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GOD BOTH LOVE AND A CONSUMING FIRE.

Sermon by Rev. Henry A. Sawyers, D. D., in his pulpit, Oregon, Mo., Sabbath morning, August, 8th, 1897:

Text, 1st John 4-8: God is Love.

Hebrews, 12-29: God is a consuming fire.

Here are two definitions for God, both coming with authority because of their origin and yet apparently one a contradiction of the other. God is Love—God is a consuming fire.

When a man sits down to read the bible he almost invariably and without knowing it, pursues what may be termed an electic course of reading. That is, according to his temperament and predisposition, he will select a certain class of truths and all the rest he will neglect. He may not notice them nor grasp them at all. The same principle applies generally.

Here is a lumberman. He travels over the country and about all he sees are the forests and the lumber that is in the trees, or at least he sees this whether he sees anything else or not. Here is the farmer he notices only the cultivation of the farms and their products. The minister notices the churches, the teacher, the schools, the lawyer the court rooms, the merchant the stores and thus do we find people giving their attention to some one thing to the exclusion it may be of all else.

So also a man with the lump of justice and of law largely developed will be likely to discover in all the scriptures only such passages as pertain to the justice and judgments of God. Such a man will be a Calvinist because he was born one. If he becomes a missionary or a preacher he will do a grand work in arousing the slothful and dead consciences of men in using such texts as that part of ours which declares, that "God is a consuming fire."

But an other man, born of an other stock, nursed and trained by a different mother, a mother no more worthy than the mother of the first, only more tender it may be and more easily grieved—the man of such a mother will seldom select a text that presents the justice of God, and when he does;—it will be through a sense of duty and not of choice. He reads the same bible as the other man or the other preacher but to him it tells of a God who pities us as we pity our own child, who knoweth our frame and remembereth that we are dust. He loves to linger upon such descriptions of God as that of David when he declares that the "Lord is merciful and gracious slow to anger and plenteous in mercy." To such a man the whole bible is only an illustration of the words of John—when he said, "Beloved, let us love one an other; for love is of God and every one that loveth is born of God and knoweth God. He that loveth not, knoweth not God, for God is love." Now both of these are right and both of these are wrong. Each is right in disserning one side of a great truth and each is wrong in magnifying the side they do disserve to the exclusion of the other. They would treat two such selections of scripture as chosen this morning as though instead of being two parts of a complete whole, they were antagonistic, so that if one were true the other of necessity must be false. When we find such an apparent antithesis, the part of wisdom is neither to take the one nor the other as the whole structure of truth but to go down until we can discover some underlying principle which joins them both and makes them one.

Therefore it might be asked, "what is the underlying principle which lies at the root of the controversy between those on the one side who feel that God is too good to punish the creatures whom his own hands have made, and those on the other side who feel that he is too just to permit the ungodly to escape? What is it that will reconcile these two statements—"God is love and God is a consuming fire?" Either by looking into the scriptures, or by questioning our fellow men we will find that we are not the only ones who have asked these questions. As far back as Job's time there were those groping after an answer to the problem, "How shall men be just with God?" At times such statements may, almost seem incongruous, and some would say these texts present a contradiction but they do not. Each is necessary to the other and together they form one whole. Just as the different colors of the rainbow, mingling together become pure white, so all the attributes of God, though they may seem to differ as much as the indigo color differs from the red, or the orange from the blue, mingled together they become purity itself.

It would be well for us this morning to consider the fact that God who is love is also a consuming fire and that God who is a consuming fire is also love. He who sometimes appears in the burning bush—the God who is a consuming fire is none other than he who is long suffering and of tender mercy, not willing that any should perish but that all should come to a knowledge of the truth.

To accomplish our purpose let us first dwell a little upon beneficence and law.

Every beneficent agency becomes a blessing to us only when we put ourselves into right relations to it, and on the other hand when we do not put ourselves into right relations to it, instead of blessing us it consumes us.

Suppose you plant a garden vegetable or flower—(either will serve our purpose) but let it be a flower garden. You plant your geraniums, flocks, heliotropes and so on and the sun comes out and shines upon your garden. Because your flowers are growing in the soil where God intended them to grow they look up to the sun and drink in his life giving powers. The blossoming time comes, and every one looking upon them says beautiful. Their beauty though is but the outgrowth of the warmth and nurture received from the sun. When you pause to think of the gentle, silent influence of the sun in unfolding and developing your garden it would not be much of a figure of speech nor unreasonable for you to say the sun is love. It never willingly did any harm to even the meanest violet. Now the sun was a blessing and only a blessing to your flowers—just as long as they were growing in accordance with God's eternal laws. This I will endeavor to show you to be true. Suppose some morning you enter your garden and tear your flowers from the soil and lay them with their roots bare along the garden path would that beneficent sun be any longer "love?" Would he not be a consuming fire to wither and destroy? Because the sun is both love and a consuming fire to your flowers would you say it was fickle, would you say it had a double nature—that it changed? It has not changed. It is the same sun yesterday, today, and forever; not willing that any flower should perish; and in all parts of this beautiful earth wherever there are flowers growing in obedience to God's laws there are flowers looking up in gratitude—reaping the rewards of love. The God of our flowers and of our grasses is not a changeable God but he becomes a consuming fire to them whenever they are out of right relations to him. What is true of flowers in relation to the sun that shines above us is true of our souls in relation to God. Obedience to his laws means life and disobedience means death. If any man abide in God and God's commands abide in him, or in other words, if he is satisfied to live in accordance with God's will, then he may ask everything that a man needs to ask and it shall be done unto him. If obedient God is love, if disobedient God is a consuming fire.

This same law operates in the various institutions of society.

Paul was arguing for it when he was exhorting Christians to yield allegiance to magistrates. "For rulers said he are not a terror to good works." If you are willing to be a conservator of social institutions, to obey their laws, the more stringently the laws are enforced the better for you because to you it is protection. Rulers are not a terror to good works but to evil. That which is an unmixed blessing to the good man becomes a burning flame to the wicked man. "Do that which is good and thou shalt have praise of the same for he is a minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is the servant of God, a revenger to execute wrath upon him that doeth evil." The just judge to the wronged widow in danger of losing her little estate left her for the support of her self and children is love, but to the villain who is seeking to wrest it from here the just judge is a consuming fire. To the good man God is love, to the wicked man trampling upon the divine precepts God is a consuming fire.

Therefore let it be understood and understood forever that when we speak of God as a consuming fire we speak an awful truth—true though it be awful and awful, because it is true. Yet let it be understood that we do not mean that God's love ever turns into hate—that he ever angers or that with a vindictive lust for vengeance he delights to punish men—glorying in their torture. If one would interpret the scriptures aright, he would find no other key than the all-brooding fatherhood of God, and there is no worse infidelity in the world today than that which begins to doubt that all of God's dealings are as full of love as the daily sun which shines upon us is full of warmth. Yet the holiness of God must ever be a consuming fire when brought face to face with unholiness.

One has written: "To a selfish, sinful man, heaven itself would be the deepest perdition, because having voluntarily put himself out of right relations to God, everything pertaining to holiness becomes to him a scorching flame." And those who in the strength of Jesus Christ have striven for holiness and are chanting before his throne. "In thy presence is fullness of joy, I can imagine, says this same one, the ungodly man rushing forth in despair and crying, "Whither shall I go from thy spirit or whither shall I flee from thy presence? If I ascend up into heaven thou art there. If I make my bed in hell, behold, thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea; even there art thou," O pure and awful God. It needs nothing more than the presence of infinite purity standing face to face with impurity to inflict suffering and in that presence wicked men who have cherished wickedness in their hearts and practiced it in their lives,—will realize that God is a consuming fire.

There is something here for men to think about. Our soul's condition before God is not a thing of trifling moment. We need the life that comes from above. This is what Christ taught and in teaching it he laid down no arbitrary rule. He merely stated a fact as true before it was uttered as after it was uttered when he declared, "Except a man be born again," (be born from above is the better translation) unless he has entered into communion with God and God's holy spirit has come down and filled his heart he can not see the kingdom of God. Though he were in the very midst of it—it would not be heaven to him until born from above. This has been the doctrine of the church from Paul to Augustine, from Augustine to Calvin and from Calvin to our time.

The difference between a good man and a wicked man between the Spiritual man and the natural man is not a difference of development but of generation. It is a distinction of quality not of quantity. A man cannot rise by any natural development from wickedness to righteousness nor from morality touched by emotion to morality touched by life. A natural classification would arrange all men, moral or immoral, educated or vulgar, as one family. One might be high in the family group, another low; yet practically they are marked by the same characteristics—they eat, sleep, work, think, live and die. The spiritual man is removed from this classification because of an additional characteristic that of holiness of life. He was dead but has been made alive.

True it is, the old fashioned theology which divides the world in this way—which speaks of men as living and dead as lost and saved. This difference between the living and dead in souls is so unproved by casual observation, so impalpable in itself that some schools have denied the distinction. Nevertheless though the theology of it is stern, the distinction is correct and must be retained. He that hath not the Son hath not life.

It is this life from above which distinguishes Christianity from all other religions. It places the religion of Christ upon an unique footing. In this particular there is no analogy between the Christian religion and the great natural religions such as Buddhism or Mohammedanism. There is no true sense in which a man can say, he that hath Buddha hath life. Buddha has nothing to do with life. He may have had something to do with morality but nothing with life. He may stimulate, impress, teach, guide but there is no distinct new thing added to the souls of those who profess Buddhism. The natural religions may be the development of the natural, mental or moral man but Christianity is more. It infuses into the soul a quality from on high and this life which comes from above gives to Christianity alone of all religions the mark of Divinity. To a man thus renewed God is his support, his stay and life—to him God is love. On the other hand to the wicked man the rays of God's love become a source of pain. Instead of nourishing him the love of God consumes.

If now to any of you God seems to be a consuming fire and life a worthless thing, containing more of evil than of good, remember it is not the fault of God, it is not because he hates you; for he loves you. Nor is it because he wants to see you suffer, for he pities you. But it is because you have put your self out of right relations to him. He would have you be his child. If you would do his will you would trust him, serve him, love him and it would be with you as it was with Moses, "the bush which seemed to be a consuming fire, when the prophet drew near and put his shoes from off his feet in humble obedience, proved to have in it the God whose name was Love.

God is Love, but
God is also a consuming fire.

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Sheriff's Sale.

By virtue and authority of a special execution, issued from the office of the clerk of the Circuit Court of Holt County, Missouri, returnable at the August term, 1897, of said court, and to me directed in favor of M. C. Brumbaugh, collector of Holt county, and against J. W. Agler, I have levied upon and seized all the right, title, interest and claim of the said J. W. Agler of, in and to the following described real estate, to-wit:

Lots seven [7], and eight [8], in block eleven [11], Mound City Extension company addition to Mound City. All lying and being in the said county, and state of Missouri, and I will, on WEDNESDAY, THE 25TH DAY OF AUGUST, A. D., 1897,

between the hours of 9 o'clock in the forenoon, and 5 o'clock in the afternoon of that day, at the court house door, in the City of Oregon, County of Holt, aforesaid, sell the same, or so much thereof as may be required, at public vendue, to the highest bidder for cash in hand, [subject to all prior liens and judgments,] to satisfy said execution and costs.

C. R. EDWARDS,
Sheriff of Holt County.

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A powder to be shaken into the shoes. At this season your feet feel swollen and hot, and get tired easily. If you have smarting feet or tight shoes, try Allen's Foot-Ease. It cools the feet and makes walking easy. Cures and prevents swollen and sweating feet, blisters and callous spots. Relieves corns and bunions of all pain and gives rest and comfort. Try it today. Sold by all druggists and shoe stores for 25c. Trial package FREE. Address, Allen S. Olmsted, Le Roy, N. Y.

Chamberlain's Colic, Cholera and Diarrhoea Remedy always affords prompt relief. For sale by Clark O. Proud.

Remington Brothers Establish An Office In Chicago.

Remington Brothers, of 309 Broadway, New York, have opened a Western office in the Chamber of Commerce Building, Chicago, for the better handling of their increasing Western business, their Eastern office remaining, as heretofore, at 309 Broadway. The firm will continue at both offices with their specialty of county-seat dailies and weeklies.—Extract from The Newspaper Maker, July 1, 1897.

After serious illness Hood's Sarsaparilla has wonderful building up power. It purifies the blood and restores perfect health.

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A rolling stone gets there just the same.

Necessity fathers the invention of many lies.

It's a polite wind that blows nobody's hat from his head.

Do as you would be done by, if the other fellow did you.

Make hay while the sun shines, but make haste when it rains.

The proof that the pudding is not fit to eat is in trying to eat it.

You may lead a man to water, but you cannot prevent his drinking something stronger.

Never take the will for the deed, when you can get the deed for a rich man's will.

Vim., vigor and victory:-these are the characteristics of DeWitt's Little Early Risers, the famous little pills for constipation, biliousness and all stomach and liver troubles. Sold by all Druggists.

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Christian Church Directory of Forest City.

G. B. JOHNSON, PASTOR.

Sunday school every Sunday, at 9:30 a. m.

Preaching on the first and third Sundays in each month, 11 a. m., and evening.

Y. P. S. C. E. every Sunday evening at 6:30 o'clock.

Prayer meeting every Friday evening at 8 o'clock.

All are cordially invited to attend.

Christian Church Directory of New Point.

G. B. JONHSON, PASTON.

Sunday school every Sunday, at 9:30 a. m.

Preaching on the second and fourth Sundays in each months, 11 a. m., and evening.

Y. P. S. C. E. every Sunday evening at 6:30 o'clock.

All are cordially invited to attend.

German M. E. Church Directory

REV. JOHN LAUER, PASTOR.

Sunday School, 10 A. M.

Preaching every Sunday from 10:45 A. M.

Preaching every Sunday at the Nodaway church at 2:30 P. M.

Everybody cordially invited to attend above services.

M. E. Church Directory.

HENRY CRAMPTON, PASTOR.

Sunday school every Sabbath, at 9:30 A. M.

Preaching every Sabbath, at 10:45, A. M., and at 7:30 P. M.

Class meeting at 11:45.

Prayer meeting every Thursday, at 8:00, P. M.

Business meeting of the official board the third Monday of each month, at 7:30, P. M.

Epworth League Sunday at 7:00 P. M

Presbyterian Church Directory

H. A. SAWYERS, PASTOR.

Sabbath school at 9:30 every Sabbath.

Y. P. S. C. E. every Sabbath evening one hour before preaching.

Prayer meeting every Thursday evening at 7:30 p. m.

Preaching every Sabbath morning and evening by the pastor.

Everybody cordially invited to attend above services.

Christian Church Directory.

CLYDE DARSIE, PASTOR.

Sunday school every Sunday, at 9:45 A. M.

Preaching on the second and fourth Sundays in each month, 11 A. M., and evening. Preaching on the first and third Sundays in each month.

Y. P. S. C. E. every Sunday evening at 7 o'clock.

Prayer meeting every Thursday evening at 8 o'clock.

Meeting of the official board every fourth Sunday at 3 p. m.

All are cordially invited to attend.

Evangelical Church Directory.

REV. A. SOLT.

Sunday School at 10 a. m.
Preaching every Sunday at 8 p. m
Prayer meeting Wednesday 8 p. m

Time Table.

Below will be found the time of departure of the passenger trains over the K. C. road and also the day freight trains. It will be seen that by this time card, the B. & M. trains stop at Forest City:

GOING NORTH:

No. 21.—Leaves Forest City at 2:29 p.m
No. 23—Leaves at 1:17 a. m.
No. 43—Villisca passenger, leaves at 5:28 p. m.
No. 15, B & M—Leaves Forest City at 1:30 p. m.
No. 91—Freight—Leaves at 7:40 a. m

GOING SOUTH.

No. 20—Leaves Forest City at 12:35 p. m.
No. 22—Leaves at 2:44 a. m
No. 42—St. Joseph passenger, leaves at 9:50 a. m.
No. 16, B & M—Leaves Forest City at 4:59 p. m
No. 92—Freight—Leaves at 2:29 p. m

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EVENTS OF THIS DATE.

A Daily Resume of History for Your Scrap Book.

On August 20 of the years named occurred the following important events in the world's history:

HOLIDAYS.

Saints Oswin, Bernard.

BIRTHS.

1591—Robert Herrick, poet.
1592—George Villiers, Duke of Buckingham.
1784—Geo. Eden, Earl of Aukland, governor-general of India.
1833—Benjamin Harrison.

DEATHS.

1153—St. Bernard, Abbot of Clairvaux.
1639—Martin Opitz, poet.
1701—Charles Sedley, poet.
1823—Pope Pius VII.
1842—Wm. Maginn, LL.D., writer,
1870—Joshua F. Bell, ex-member of congress from Kentucky.
1881—E. J. Trelawney, Byron's companion.
1886—Ann S. Stephens.
1887—J. Beresford Hope, M. P.
1887—Samuel Lawton, oldest Odd Fellow in the United States.
1892—Capt. D. B. Dobbins, of the U. S. life saving service.
1892—Cardinal Prince Furstenberg, Archbishop of Olmutz.
1893—Rev. B. Azarias, Catholic author.

OTHER EVENTS.

1642—Gates of Covenry shut against King Charles of England.
1776—Fight in the Hudson river between American fire ships and British men-of-war.
1780—Engagement at Great Savannah, S. C.
1829—Adrianople taken by the Russians.
1847—Battle of Cherubusco, Mex.
1852—Steamer Atlanta lost on Lake Erie; 250 perished.
1865—Final proclamation of cessation of hostilities in the civil war.
1965—Steamer Eagle Speed lost in the Indian Ocean with 265 lives.
1868—Collision of railway trains at Abergele, North Wales, killed thirty people.
1884—Archbishop Ryan installed as head of the Roman Catholic See of Philadelphia.
1886—Eight Chicago anarchists sentenced to death.
1886—Hurricane in Texas killed thirty-eight persons.
1886—The steamer Aberdeen lost in the China sea.
1891—Failure of the American Wheel Co. in several states. Liabilities, $1,800,000.
1892—Village of Rock River, Mich., destroyed by fire.
1892—Queen Victoria's carriage stopped by an insane man, who threatened to kill her.
1894—Oldest newspaper in Iowa, the Nonpariel, placed in receiver's hands.
1894—The British authorities ordered the seizure of the ship Islam, fitting out at Glasgow for either China or Japan.

Two Lives Saved.

Mrs. Phoebe Thomas, of Junction City, Ill., was told by her doctors she had Consumption and that there was no hope for her, but two bottles of Dr. King's New Discovery completely cured her and she says it saved her life. Mr. Thos. Eggers, 139 Florida St., San Francisco, suffered from a dreadful cold, approaching Consumption, tried without result everything else then bought one bottle of Dr. King's New Discovery and in two weeks was cured. He is naturally thankful. It is such results, of which these are samples, that prove the wonderful efficacy of this medicine in Coughs and Colds. Free trial bottles at Clark O. Proud's drug store. Regular size 50c. and $1.00.

Wealth From the Farms.

Secretary Wilson, of the department of agriculture, estimates that the increase in the value of farm products this year over last will amount to half a billion dollars. Our readers will recall, no doubt, that the cry of the Bryan repudiators in the campaign of 1896 was that prices of farm products must continue to go down because "gold was appreciating." The answer of the Republican party to this nonsense was that the price of every commodity would fall if there was a diminishing demand for it or an excess of supply of it; that the way to restore prices was to restore the American demand for all articles, and that the only way to do this was to increase the purchasing power of American consumers by putting them all to work again, as in 1892.

How reasonable was Mr. Bryan's contention and how sound the Republican argument every one may now judge from the facts. Mr. Bryan's silver which alone could save the country by being coined free at 16 to 1, has continued to go down in price, while every thing else (save gold) has gone up. It is true that to the foreign demand for wheat is due part of its extraordinary rise, but there has been a rise in everything. It is caused by the American demand produced by the partial restoration of the American purchasing power. The Dingley law will continue to fortify that purchasing power by providing more work with increased wage payments to our people. Therefore we shall have a "rising market" until we have returned to normal conditions. Then we shall have a fair price for everything and a fair opportunity to every one to buy what he needs at that price. That is what constitutes American prosperity—productive farms, busy mills, good prices and high wages.

When your stomach begins to trouble you, it needs help. The help it needs, is to digest your food, and, until it gets it, you won't have any peace. Stomach trouble is very distressing, very obstinate, very dangerous. Many of the most dangerous diseases begin with simple indigestion. The reason is that indigestion (not digestion, not nourishment) weakens the system and allows disease germs to attack it. The antidote is Shaker Digestive Cordial, strengthening, nourising, curative. It cures indigestion and renews strength and health. It does this by strengthening the stomach, by helping it to digest your food. It nourishes your. Shaker Digestive Cordial is made of pure herbs, plants and wine, is perfectly harmless and will certainly cure all genuine stomach trouble. Sold by druggists, price 10 cents to $1.00 per bottle.

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Ask your Grocer today to show you a package of GRAIN-O, the new food drink that takes the place of coffee. The children may drink it without injury as well as the adult. All who try it, like it. GRAIN-O has that rich seal brown of Mocha or Java, but it is made from pure grains, and the most delicate stomach receives it without distress. ¼ the price of coffee. 15 and 25 cts. per package. Sold by all grocers.

Keeping its Promises.

The Republican party always keeps its platform pledges to the people.

At St. Louis last year it promised a protective tariff, and that has been kept by the enactment of the Dingley law.

It promised an honest effort for an international bimetallic conference, and has not only made the effort, but the effort is likely to be crowned with success.

It promised a currency with every dollar as good as gold, and its secretary of the treasury is now shaping up a plan which will give a uniform and safe currency.

Thus will be redeemed three of the important pledges of the platform. Contrast this state of affairs with the conditions four years ago, when banks were failing and business houses crashing in every direction with a Democratic President sitting supinely in the White House, doing nothing to improve conditions but planning a destructive raid on the tariff, and bond issues which added to the debt of the country.

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Nothing but praise can be spoken with truth concerning the federal law which directs the seizure of all cigarette packages containing coupons, pictures and other devices to attract trade. The average cigarette picture is a thing of which it is not easy to discourse without intemperance of language. But there might be a cigarette picture not only unobjectionable but highly salutary Perhaps it would be worth while for the government to try the experiment of requiring a picture of that kind to be displayed on the outside of every package. It would be a picture depicting the effects of the habit of cigarette smoking.

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