what we know. We know something about ourselves. We know that we ought to keep our bodies in as perfect a physical condition as possible. Intemperance, excess of all kinds, we know to be wrong. God has revealed all this to us in the constitution of the body, and he will hold us responsible for its preservation. We know that we should live by the laws of reason. That it is our duty to think as clearly as we can, and not to allow ourselves to be ruled by prejudice or passion.

We know, too, much about our fellowmen. God has by the experience of six thousand years revealed many of the laws of social morality. He demands that we should earnestly try to serve our fellow men.

God has revealed his law in another respect. We, all of us, have yearnings to commune with a higher spirit. This aspiration increases in intensity with the elevation of our nature. It has brought us into communion with a God of Power and Wisdom who holds the worlds in the hollow of his hand. Higher yet, this aspiration has gone beyond the attributes of God, and has touched his character. It reaches its culmination in Jesus Christ who declares that God is our father who loves us and wants us to seek him and to pray to Him. All these things we know, and they are enough for our guidance through life. What more God holds in reserve, we cannot say, but we may be certain that a man who controls himself, who serves his fellowmen, and who devoutly worships his maker, will in his finiteness reflect much of God, as the tiny dewdrop reflects much of the cerulean depth of the sky, as the man who holds the ocean-shell to his ear catches something of the mystic murmur of the sea.

The application of this principle to the life of nations is no less obvious. In the march of civilization nations rise and fall until they are well-nigh forgotten. There is no pursuit more fascinating than to uncover the remains of extinct peoples, and read their history from their monuments. Assyria, Babylon, Egypt, have revealed many of their secrets, and in the last generation a wonderful civilization in Crete, flourishing nearly five thousand years ago, is delighting historians and archaeologists. Today we have an even more imposing example of the probable fall of a mighty empire whether Germany accepts or refuses the terms of peace, we feel assured that old autocracy of power under the slogan of "Might Makes Right" is soon to be sunk in the sea of oblivion.

What have Germany, Crete, Egypt, Rome, Greece to say to us? The fate of this dear country of ours is enveloped in mystery. No one can tell what in the ages to come will be the future of the United States of America. But one thing we know. We know that the nations of the past have fallen because of their unrighteous disregard of the needs of humanity and of justice between man and man; and that the life of this nation can permanently endure only

if it be a righteous life. Our duty is plain. It is to act on what we know. It is not to exult in our power or wealth, or to be enervated by luxury. It is to see that our citizens remain true to the great national ideal of equal rights that has been handed down to us by our fathers: to see that no man or class of men shall seize privileges by depriving the remainder of the nation of its rights, to protect innocence and punish crime: to see that justice obtains in our public policy, and that honesty, purity and industry be universal among our citizens. The events of the last four years have also revealed another obligation: namely, to make it certain that our statue of the Goddess of Liberty, alighting the world shall represent an actual condition and not a sentimental theory. All this is a duty, a religion that is known. It is obedience to a revealed law of righteousness which alone can ensure that this government shall not perish from the earth.

God is the Alpha and Omega, the Beginning and the End. From an eternal past He has reigned, through an eternal future He will reign. But God's eternity rests in His continuity. If we could truly say that at any moment God does not exist, we would deny the whole existence of God. He must exist now, or else He never

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We have the men, we have the guns,  
We have the Pep to whip the Huns  
We have the money to make your loans,  
Do your bit and buy the bonds to help the boys Over There.

John L. Quig

## PUBLIC SALE!

Having sold my farm and deciding to leave the state I will offer the following described property at public auction at my farm, 1 mile south of Dorsey and 4 miles north of Star, commencing at 12 o'clock sharp, on

**Monday, October 21, '18**

### 11 Horses and Mules

1 sorrel mare, weight 1000; 1 span of geldings, weight 1000; 1 brood mare, weight 1100; 3 2-year-old colts; 3 sucking colts; 1 yearling mule.

### 101 Head of Cattle

1 Registered Shorthorn Cow, with papers; 18 choice milch cows, some with calves by their side, the rest fresh about the holidays; 17 head of 2-year-old steers; 14 yearling steers; 22 head of last sprig calves; 15 head of White Face heifers, 8 of them springing; 12 heifers, coming 2 years old; 2 bulls 3 years old.

HOGS—39 HEAD OF SPRING SHOATS, WEIGHT 100 POUNDS EACH.

### Farm Machinery and Grain

1 8-foot Deering binder; 1 endgate seeder; 1 6-foot McCormick mower; 1 5-foot McCormick mower; 1 12-foot McCormick rake; 1 8-foot McCormick rake; 1 3-section harrow; 2 hay sweeps; 2 listers; 1 Peters check row planter; 1 Chatham fanning mill; 1 disc; 2 walking cultivators; 1 Badger cultivator; 1 truck wagon with hay rack and hog rack combined; 1 box wagon; 1 spring wagon; 6 dozen chickens; 1 set harness; 2 saddles; 1 Blue Bell separator, No. 2; 150 bushel of speltz; about 50 bushel of potatoes; 20 tons good alfalfa hay; some good oak posts; some stove wood; some blacksmith tools; some carpenter tools; 10 acres good cane, cut before frost.

### Household Goods

1 range cook stove; 1 wood heater; 1 coal heater; 1 refrigerator; 2 cupboards; 1 dining table; 1 writing desk; 4 dining room chairs; 1 center table; 1 davenport; 2 beds; 1 mattress; 1 commode; 1 rocking chair and other articles too numerous to mention.

PLENTY OF FREE LUNCH SERVED AT 11 O'CLOCK SHARP.

TERMS—One year's time will be given on all sums over \$10, with approved security. No property to be removed until settled for.

**O. O. NEWMAN, Owner.**

Elliott & Wanser, Auctioneers.

F. W. Phillips, Clerk.