N. Y. & P. R.

No	No	No	STATIONS	No	No	No
	15	13		a m	p m	p m
6	20	18	Oswayo	7	1	4
6	23	21	Cyler	7	4	16
6	28	26	Woodville	7	10	30
6	32	31	Rose Lake	7	15	38
6	37	36	Andover, Bittement	7	20	45
6	42	40	Elkburg	7	24	0
6	47	45	Campbells	7	29	10
6	52	50	Genesee	7	41	18
7	05	1 05	Genesee Forks	7	45	25
7	10	10	Colvers	7	50	30
7	20	20	Whitesville	8	01	40
7	25	25	Edwards Crossing	8	09	48
7	35	35	Barney's Mill	8	20	1 00
7	38	38	Rexville	8	25	10
7	45	45	Rough & Ready	8	35	20
7	50	50	GREENWOOD	8	40	30
7	55	55	Norton Hollow	8	45	37
7	58	58	Bennetts	8	50	43
8	03	3	Fall Creek	8	55	48
8	10	10	Canisteo	9	00	55
8	20	20	Erie Junction	9	08	5

AMONG OUR NEIGHBORS.

GREENWOOD.

Weather more spring-like.

Rev. J. M. Batchelder of Osbone, Kan., is the guest of N. E. Coston.

The Snyder cheese factory is making six cheese daily.

Richard Krusen of Bennett's Creek was visiting at James Miner's last week Wednesday, and was taken violently sick while there, so that he was not able to be removed to his home until Saturday.

Rev. C. E. Sutton comes out with a new surrey purchased of Shaw & Plaisted.

James Rowley of Col. Bill's Creek visited at Richard Krusen's Sunday.

A. P. Wilson has purchased a new surrey at Columbus, Ohio.

Married, May 6th, 1900, at the Christian parsonage in Greenwood, by Rev. J. H. Cheesman, Mr. Fay Stephens of Greenwood and Miss Jennie Wescott of Andover.

The action between Byron Ruger, plaintiff, and Mr. Stiles, defendant, before E. W. Plaisted, Esq. and a jury, resulted in a judgment of $62.86 in favor of Mr. Ruger.

Theodore Cobb of Spring Mills was the guest of G. M. Webster Monday.

There were four coaches attached to the theater train Monday night. Among those attending were Henry Cheesman and wife, Dr. C. F. Smith and wife, W. G. Kellogg and sister Louise and Clair Cheesman and wife.

Mrs. Mary Phillips has moved into the Wm. H. Sheffield house on South Main street. Mrs. J. C. Turner of Wellsville expects to move into the house vacated by Mrs. Phillips.

Fred White has graded his yard and slicked up his premises generally.

Mrs. L. A. Shelley has returned from a five weeks visit to Oswayo.

Mrs. Albert Pease and Miss Lena Shaut were at Hornellsville Monday.

There were 26 excursion tickets sold at this station Monday evening.

Mrs. E. M. Wescott of Andover was in this city Monday, looking after her son.

The house of Mr. and Mrs. W. O. Slocum "is left unto them desolate." Donovan, their only adopted heir, is lost, strayed or stolen. Any one knowing of his present whereabouts will please notify the owners.

Miss Hester Phillips has returned home from Hartsville where she has been teaching school.

Mrs. G. M. Woodward and daughter Mary were in Hornellsville Monday.

L. Meakt, the representative of the Beauty Gas Stove Works of Erie, Pa., was in this city Monday. Shaw & Plaisted have ordered a full line of economical gas fixtures to which they invite the attention of gas consumers.

It is rumored that Herbert White and Miss Hale were married Sunday evening.

C. W. Wildman of Whitesville was in town Tuesday.

Geo. C. Whiting of Canisteo was a caller in Greenwood Saturday.

AMONG THE CHURCHES.

The Quarterly Conference of the Christian Church was held at the Bassett school-house on Friday and Saturday of last week and continuing Sunday. A series of interesting meetings is reported.

We noticed James Conway, Esq. of Rexville on our streets Friday.

The topic at the Y.-P. C. U. last Sunday at the Universalist Church was "The tyranny of ridicule." The discussion that followed showed the importance of the subject, and the power for harm possessed by this heartless tyrant. Many there are who can face death with equanimity, who are powerless to withstand the poisoned shafts of ridicule.

At the M. E. church, Rev. C. E. Sutton preached from Isa. 10: 15, "Shall the ax boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it? as if the rod should shake itself against them that lift it up, or as if the staff should lift up itself as if it were no wood." Some of the thoughts suggested were the arrogance and vanity of the instrument claiming the honor that belongs to the one who wields or directs it. That man should not boast himself, as all he is able to accomplish is in being an instrument in the hand of Him who wields it. All are instruments and created for a purpose. Nations are but instruments for the furtherance of God's purposes. The Assyrians, the Babylonians were ordained to a special work. Greece was an instrument in the development of art. The Hebrew nation was God's instrument in the revelation and advancement of religion; America the instrument in building the temple of freedom. The reverend gentleman spoke of the Calvinistic belief that man, in being but the instrument, was powerless to affect results; that his course and work were ordained from the beginning. He also spoke of the tendency to swing to the opposite extreme in which all lies in the will of the instrument. The Christian's true position is in dedicating himself to that work to which he is called, passive to do the will of the Master.

It shines for all, Venus. The best five cent cigar on earth. Try one. For sale by G. M. Webster & Co., Greenwood, N. Y.

Church Directory.

M. E. CHURCH.

Preaching at 11 a. m.
Class meeting at 12 m.
Sunday School at 12 m.
Junior League at 3 p. m.
Epworth League at 6 p. m.
Preaching at 7 p. m.
Rev. C. E. Sutton, pastor.

UNIVERSALIST CHURCH.

Young People's Christian Union at 3 p. m.

CHRISTIAN CHURCH.

Sunday School at 12 m.
Y. P. S. C. E. at 3 p. m.
Preaching at 7 p. m.

Beware of a Cough

A cough is not a disease but a symptom. Consumption and bronchitis, which are the most dangerous and fatal diseases, have for their first indication a persistent cough, and if properly treated as soon as this cough appears are easily cured. Chamberlain's Cough Remedy has proven wonderfully successful, and against its wide reputation and extensive sale by its success in curing the diseases which cause coughing. If it is not beneficial it will not cost you a cent. For sale by Benedict & Van Noy, Andover, and N. E. Coston, Greenwood.

JASPER.

Seymour Dennis and wife visited at at W. B. Miller's, and stayed all night. It is the first time he has been away since his long sickness. His mind is so disturbed that he did not realize that he was on the old farm.

The sawmill from Arkport has arrived and is set up on the Holt farm and commenced sawing.

C. Dibble, wife and boys called at W. B. Miller's Sunday.

Ely Springer and wife called at Wm. Hale's Sunday.

Albert Vanscriven has moved to South Canisteo and will work his own farm.

Dell Miller was called from the Hopper factory to the Gully factory on account of the illness of W. Kellogg.

W. Hale and Ralph Hale and family were callers at W. R. Whiting's Sunday.

Not much sowing is yet done on account of cold weather, and unless something comes along to kill the worms there will be an unusual number this year on the fruit trees.

M. L. Drake is again able to be out.

S. Guild and his partner have separated. He says now they were not married.

Mrs. L. A. Dennis has been making some fine improvements on her lawn.

Now is the time to look at the roads and see where changes can be made before it is too late. Some men leave their road work until fall, then do it in a hurry, if at all. A mud hole is the result. People like a smooth road. There are very many pieces of road that could be made smooth by running a harrow over them and then removing the loose stone. This is especially recommended where grading is not needed. With the ruts filled, the stone removed and the water turned off, a road is not hard to keep in good shape. Some men would not do any work on the road if they had anything else to do, and yet curse every time they travel over the road along their own farm.

Biliousness is a condition characterized by a disturbance of the digestive organs. The stomach is debilitated, the liver torpid, the bowels constipated. There is a loathing of food, pains in the bowels, dizziness, coated tongue and vomiting, first of the undigested or partly digested food and then bile. Chamberlain's Stomach and Liver Tablets allay the disturbances of the stomach and cause a healthy action and regulate the bowels. Try them and you are certain to be much pleased with the result. For sale by Benedict & Van Noy, Andover, and N. E. Coston, Greenwood.

Bennett's Creek.

Mrs. Edgar Norton of Canisteo spent Sunday at J. W. Norton's.

Walter Bullock of Arpca visited at W. C. Bassett's last week.

Richard Crusen went to Greenwood for a visit last week and was taken seriously ill at the home of James Miner. He was able to return home Saturday.

Eldon Conklin has a bran new rig, horse, harness and carriage.

The 133d session of the Tioga River Christian Conference was held at this place Friday, Saturday and Sunday. The meetings held here were well attended and marked by a high degree of spirituality. Those from out of town in attendance were Mr. and Mrs. Hunt and Rev. Moore of Jasper, Mr. and Mrs. J. H. Cheesman of Greenwood, Rev. Cole and son of Cameron, John Mead, Frank Mead, Mr and Mrs. Lunger a Mrs. Lunger and Geo. Cline of Campbrook, Rev. Frank Curlett of East Lawrence, Levi Grinolds of Young Hickory, Mr. and Mrs. Tuttle of Troupsburg.

E. G. Crusen was home Sunday.

W. G. Kellogg of Greenwood was in town on business Saturday evening.

Miss Eaves of Col. Bill's Creek spent Sunday with Lena Stocum.

Tortured a Witness

Intense suffering was endured by witness T. L. Martin, of Dixie, Ky., before he gave this evidence: "I coughed every night until my throat was nearly raw; then tried Dr. King's New Discovery which gave instant relief. I have used it in my family for four years and recommend it as the greatest remedy for coughs, colds and all throat, chest and lung troubles. It will stop the worst cough, and not only prevents but absolutely cures consumption. Price 50c. and $1.00. Every bottle guaranteed. Trial bottles free at L. A. Burrows' and all other drug stores.

YOUNG HICKORY.

On Wednesday last the house of F. D. Short came very near being burned. The roof caught fire by a spark from the chimney, and but for the timely aid of two young men who were at work near by it would have certainly been destroyed.

J. O. Potter was a Rexville on Wednesday last, being a witness on the suit now pending for a road in the town of West Union.

J. D Hardy and wife have been visiting their daughter in Crystal, Pa., for a few days the past week.

Leon Plaisted and wife have been keeping house for Mr. Hardy's people in their absence.

Miss Mary Lewis was seen on our streets one day the past week.

On Saturday last Miss Rose Lewis was seen in town.

Will Austin of Troupsburg was a caller at C. Johnson's on Sunday.

There were four Mormon preachers in town over Sunday, the guests of T. J. Aubel, where they held a meeting Sunday evening. We could dispense with their presence from this place without any disadvantage whatever.

Mrs. Maria Lampman is sick at the home of her daughter, Mrs. E. Willis.

Rush Grantier of Greenwood, and Miss Anna Day were married on Sunday, April 29th. Much joy to the happy couple.

Roscoe Plaisted and wife visited their daughter, Mrs. Marion Rude, on Sunday.

Reuben Stiles visited his daughter, Mrs. Geo. Plaisted, Saturday.

Rev. F. F. Dunham and family of Harrison Valley, Pa., was visiting at his nephew's, James Dunham, Thursday last. They also called on other friends in this place during the past week.

The snow on Friday did not warm the air very much. Look out for more.

Esther Edwards has been taking care of her mother for the past week, who is sick at her home in Greenwood.

C. O. D.

Impossible to force see an accident. Not impossible to be prepared for it. Dr. Thomas' Electric Oil. Monarch over pain.

CORWIN HILL.

Mrs. Myers and daughter Lillie of Brooklyn is staying with Mrs. D. P. Corwin's family for a few weeks.

H. Smith was delivering fruit trees and vines last week.

C. C. Leo of Meadville, Pa., is at present employed by D. P. Corwin on the farm.

Miss Grace Casey visited friends in this place last week.

Mr. and Mrs. D. P. Corwin went to Greenwood on business last week.

Wm. Jones was quite sick last week.

Olin Pingrey and Arthur Bullard spent Sunday in Friendship.

Clarence Cochrane spent Sunday in West Clarksville.

Miss Jennie Baker visited friends in Friendship Sunday.

A Woman's Awful Peril.

"There is only one chance to save your life and that is through an operation," were the startling words heard by Mrs. I. B Hunt of Lime Ridge, Wis., from her doctor after he had vainly tried to cure her of a frightful case of stomach trouble and yellow jaundice. Gall stones had formed and she constantly grew worse. Then she began to use Electric Bitters which wholly cured her. It's a wonderful stomach, liver and kidney remedy. Cures dyspepsia, loss of appetite. Try it. Only 50 cents. Guaranteed. For sale by L. A. Burrows, and all other druggists.

ALFRED STATION.

Mrs. J. L. Williams of Andover was at James Mathew's visiting Sunday.

E. A. Donaldson, wife and children of Andover were at Thomas Donaldson's visiting Sunday.

F. L. Pettibone and wife were at Friendship Sunday calling on friends.

H. C. Keller went to Genesee Monday to work in the station there, the agent being sick.

W. H. H. Keller was in Almond Monday on business.

A number from the Station attended the funeral of Mrs. H. G. Pope on Hartsville Saturday.

A number from here attended the funeral of Miss Tacy Martin at Alfred Sunday.

Bernie Goodwin is under the doctor's care again.

J. L. Jackman of Springwater was around town Monday and Tuesday tuning pianos, sent here by A. L. Van Valkenbery of Dansville.

Green Cornelius was at Coudersport Saturday, returning Monday.

Alfred Station and Andover are now connected direct by telephone line: F. S. Champlin has a 'phone in his store. It's the farmer's line.

Cristie Lewis is at home now from Main, where she has been teaching the past winter.

Mrs. R. F. Burdick has returned from Hornellsville, where she has been staying with her daughter the past winter.

Mrs. Alma Green is back for a few days from Silver Lake.

J. F. Perry is running on F. S. Champlin's grocery wagon in the place of Mell Niles, who is laid up with the grip.

The pneumonia patients are now gaining finely.

Bill Brimmer has moved into Ed. Shaw's house on the farm he recently purchased of W. A. Rose.

Mr. Shinebacke has moved into rooms in S. B. Stillman's house. He is working for the Brick Works.

TO CURE A COLD IN ONE DAY

Take LAXATIVE BROMO QUININE TABLETS. All druggists refund the money if it fails to cure. E. W. GROVE'S signature is on each box. 25c.

INDEPENDENCE.

Farmers are having fine weather to get in their grain.

Mrs. H. W. Slade, who has been visiting friends in this place and Andover for the past week, returned home Saturday.

Mrs. Harry Palmer and Miss Myrta Stebbins from Almond visited at J. P. Hemmington's Saturday and Sunday, attending the Relief Corps Saturday evening.

Abe Austin lost a valuable horse Sunday.

Jesse Clarke from Little Genesee visited at his father's, H. M. Clarke, Monday, returning Tuesday.

Mrs. Caroline Green went to Little Genesee Tuesday to visit her sister, Mrs. Emily Wells, and other friends.

A. W. Stone is making eleven cheese per day.

Our salesman, J. M. Green, made a sale of the first ten days' cheese for eleven cuts.

Robert Mingus had business in Whitesville Monday.

Jackson O'Dell has bought the E. D. Potter house and lot. Consideration $430.

Laderna Trask from Fulmer Valley visited Mrs. Trask's father, J. O'Dell, Sunday.

Howard Clarke returned from Little Genesee Monday.

A Fast Bicycle Rider

Will often receive painful cuts, sprains or bruises from accidents. Bucklen's Arnica Salve will kill the pain and heal the injury. It's the cyclist's friend. Cures chafing, chapped hands, sore lips, burns, ulcers and piles. Only best tested. Only 25c. Try it. Sold by L. A. Burrows and all other druggists.

WHAT A BLESSING

Many of Our Readers are Learning to Appreciate.

What a blessing it is.
Sought after by thousands.
Many a miserable man is happy now.
Nights of unrest, days of trouble.
Any itching skin disease means this,
Itching Piles mean it.
Eczema just as bad, and just as hard to cure.
But Doan's Ointment relieves at once, and cures all itchiness of the skin.
A blessing to a suffering public.
Here's proof to back our statement.

Mr. Chas. Nagle, No. 109 Central avenue, barber, Dunkirk, N. Y., says: "I used Doan's Ointment for a cutaneous irritation with which I had been troubled for some time. I do not say that it was eczema, for there was no breaking out yet the itching was most annoying and forced me to rub it until it caused soreness. I was afraid of its spreading, and I applied remedies daily, trying many different kinds, but nothing banished it until I procured Doan's Ointment. It cured me."

Doan's Ointment for sale by all dealers. Price 50 cents. Mailed by Foster-Milburn Co., Buffalo, N. Y., sole agents for the U. S.

Remember the name, Doan's, and take no substitute.

LADIES ATTENTION!

PRICES THAT DEFFY COMPETITION.

One Large Bread Knife,
One Large Butcher Knife,
One Paring Knife.
The three for 25 Cents.

If any should happen to be defective bring back and we will replace with new ones free.

SHAW & PLAISTED,

GREENWOOD, N. Y.

Miss Florence Newman, who has been a great sufferer from muscular rheumatism, says Chamberlain's Pain Balm is the only remedy that affords her relief. Miss Newman is a much respected resident of the village of Gray, N. Y., and makes this statement for the benefit of others similarly afflicted. This liniment is for sale by Benedict & Van Noy, Andover, and at N. E. Coston's, Greenwood.

SILAS KELLOGG,
ATTORNEY AND COUNSELOR AT LAW
LOANS NEGOTIATED.
GREENWOOD, N. Y.

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HOYT & MAYO,
FASHIONABLE BARBER.
Rooms opposite Woodward & Young Main St.
Shaving and haircutting done in modern style.

PERFUMES,
STAIONERY,
CONFECTIONERY,
DRUGS,
GROCERIES, &c, &c.,
Can always be found at
G. W. SMITH & CO.'S.

THE SUNDAY SCHOOL.

Lesson in the International Series for May 13, 1900—Jesus at the Pharisee's House.

[Prepared by H. C. Lenington.]
THE LESSON TEXT.
(Luke 7:36-50.)

36. And one of the Pharisees desired Him that He would eat with him. And He went into the Pharisee's house, and sat down to meat.

37. And, behold, a woman in the city, which was a sinner, when she did know that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment.

38. And stood at His feet behind Him weeping and began to wash His feet with tears and did wipe them with the hairs of her head, and kissed His feet, and anointed them with the ointment.

39. Now when the Pharisee which had bidden Him saw it, he spake within himself, saying: This Man, if He were a prophet, would have known who and what manner of woman this is that toucheth Him; for she is a sinner.

40. And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith: Master, say on.

41. There was a certain creditor which had two debtors; the one owed 500 pence, and the other 50.

42. And when they had nothing to pay he frankly forgave them both. Tell me, therefore, which of them will love him most?

43. Simon answered and said: I suppose that he to whom he forgave most. And He said unto him: Thou hast rightly judged.

44. And He turned to the woman, and said unto Simon: Seest thou this woman? I entered into thine house, thou gavest me no water for my feet; but she hath washed my feet with tears, and wiped them with the hairs of her head.

45. Thou gavest me no kiss; but this woman since the time I came in hath not ceased to kiss my feet.

46. My head with oil thou didst not anoint; but this woman hath annointed my feet with ointment.

47. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much; but to whom little is forgiven, the same loveth little.

48. And He said unto her: Thy sins are forgiven.

49. And they that sat at meat with Him began to say within themselves: Who is this that forgiveth sins also?

50. And He said to the woman: Thy faith hath saved thee; go in peace.

GOLDEN TEXT.—Thy faith hath saved thee.—Luke 7:50.

Jesus at Pharisee's House.—It was against the pharisees that Jesus hurled His bitterest denunciations. As a class they stood for strict and punctilious observance of the Mosaic law. But this observance had become largely outward and formal. Christ called them hypocrites. But the love of the Master was for the whole world just as He found it, and however bitter His public denunciations sounded, He was always kindly and courteous in bearing. We have no reason to believe the pharisee of the lesson other than one of that type often denounced by Jesus. His attitude toward the woman with the alabaster box of ointment shows that his religion had but little affected his heart and life. It was with this kind of a man that Jesus spoke in parables. Surely He is no respecter of persons!

Woman with Box of Ointment.—The name of this woman is not given but we have in the text enough to tell us considerable concerning her character. What the pharisee said within himself shows us that she was outwardly bad, an outcast and disreputable sinner. But, evidently, the pharisee did not see in the woman what Jesus saw. The picture of this sinful woman attracted to Jesus, and weeping as she breaks on His feet a box of precious ointment indicates a great spot in her heart and something within her to which the divine could appeal.

Parable of the Debtors.—Jesus perceived what was going on in the mind of the pharisee. So He spoke the parable of the debtors. Both of the debtors owed just ten times the amount which the other owed. That the one to whom most was forgiven should love most is perhaps the general rule. There are exceptions. Ingratitude is a burning sin, and it so happens sometimes that one to whom little is forgiven should love more than the one to whom much more has been forgiven. But the general rule is probably otherwise.

Application of Parable. — However I this may be, the application of the parable is clear and pointed. The pharisee may have been as great a sinner as the woman. Outward and seeming righteousness avails a man or woman little. Sin is sin, and poison a small does will eventually kill as well as one greater dose. The pharisee was a sinner as much as the woman.

The degree of sinfulness is of little consequence. The point is that the pharisee did not view the matter in this light. The woman he knew was a great sinner, and he could not himself but admit, that he was grave at fault when Jesus pointed out his discourteousness and lack of respect in failing to give his guest a friendly kiss and to provide water for that guest's dusty feet.

The woman knew that she had much to be forgiven, and in the faith that the Master would forgive all her sin she loved Him much. The pharisee in his self-righteousness thought he had little to be forgiven, consequently could not be forgiven, and his love was correspondingly small.

In connection with the parable it is interesting to note however discourtesy or lack of respect for another reveals the barrenness of one's character.

Treatise.

The troubles under which we struggle are oftentimes only a refining process through which we are made more valuable to God.—Rev. Dr. Landrum.

Christlike Character.

The Bible exhorts us to that patient continuance in well-doing that is necessary to the building of Christlike character.—Rev. Dr. Brougher.

Practical Christian Religion.

Practical Christian religion is sympathy to the poor, sympathy for the sufferer. It means a splendid philanthropy.—Rev. Dr. Northrop.

Two million Americans suffer the torturing pangs of dyspepsia. No need to. Burdock Blood Bitters cures. At any drug store.

You

need not lose flesh in summer if you use the proper means to prevent it. You think you can't take SCOTT'S EMULSION in hot weather, but you can take it and digest it as well in summer as in winter. It is not like the plain cod-liver oil, which is difficult to take at any time.

If you are losing flesh, you are losing ground and you need

Scott's Emulsion

and must have it to keep up your flesh and strength. If you have been taking it and prospering on it, don't fail to continue until you are thoroughly strong and well.

50c. and $1.00, all druggists.
SCOTT & BOWNE, Chemists, New York.

Uniform Examinations | 1900.

FIRST GRADE

January 11th and 12th, Alfred.
August 9th and 10th, Wellsville.

SECOND AND THIRD GRADES.

January 11th and 12th, Alfred.
April 12th and 13th, Cuba.
August 9th and 10th, Wellsville.
November 8th and 9th, Friendship

Normal school entrance examinations will be held in January, April and August at the same time and place of holding uniform examinations.

Teachers desiring to be ready to teach at the next school year, whose certificates expire July 31st, 1900, should take the first examination of the year. O. M. BURDICK, Com.

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FRAZER AXLE GREASE
SOLD EVERYWHERE WILL WEAR TWICE AS LONG AS ANY OTHER
FRAZER LUBRICATOR CO. CHICAGO.
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Cures all diseases and ailments arising from
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Guaranteed cure or money refunded. $1.00 a box or 6 boxes for $5.00. Prepared by
CHEMUNG CHEMICAL COMPANY, ELMIRA, N. Y.
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AFTER

THE PRODIGAL SON.

Dr. Talmage Preaches a Sermon About the Elder Brother.

Lesson of the Parable—He Denounces Self-Righteousness and Lack of Sympathy for the Fallen and Unfortunate.

[Copyright, 1900, by Louis Klopsch.]
Washington, May 6.

In this discourse Dr. Talmage pleads for a hearty reception of all those who have done wrong and want to get back, while the unsympathetic and self-righteous are excoriated; text, Luke 15:3, "And he was angry and would not go in."

Many times have I been asked to preach a sermon about the elder brother of the parable. I received a letter from Canada saying: "Is the elder son of the parable so unsympathetic and so cold that he is not worthy of recognition?" The fact is that we ministers pursue the younger son. You can hear the flapping of his rags in many a sermonic breeze and the cranching of the pods for which he was an unsuccessful contestant. I confess that it has been difficult for me to train the camera obscura upon the elder son of the parable. I could not get a negative for a photograph. There was not enough light in the gallery, or the chemicals were too poor, or the sitter moved in the picture. But now I think I have him, not a side face or a three-quarters or the mere bust, but a full length portrait as he appears to me. The father in the parable of the prodigal had nothing to brag of in his two sons. The one was a rake and the other a churl. I find nothing admirable in the dissoluteness of the one, and I find nothing attractive in the acrid sobriety of the other. The one goes down over the larboard side, and the other goes down over the starboard side, but they both go down.

From all the windows of the old homestead bursts the music, and the floor quakes with the feet of the rustics, whose dance is always vigorous and resounding. The neighbors have heard of the return of the younger son from his wanderings, and they have gathered together. The house is full of congratulators. I suppose the tables are loaded with luxuries, not only the one kind of meat mentioned, but its concomitants, except that we do not hear the harps, "Click!" go the chalices, up and down go the feet inside, while outside is a most sorry spectacle.

The senior son stands at the corner of the house, a frigid phlegmatic. He has just come in from the fields in very substantial apparel. Seeing some wild exhilarations around the old mansion, he asks of a servant passing by with a goatskin of wine on his shoulder what all the fuss is about. One would have thought that, on hearing that his younger brother had got back, he would have gone into the house and rejoiced, and, if he were not conscientiously opposed to dancing, that he would have joined the oriental antics. No, there he stands. His brow lowers; his face darkens; his lip curls with contempt. He stamps the ground with indignation; he sees nothing at all to attract. The odors of the feast, coming out on the air, do not sharpen his appetite. The lively music does not put any spring into his step. He is in a terrible pout. He criticises the expense, the injustice and the morals of the entertainment. The father rushes out bareheaded and coaxes him to come in. He will not go in. He scolds the father. He goes into a pasquinade against the younger brother, and he makes the most uncomely scene. He says: "Father, you put a premium on vagabondism. I staid at home and worked on the farm. You never made a party for me; you didn't so much as kill a kid. That wouldn't have cost half as much as a calf; but this scapegrace went off in fine clothes, and he comes back not fit to be seen, and what a time you make over him! He breaks your heart, and you pay him for it. That calf, to which we have been giving extra feed during all these weeks, wouldn't be so fat and sleek if I had known to what use you were going to put it. That vagabond deserves to be cowhided instead of banqueted. Veal is too good for him." That evening, while the younger son sat telling his father about his adventures and asking about what had occurred on the place since his departure, the senior brother goes to bed disgusted and slams the door after him. That senior brother still lives. You can see him any Sunday, any day of the week. At a meeting of ministers in Germany some one asked the question: "Who is that elder son?" and Krummacher answered: "I know him; I saw him yesterday." And when they insisted upon knowing whom I meant he said: "Myself; when I saw the account of the conversion of a most obnoxious man I was irritated."

First, this senior brother of the text stands for the self-congratulatory, self-satisfied, self-worshipful man. With the same breath in which he vituperates against his younger brother he utters a panegyric for himself. The self-righteous man of my text, like every other self-righteous man, was full of faults. He was an ingrate, for he did not appreciate the home blessings which he had all those years. He was disobedient, for when the father told him to come in he staid out. He was a liar, for he said that a the recreant son had devoured his father's living, when he knew so far from being reduced to penury, had a homestead left, had instruments of music, had jewels, had a mansion, and instead of being a pauper, was a prince. The senior brother, with as many faults of his own, was merciless in his criticism of the younger brother. The only perfect people that I have ever known were utterly obnoxious. I was never so lacerated in my life as by a perfect man. He got so far up in his devotions that he was clear up above all the rules of common honesty. These men that go about prowling among prayer meetings and in places of business, telling how good they are—look out for them; keep your hand on your pocketbook! I have noticed that just in proportion as a man gets good he gets humble. The deep Mississippi does not make as much noise as the brawling mountain rivulet. There has been many a store that has had more goods in the show window than inside on the shelves.

The self-righteous man of the text stood at the corner of the house hugging himself in admiration. We hear a great deal in our day about higher life. Now, there are two kinds of higher life men. The one is admirable, and the other is most repulsive. The one kind of higher life man is very lenient in his criticism of others, does not bore prayer meetings to death with long harangues, does not talk a great deal about himself, but much about Christ and Heaven, gets kindlier and more gentle and more useful until one day his soul spreads a-wing, and he flies away to eternal rest, and everybody mourns his departure. The other higher life man goes around with a Bible conspicuously under his arm, goes from church to church, a sort of general evangelist, is a sort of nuisance to his own pastor when he is at home and a nuisance to other pastors when he is away from home, runs up to some man who is counting out a roll of bank bills or running up a difficult line of figures and asks him how his soul prospers, makes religion a dose of ipec acuanha. Standing in a religious meeting making an address, he has a patronizing way, as though ordinary Christians were clear away down very low him, so he had to talk at the top of his voice in order to make them hear, but at the same time encouraging them to hope at a great long climbing many years they may after awhile come up within sight of the place where he now stands. I tell you plainly that a roaring, roistering, bouncing Christian is not so repulsive to me as that higher life malformation. The former may repent; the latter never gets over his pharisaism. The younger son of the parable came back, but the senior brother stands outside in entirely oblivious to his own delinquencies and deficits, pronouncing his own eulogium. Oh, how much easier it is to blame others than to blame ourselves! Adam blamed Eve. Eve blamed the serpent, the senior brother blamed the younger brother, and none of them blamed themselves.

Again, the senior brother of my text stands for all those who are faithless about the reformation of the dissipated and the dissolute. In the very tones of his voice you can hear the fact that he has no faith that the reformation of the younger son is genuine. His entire manner seems to say: "That boy has come back for more money. He got a third of the property; now he has come back for another third. He will never be contented to stay on the farm. He will fall away. I would go in too and rejoice with the others if I thought this thing were genuine; but it is a sham. That boy is a confirmed inebriate and debauchee." Alas, my friends, for the incredulity in the church of Christ in regard to the reclamation of the recreant! You say a man has been a strong drinker. I say, "Yes, but he has reformed." "Oh," you say, with a lugubrious face, "I hope you are not mistaken; I hope you are not mistaken." You say: "Don't rejoice too much over his conversion, for soon he will be unconverted, I fear. Don't make too big a party for that returned prodigal or strike the timbrel too loud; and, if you kill a calf, kill the one that is on the commons and not the one that has been luxuriating in the paddock." That is the reason why more prodigals do not come home to their father's house. It is the rank infidelity in the church of God on this subject. There is not a house on the streets of Heaven that has not in it a prodigal that returned and staid home. There could be unrolled before you a scroll of a hundred thousand names—the names of prodigals who came back forever reformed. Who was John Bunyan? A returned prodigal. Who was Richard Baxter? A returned prodigal. Who was George Whitefield, the thunderer? A returned prodigal. And I could go out in all the aisles of this church to-day and find on either side those who, once far astray for many years, have been faithful, and their eternal salvation is as sure as though they had been ten years in Heaven. And yet some of you have not enough faith in their return.

An invalid went to South America for his health and one day saw a man swimming himself on the beach when he saw something crawling up the beach, wriggling toward him, and he was affrighted. He thought it was a wild beast or a reptile, and he took his pistol from his pocket. Then he saw it was not a wild beast. It was a man, an immortal man, a man made in God's own image, and the poor wretch crawled up to the feet of the invalid and asked for strong drink, and the invalid took his wine flask from his pocket and gave the poor wretch something to drink, and then under the stimulus he come up and gave his history. He had been a merchant in Glasgow, Scotland. He had gone down under the power of strong drink until he was so reduced in poverty that he was living in a boat just off the beach. "Why," said the invalid, "I knew a merchant in Glasgow once, a merchant of such and such a name." And the poor wretch straightened himself and said: "I am that man!" "Let him that thinketh he standeth take heed lest he fall."

Again, I remark that the senior brother of my text stands for the spirit of envy and jealousy. The senior brother thought that all the labor they did to the returned brother was a wrong to him. He said: "I have staid at home, and I ought to have had the ring, and I ought to have had the banquet, and I ought to have had the garlands." Alas for this spirit of envy and jealousy coming down through the ages! Cain and Abel, Esau and Jacob, Saul and David, Haman and Mordecai, Othello and Iago, Orlando and Angelica, Caligula and Torquatus, Caesar and Pompey, Columbus and the Spanish couriers, Cambyses and the brother slew because he was a better marksman, Dionysius and Philoxenus, whom he slew because he was a better singer. Jealousy among painters, Gloisterman and Geoffrey Kneller, Hudson and Rembrandt, Francia, anxious to see a picture of Raphael's Raphael sends him a picture. Francia, seeing it, falls in a fit of jealousy, from which he dies. Jealousy among authors. How seldom contemporaries speak of each other! Xenophon and Plato living at the same time, but from their writings you never would suppose they heard of each other. Religious jealousies. The Mohammedans praying for rain during a drought; no rain coming. Then the Christians begin to pray for rain, and the rain comes. Then the Mohammedans met together to account for this, and they resolved that God was so well pleased with their prayers He kept the drought on so as to keep them praying, but that the Christians began to pray, and the Lord was so disgusted with their prayers that He let rain right away, so he would not hear any more of their supplication.

A wrestler was so envious of Theogenes, the prince of wrestlers, that he could not be cooled in any way; and after Theogenes died and a statue was lifted to him in a public place his envious antagonist went out every night and wrestled with the statue, pushing it to one side and it fell on him and crushed him to death. So jealousy is not only absurd, but it kills. So jealousy is not only absurd, but it is killing to the body, and it is killing to the soul. How seldom it is you find one merchant speaking well of a rival merchant in the same line of business. How seldom it is you hear a physician speaking well of a physician on the same block. Jay friends, the world is large enough for all of us. Let us rejoice at the success of others.

Besides that, if we do not get as much honor and as much attention as others, we ought to congratulate ourselves on what we escape in the way of assault. The French general riding on horseback at the head of his troops heard a soldier complain and say: "It is very easy for the general to command us forward while he rides and we walk." Then the general dismounted and compelled the complaining soldier to get on the horse. Coming through a ravine, a bullet from a sharpshooter struck the rider, and he fell dead. Then the general said: "How much safer it is to walk than to ride!"

Once more I have to tell you that this senior brother of my text stands for the pouting Christian. While there is so much congratulation within doors, the hero of my text stands outside, the corners of his mouth drawn down, looking as he felt—miserable. I am glad his lugubrious physiognomy did not spoil the festivity within. How many pouting Christians there are in our day—Christians who do not like the music of the churches, Christians who do not like the hilarities of the young—pouting, pouting, pouting at society, pouting at the fashions, pouting at the newspapers, pouting at the church, pouting at the government, pouting at High Heaven. Their spleen is too large, their liver does not work, their digestion is broken down. There are two cruets in the caster always sure to be well supplied—vinegar and red pepper! Oh, come away from that mood. Stir a little saccharin into your disposition. While you avoid the dissoluteness of the younger son, avoid also the irascibility and the petulance and the pouting spirit of the elder son, and imitate the father, who had embraces for the returning prodigal and cooxing words for the splenetic malcontent.

Ah, the face of this pouting elder son is put before us in order that we might behold see the radiant and [illegible] face of the pouting prodigal. The latter was in a pouting mighty. The latter was in a field of Waterloo, and he had put a dose in the pouter's face that Raphael, in one of his pictures, put