Clothing!

...is never too good for you; ...

SACK SUITS

$10 TO $22.

You'll like our Sack Suits this season. Nobby cuttings—the patterns that heretofore you've sought in vain in ready-to-put-on, and the limited quantity in each makes the variety seemingly endless.

$10.00 to $22.00

But after all, the fit is the real magnet in these suits,—in all our clothes.

BOYS' CLOTHING.

A wide range of styles to select from. They are made so different and fit so different. No skimping of cloth or slighting in finish. We have a vast selection, from

$2.00 UP.

Your money back for the asking if not satisfied.

KNOX HATS.

Fall styles now ready, they are the pink of perfection and cost no more than the inferior kind.

SCHAUL & ROOSA,
130 Main St. Hornellsville

AMONG OUR NEIGHBORS.

GREENWOOD.

Jack Frost is skirmishing around Greenwood.

The Evaporation Company are stocking up with fruit. They commenced peeling Monday.

Mr. and Mrs. Byron Ruger wheeled to Hornellsville Saturday, remaining over Sunday with her mother, Mrs. Mary Burger.

Mrs. Fred White visited relatives in Troupsburg Saturday.

Miss Hester Phillips is visiting friends in Canisteo this week.

Nelson B. Hadley, Deputy Insurance Commission for the State of Michigan, who has been to Boston and New York on official business, stopped at Greenwood on his return to Lansing, to visit relatives in this place and Whitesville. He is a son of Minerva Blair Hadley, formerly of Greenwood and favorably known to the people of this place. We congratulate Mr. Hadley upon his lucrative position and would be pleased to see him in Greenwood again.

Fred Paine and wife of Andover were calling upon relatives and old neighbors in this city Wednesday. Mr. Paine is now working for the Standard Oil Company.

James Smith of Hornellsville came in on the side-path Thursday evening, returning home Saturday. He was the guest of Byron Ruger.

Jarius Baker, who is working near New York, was at home over Sunday on a visit with his family.

Miss Laura Halhorn of Elmira is visiting her cousin, Mrs. G. M. Webster.

Mrs. N. E. Coston was in Hornellsville Saturday.

Mr. and Mrs. E. E. Cole are entertaining Mrs. Pierce, Mrs. Cole's mother.

Ward Slocum and wife went to Bath Tuesday to witness the close of the fair season.

Mrs. Norman Shaut is on a visit to her former home in eastern New York.

Mr. and Mrs. Elmer Shaw of Owego are being entertained by their brother, G. M. Webster.

Mr. Jim Dibble of Jasper purchased a fine heifer of Shaw & Plaisted Monday.

Mr. and Mrs. Albert Case were baptized and received into the communion of the M. E. church Sunday morning, at the same time Mrs. [illegible] Miss Eva Fenton, a [illegible] others were taken [illegible]

On Monday Ching Aiking met a car of cattle to C. B. Cleaver at Douglasville, Bucks Co., Pa.

Dr. C. F. Smith was in Andover Monday.

They squeezed out about 30 barrels of cider at the cider mill Monday.

Wesley Benaway of Mills is the guest of Vern Mayo.

David Corwin sold his hay at $13 per ton, the buyer to do the pressing.

The subject of the sermon at the M. E. church Sunday was conformity to the image of Christ, and was an earnest and able exposition of the law of Christian growth. Christians should take Him for their model and strive to make themselves more and more like Him by following the way marked by Him in his earthly life.

Charles L. Emery of Almond spent Sunday with Rev. C. E. Sutton at the M. E. parsonage.

Rev. Wm. Trowbridge of Whitesville stopped at the M. E. parsonage on his way to Conference at North Tonawanda, which convenes Wednesday morning, Bishop C. C McCabe presiding

Excursion to Bath this week on account of Steuben County Fair. Bath usually puts up a good show.

Poisonous toadstools resembling mushrooms have caused frequent deaths this year. Be sure to use only the genuine. Observe the name care when you ask for DeWitt's Witch Hazel Salve. There are poisonous counterfeits. DeWitt's is the only original Witch Hazel Salve. It is a safe and certain cure for piles and all skin diseases. Benedict & Van Noy, Andover; E. Breeze, Elm Valley.

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.

Cured of Chronic Diarrhœa After Thirty Years of Suffering.

"I suffered for thirty years with diarrhœa and thought I was past being cured," says John S. Halloway, of French Camp, Miss. "I had spent so much time and money and suffered so much that I had given up all hopes of recovery. I was so feeble from the effects of the diarrhœa that I could do no kind of labor, could not even travel, but by accident I was permitted to find a bottle of Chamberlain's Colic, Cholera and Diarrhœa Remedy, and after taking several bottles I am entirely cured of that trouble. I am so pleased with the result that I am anxious that it be in reach of all who suffer as I have." For sale by Benedict & Van Noy, Andover, and N. E. Coston, Greenwood.

BENNETT'S CREEK.

The social Friday evening was a complete success. Proceeds, $10.28.

Miss Clara Warfield of Andover visited her friend, Lottie Bassett, the last of the week.

Mr. and Mrs. Joe Faulkner of Hornellsville visited at J. Slocum's Sunday.

A large number from this place attended the funeral of Bine Norton on Sunday.

Miss Cassie Prentice of Howard is visiting at Mrs. Harriet Stephens'.

Misses Blanche Drake and Mabel Wentworth of Jasper visited friends in this place Saturday and Sunday.

Misses Grace and Jessie King spent Sunday in Canisteo.

Mr. and Mrs. Marshall Barnard of Canisteo visited at A. L. Thompson's last week.

The name of E. D. Conklin is on the sick list this week.

Chamberlain's Cough Remedy a Great Favorite.

The soothing and healing properties of this remedy, its pleasant taste and prompt and permanent cures have made it a great favorite with people everywhere. It is especially prized by mothers of young children for colds, croup and whooping cough, as it always affords quick relief, and as it contains no opium or other narcotic it may be given as confidently to a baby as to an adult. For sale by Benedict & Van Noy, Andover, and N. E. Coston, Greenwood.

REXVILLE.

Mrs. John McCormick is entertaining Margaret Ward, who is on her way to her home in Buffalo.

Will Scott of Troupsburg has rented Mrs. Harden's house on Church street and will move here soon.

Mrs. J. J. McCormick and children of Billings, Mont., is visiting relatives here.

Luke Maxwell is moving to Wellsville.

Gertrude Arnold entertained a number of her little friends on Friday, it being her 11th birthday.

Tesse O'Hargan of West Union and William Kane of Hornellsville were married at St. Mary's church Tuesday morning.

Katie Tierney, formerly of this town, died at Belfast, and was brought here for burial Tuesday.

John O'Hara has returned from a visit at Penn Yan.

Thomas Moran of Gaines, Pa., has been visiting his parents here.

Frank Failing and daughter May are very ill with typhoid fever. Mrs. Downs of Swale and Emily Failing are helping care for them at present.

Anna Dailey of Salamanca is visiting in town.

Mrs. E. H. Plaisted entertained Mrs. Mary Davis of New York the last of the week.

Station agents were well represented in town Sunday.

A peach social at Dr. Vaughn's Wednesday evening. Everybody welcome.

Mr. and Mrs. J. K. Miller of Greenwood, Mrs. P. W. Failing of Canisteo, and Mr. and Mrs. John Marflet of Troupsburg were at Frank Failing's during the week.

It is reported that Dan McKinley has the typhoid fever.

Mrs. Goode and son of Oswayo and Misses O'Neill and Louise Clossy of Canisteo spent Sunday with Mrs. P. Harden.

(Too late for last week.)

Frank Failing is on the sick list.

Mrs. Harden has returned from Lake Keuka where she spent several weeks.

Mr. and Mrs. Fred Millet attended the Westfield Fair, remaining with relative until Saturday evening.

Mrs. Edward Broderick of Seattle, Wash., visited at Mortimer Richey's last week.

John McCormick of Hornellsville spent several days of last week in town.

Ruth Dunne, who spent the summer in town, has returned to her home in New York.

A year old child of Levi Cornell of Troupsburg was buried in St. Mary's Cemetery Saturday.

Margaret Ward of Buffalo and Michael Ward of Brooklyn were callers in town recently.

P. W. Failing of Canisteo was in town Monday.

Rose McCormick has returned from a visit in Hornellsville.

A barn of Cornelius Johnson caught fire from a spark from the engine, while threshing. The fire was promptly extinguished.

Will Skillman is building an addition to his barn.

John Harden started for New York with a carload of lambs Saturday afternoon.

John O'Hargan and family attended the funeral of Mrs. Charles Smith in Hornellsville on Friday.

School opened Monday with Minnie Adams of Troupsburg as Principal, and Rose Conway of this place as primary teacher. The attendance is very good.

Rev. Father Darcy of Addison visited Father Casey during the week.

A son was born to Mr. and Mrs. Dennis Dunne Sept. 14th.

Hulda Simpson of Troupsburg spent Monday with Mrs. C. E. Simpson.

Eva and Frances Richey are visiting in Bath.

Have you a sense of fullness in the region of your stomach after eating? If so you will be benefited by using Chamberlain's Stomach and Liver Tablets. They also cure belching and sour stomach. They regulate the bowels, too. Price 25 cents. Sold by Benedict & Van Noy, at Andover, or at N. E. Coston's, Greenwood.

The progressive nations of the world are the great food consuming nations. Good food well digested gives strength. If you cannot digest all you eat, you need Kodol Dyspepsia Cure. It digests what you eat. You need not diet yourself. It contains all of the digestants combined with the best known tonics and reconstructives. It will even digest all classes of foods in a bottle. No other preparation will do this. It instantly relieves and quickly cures all stomach troubles. Benedict & Van Noy, Andover; E. Breeze, Elm Valley.

JASPER.

The quarterly meeting at Gully, West Jasper, was held Sept. 22d and 23d. Rev. Mr. Jones of Benavista officiated. He was a former pastor of that charge. Everything passed off pleasantly with one exception. About the time those inside were partaking of the sacrament, a pair of grays were driven up to the church by one Mr. Payne of Troupsburg, and with him were two others, one Mr. F. Kenyon. He was somewhat under the influence of strong drink, and done some loud talking and swearing, which was plainly heard inside the church. They were finally ordered off the grounds. It would do them justice if they were brought before the grand jury and made to respect other people's rights.

J. E. Schenck and wife have gone to Hector to attend the meeting held there by Sister White.

Married, at West Jasper, Sept. 16, 1900, by Justice A. E. Hardy, Mr. Wm. E. Slocum of West Jasper and Miss Gertrude M. Watson of Woodhull. Of course Will must set 'em up.

Byron Norton of Norton Hollow died Sept. 20th—and was buried at Bennett's Creek the 22d, aged 33 years. He had been about 9 years.

(Too late for last week)

John Stephens has a new house up, and it adds much to the looks of the Hollow.

E. Freeland took charge of the meeting Sunday in the absence of Rev. Cole, who is at Dyke assisting Rev. Jones in quarterly meeting.

Quarterly meeting at the Gully next Saturday and Sunday.

Miss Flossy Barton of Potter Brook, Pa., is calling on friends in this place.

Mr. and Mrs. McNeil of Bolivar are callers at E. Scribner's, and attended church Sunday. She it was who was nearly blind and could scarcely see by the aid of the most powerful glasses, and was healed by faith at her home at Shingle House, Pa., thru prayer. In twenty minutes after prayer she took off her glasses and assisted in getting dinner, and is constantly improving, using no glasses since.

Mell Swope and wife have returned after several months stay in Ansonia, where they have been caring for their parents.

Warren Banks is again seen in our midst.

John Quigley and wife were called to Red Spring Run on account of the illness of George and Belle Potter's little daughter Isabelle.

S. W. Dennis is driving a traction engine.

Mr. Robb was in this place last week, offering $12 per ton for hay.

Frank and Dell Ford of Troupsburg pressed hay and threshed at the Clarkson farm last week.

Dowitt Simpson is in the neighborhood, cutting corn with a corn machine.

The tail end of the Texas blow reached here Wednesday, blowing down barn doors, uprooting trees, uncovering hay stacks, and kicked up a general muss.

A hot time about election. That's why it's so dry. Some of the cheese factory patrons' cows have got so nearly dry that they have to pour water into the cans to wet them with.

H. Gurnsey has the ground graded ready for the wall for his new barn, which will be a dandy.

J. D. Dennis has another horse.

Herb comes late and goes away early—in the morning.

The recent hard wind has threshed the buckwheat so there is more on the ground than on the straw.

With no fall feed for stock and the need of early feeding, with a short corn crop and high price of hay, stock will be very poor in flesh when grass comes next spring, and the drouth will have a tendency to retard the growth of the grass, causing some to run short of fodder. Better sow rye for early feed.

Lost!

On Friday, Sept. 21st, a blanket shawl, between Canisteo and Greenwood. The finder will be suitably rewarded by leaving the same at this office. 5-7

Bargains at Woodward & Young's

We place on sale this week a new lot of Dry Goods, including a nice line of materials for rainy day and bicycle skirts.

Black Goods at 50c to $1.25 yd. Black brade and applique trimmings.

Wood Shirt Waists, all colors. $1.00

Flannellette night gowns, 4 styles, $1.00 to $1.25.

Special in Umbrellas, 25 large size, 6 styles, at $1.00 to $1.25. 1 dozen childrens at 35c, worth 50c.

Bargains in Fleece Lined Underwear. Men's @ 50c, Ladie's at 25c each.

A great variety of Outings, Creotons, Prints, etc.

The largest line of Shoes in town. Something special in School Shoes.

School Pads, Rules, Lock Boxes, Ink, Pencils, etc.

GRAY'S 25c. BALSAM.

DOES NOT DRY UP A COUGH but dissolves it, soothes the soreness and heals effectually. It is the best known remedy for Coughs, Colds, Bronchitis, Hoarseness, Whooping Cough, Croup and Throat and Lung troubles generally. Sold by all dealers.

ATTEND JAMESTOWN Business College JAMESTOWN, N.Y. WRITE FOR ILLUSTRATED CATALOGUE

Old Age Pension Bill. TRADE MARK Palmo Tablets CURE NERVOUS DEBILITY. The seat of Nervous Diseases is at base of brain. When the nerve cells at this point wasted, a terrible train of evils follows, such as Nervous Debility, Insomnia, Nervousness, Nervous Prostration, Insanity, or Consumption. Palmo Tablets will cure these ills by restoring the starved cells, checking all drains and replacing weakness with strength and ambition. 50c. a box, 3 boxes (with iron clad guarantee) $2.50. Send for Book. PALMO DRUG CO., CLEVELAND, O.

For Sale by Benedict and Van Noy, Andover, N. Y.

EDISON'S PHONOGRAPH

Better than a Piano, Organ, or Music Box, for it sings and talks as well as plays. Anyone can operate it. Its perfection of mechanism and adjustment preclude any complication or danger of injury. Its simplicity, compactness, durability, coupled with the fact that it is the only instrument that can record and reproduce music, renders it the most desirable form of entertainment for the home. Its capacity for entertaining is practically unlimited. Its range of application is as wide as the world. Its cost is but a trifle. Its ability to please is limited only by the number of records. Its record material is of two kinds, the "Amberol" and the "Standard." The "Amberol" record is a marvelous improvement upon the "Standard" record, which was the best record previously made. Any "Standard" record will be duplicated on the "Amberol" record. The "Amberol" record will not wear out. Its life is practically limitless. The "Standard" records will wear out only after a very long period of time. The "Amberol" records will last as long as the "Standard" records. The "Amberol" records are playable on any machine. Catalogues of all dealers, or NATIONAL PHONOGRAPH CO., 125 Fifth Ave., New York.

THE SUNDAY SCHOOL.

Lesson in the International Series for September 30, 1900. Review.

[Prepared by L. C. Lexington.]

GOLDEN TEXT.—He ye doers of the word, and not hearers only, deceiving your own selves.—Jas. 1:22.

A CHRONOLOGICAL REVIEW.

Below we give in chronological order the recorded events in the life of Christ for the period embraced in the lessons of the past quarter:

A. D. 27, April.—Jesus walks upon the sea (Galilee).—Matt. 14:22-33; Mark 6:45-52; John 6:16-21. . . . Many disciples are sick, at Gennesaret.—Matt. 14:34-5; Mark 6:53-56. . . . Discourse on the bread of life, at Capernaum.—John 6:22-71. . . . Discourse on eating with unwashed hands, at Capernaum.—Matt. 15:1-20; Mark 7:1-23.

A. D. 29, Summer.—Jesus journeys toward Sidon with His disciples for rest, and heals daughter of Hyrophoenician woman.—Matt. 15:21-28; Mark 7:24-30. . . . Returns through Decapolis, performing many miracles of healing.—Matt. 15:29-31; Mark 7:31-37. . . . Feeds the 4,000, in Decapolis.—Matt. 15:32-39; Mark 8:1-10. . . . Blind man healed, near Bethsaida.—Luke 8:22-26. . . . Peter's confession of faith to Jesus, near Cesarea Philippi.—Matt. 16:13-20; Mark 8:27-30; Luke 9:18-21. . . . Jesus for first time foretells His death and resurrection.—Matt. 16:21-26; Mark 8:31-9:1; Luke 9:22-27. . . . Jesus transfigured, near Cesarea Philippi.—Matt. 17:1-13; Mark 9:2-13; Luke 9:28-36. . . . Heals demoniac boy.—Matt. 17:14-21; Mark 9:14-29; Luke 9:37-41. . . . Jesus again foretells His death and resurrection, in Galilee.—Matt. 17:22-23; Mark 9:30-32; Luke 9:43-45. . . . Discourses and parable on forgiving, at Capernaum.—Matt. 18:15-35.

A. D. 29, Autumn.—Jesus attends feast of tabernacles at Jerusalem and discourses on the water of life, on light and freedom, on one born blind, and on the Good Shepherd.—John 7:1 to 10:21. . . . Returns to Galilee.

A. D. 29, November and December.—Jesus takes His final departure from Galilee.—Matt. 19:1; Mark 10:1; Luke 9:51. . . . Sends forth the seventy into Samaria and Perea.—Luke 10:1-24. . . . Parable of the Good Samaritan, in Perea.—Luke 10:25-37. . . . Discourse on prayer.—Luke 11:1-13. . . . Answers attacks of the Pharisees.—Luke 11:14-54. . . . Discourses on great moral truths.—Luke 12:1-59.

SUBJECTS AND GOLDEN TEXTS.

Lesson I.—Subject: Jesus walking on the sea. . . . Golden Text: Of a truth thou art the Son of God.—Matt. 14:33.

Lesson II.—Subject: Jesus the bread of life. . . . Golden Text: Jesus said unto them, I am the bread of life.—John 6:35.

Lesson III.—Subject: The Gentile woman's faith. . . . Golden Text: Lord, help me.—Matt. 15:25.

Lesson IV.—Subject: Peter's confession and Christ's rebuke. . . . Golden Text: If any man will come after me, let him deny himself, and take up his cross, and follow me.—Matt. 16:24.

Lesson V.—Subject: The Transfiguration. . . . Golden Text: This is my beloved Son: hear Him.—Luke 9:35.

Lesson VI.—Subject: Jesus and the children. . . . Golden Text: Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God.—Mark 10:14.

Lesson VII.—Subject: The forgiving spirit. . . . Golden Text: Forgive us our debts, as we forgive our debtors.—Matt. 6:12.

Lesson VIII.—Subject: The man born blind. . . . Golden Text: One thing I know, that, whereas I was blind, now I see.—John 9:25.

Lesson IX.—Subject: Jesus the Good Shepherd. . . . Golden Text: The Good Shepherd giveth His life for the sheep.—John 10:11.

Lesson X.—Subject: The seventy sent forth. . . . Golden Text: The harvest truly is great, but the laborers are few.—Luke 10:2.

Lesson XI.—Subject: The good Samaritan. . . . Golden Text: Love thy neighbor as thyself.—Lev. 19:18.

Lesson XII.—Subject: The rich fool. . . . Golden Text: What shall it profit a man, if he shall gain the whole world, and lose his own soul?—Mark 8:36.

Lesson XIII.—Subject: The duty of watchfulness. . . . Golden Text: Watch and pray, that ye enter not into temptation.—Matt. 26:41.

AN EARLY PREACHER'S WORK.

Unique Letter from a Pioneer Pennsylvania Clergyman Lately Brought to Light.

The following letter from Rev. Griffith Hughes, a well-known clergyman, unknown to fame, who died years ago, has recently been brought to light:

"Radnor, Pensilvania, Mar: 2nd; 1774.—I have visited all my Parishioners at their respected houses, and found a great many of them much neglected in their Education & Ignorant of the fundmentalls of Religion. Others whose principles were very much vitiated with false doctrines I endeavour'd to rectifye the mistakes of the Latter and to Instruct the former what was necessary to be believed and practised; I had no sooner finished this task, then I found a great necessity of visiting a great many Welch and English Gentm yt lived far back in the Woods, where I found a great number of well Disposed persons But Ignorant Destitute of a Minister at their earnest request I have gone there severall times since, and for a long time had no other place to preach but under the Shade of a Large tree, their houses being too small to contain the great number that resorted there, my last Journey to them Compleated in all one Thousand one Hundred and five miles besides my weekly attendance at Radnor, & Perquihoma, at either of which Churches, I preach and Catechize every Sunday: The number of Communicants in Radnor at my Coming was 40 now increased to 55 at Perquihoma 19 Encreased to 21 I have Christened in all near 100. Ten of them being adults, This being all that offers at present from the Honble Society, I remain Your most obedient humble Servant. Geo: Hughes."

Three years ago congress passed a law forbidding the importation into this country of any tea of a grade lower than good, and imposing a duty of ten cents on every pound of tea brought into our ports. Owing to this law it is impossible for the American people to get anything but good tea to drink.

A sweet-singing poetess of Kansas City is named Hazel Lesueur Pigg. It will now be in order for some rude paragrapher to make witty allusion to the productions of her pen.

Don't Get Thin

Get fat; get nice and plump. There is safety in plumpness.

Summer has tried your food-works; winter is coming to try your breath-mill. Fall is the time to brace yourself. But weather is tricky; look out! Look out for colds especially.

Scott's Emulsion of Cod Liver Oil is the subtlest of helps. It is food, the easiest food in the world; it is more than food, it helps you digest your food, and get more nutriment from it.

Don't get thin, there is safety in plumpness. Man, woman and child.

If you have not tried it, send for free sample. A generous one will surprise you.

SCOTT & BOWNE, Chemists,
409 Pearl Street, New York
50c. and $1.00; all druggist.

DEMAND THE OLD RELIABLE FRAZER AXLE GREASE. GOLD EVERYWHERE WILL WEAR TWICE AS LONG AS ANY OTHER. GET THE GENUINE. TAKE NO SUBSTITUTE.

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Cures all diseases and ailments arising from

BEFORE. AFTER.

LOSS OF MANHOOD

Guaranteed cure or money refunded. $1.00 a box or 6 boxes for $5.00. Prepared by.....

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Kodol Dyspepsia Cure

Digests what you eat.

It artificially digests the food and aids Nature in strengthening and reconstructing the exhausted digestive organs. It is the latest discovered digestant and tonic. No other preparation can approach it in efficiency. Instantly relieves and permanently cures Dyspepsia, Indigestion, Heartburn, Flatulence, Sour Stomach, Nausea, Sick Headache, Gastralgia, Cramps and all other results of imperfect digestion.

Price 50c. and $1. Large size contains 2½ times small size. Book at druggists or prepaid on request.

Prepared by E. C. DeWITT & CO., Chicago.

Benedict & Van Noy, Andover
E. Breeze, Elm Valley.

CHRIST'S CHARACTER

Dr. Talmage Speaks of the Earthly Life of the Savior.

Christians Urged to Emulate Qualities Which Were Most Conspicuous—The Spirit of Hard Work.

[Copyright, 1900, by Louis Klopsch.]

In this sermon Rev. Dr. Talmage sends from Palestine and Egypt the character of the Saviour and urges all Christians to exercise the qualities which were conspicuous in Christ's earthly life. The text is Matthew 11:29: "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls."

There is nothing more desirable than a pleasant disposition. Without it we cannot be happy ourselves or make others happy. When we have lost our temper or become impatient under some light cross, we suddenly awaken to new appreciation of proper equipoise of nature. We wish we had been born with self-balance. We envy those people who bear themselves through life without any perturbation and we flatter ourselves that however little self-control we may now have, the time will come, under the process of years, when we will be mellowed and softened and the wrong things which are in us now will be all right, forgetful of the fact that an evil habit in our nature will grow into larger proportions and that an iniquity not corrected will become the grandfather of a whole generation of iniquities. So that people without the grace of God in the struggle and amid the annoyances and exasperations of life are apt to become worse instead of better.

Now, the trouble is that we have a theory abroad in the world that a man's disposition cannot be changed. A man says: "I am irascible in temper, and I can't help it." Another man says: "I am revengeful naturally, and I can't help it." A man says: "I am impulsive, and I can't help it." And he tells the truth. No man can correct his disposition. I never knew a man by force of resolution to change his temperament, but by His grace God can take away that which is wrong and put in that which is right, and I know and you know people who since their conversion are just the opposite of what they used to be. In other words, we may, by the spirit of God, have the disposition of Jesus Christ implanted in our disposition, and we must have it done or we will never see Heaven. If any man has not the disposition of Jesus Christ, he is none of His."

In the first place the spirit of Christ was a spirit of gentleness. Sometimes He made wrathful utterances against Pharisees and hypocrites, but the most of His words were kind and gentle and loving and inoffensive. When we consider the fact that He was omnipotent and could have torn to pieces His assailants, the wonder is greater. We often bear the persecution and abuse of the world because we know not it. Christ endured it when He could have helped it. Little children who always shy off at a rough man rushed into His presence and clambered on Him until the people begged the mothers to take them away. Invalids so sore with wounds that they could not bear to have anyone come near them begged Christ just to put His hand upon the wound and soothe it. The mother with the sickest child was willing to put the little one in Christ's arms. Self-righteous people rushed into His presence with a woman of the based character and said: "Now, annihilate her, blast her, kill her." Jesus looked at her and saw she was sorry and repentant, and He looked at them, and He saw they were proud and arrogant, and He said: "Let him that is without sin cast the first stone at her." A blind man sat by the wayside making a great ado about his lack of vision. They told him to hush up and not bother the Master. Christ stooped to him and said: "What will thou that I do unto thee?" Gentleness of voice, gentleness of manner, gentleness of life.

We all admire it, whether we have any of it or not. Just as the rough mountain bluff and the scarred crag love to look down into the calm lake at their feet and as the stormiest winter loves to merge into sunshiny spring, so the most precipitate and impulsive and irascible natures love to think of the gentleness of Christ. How little we have of it! How little patience in treating with enemies! We have so little of the gentleness of Christ we are not fit for Christian work half the time. We do not know how to comfort the bereft or encourage the disheartened or to take care of the poor. Even our voice of sympathy is on the wrong pitch.

My sister had her arm put out of joint, and we were in the country, and the neighbors came in, and they were all sympathetic, and they laid hold of the arm and pulled mightily until the anguish was intolerable; but the arm did not go to its place. Then the country doctor was sent for, and he came in and with one touch it was all right. He knew just where to put his finger and just how to touch the bone. We go out to our Christian work with too rough a hand and too unsympathetic a manner, and we fail in our work, while some Christian, in the gentleness of Christ, comes along, puts his hand of sympathy on the sore spot—the torn ligaments are healed and the disturbed bones are rejoiced. Oh, for this gentleness of Christ.

The dew of our summer night will accomplish more than 50 Carribbean whirlwinds. How important it is that it be given forth to accomplish what is something of His gentleness! Is that the way we bear ourselves when we are assaulted? The rule is an eye for an eye, a tooth for a tooth, retort for retort, scorn for scorn. Love him as much as he sends! After such, we look up into the face of our Christ and you see His gentleness and you say: "Well, now, I must be still." Then your proud heart says: "No sir, I have some pride in a corner. You will never get him, but I can get again. Chase him and then let him go." So we postpone the gentleness of Christ. Did you ever know any difficulty to be healed by acerbity and hyperacrimony? About 45 years ago the Presbyterian church was split into the new school and the old school. The chasm got wider and wider. The most outrageous personalities were indulged in. Good men on one side anathematized good men on the other side. Wider and wider the chasm got, until after awhile some good people tried another tack, and they began to explain away the difficulties, and soon all the differences were healed, and at Pittsburgh they shook hands and are one now to be one forever.

Did you ever know a drunkard reclaimed by mimicry of his staggering steps, his thick tongue or his bleareyed? No. You only muddle his brain. But you go to him and let him know you appreciate what an awful struggle he has with the evil habit, and you let him know that you have been acquainted with people who have gone down in the same depths who by the grace of God have been rescued. He hears your voice, he responds to that sympathy and he is saved. You cannot scold the world into anything better. You may attract it into something better. The stormiest wind comes out from its hiding place and says: "Twill arouse this sea." And it blows upon the sea. Half of the sea is aroused, or a fourth of the sea is aroused, yet not the entire Atlantic. But after awhile the moon comes out, calm and placid, it shines upon the sea, and the ocean begins to lift. It embraces all the highlands; the beach is all covered. The heart throb of one world beating against the heart throb of another world. The storm would not move the whole Atlantic; the moon lifted it. "And I," said Christ, "if I be lifted up will draw all men unto me."

Christ's disposition was also one of self-sacrifice. No young man ever started out with so bright a prospect as Christ started out with if he had been willing to follow a worldly ambition. In the time that He gave to the ministry He might have gained the richest fortune of His time. With His power to popularize Himself and magnetize the people He could have gained official position. No orator ever was such plaudits as He might have won from sanhedrin and synagogue and vast audiences by the seaside. No physician ever got such a reputation for healing power as He might have attained if He had performed His wonderful cures before the Roman aristocracy. I say these things to let you know what Paul meant when he said: "He gressed not Himself," and to show something of the wonders of His self-sacrifice. All human power together could not have thrown Christ into the manger if he had not chosen to go there. All Satanic strength could not have lifted Christ upon the cross if He had not coveted himself to the torture. To save our race from sin and death and hell he fixed all the sorrows of this world and the sorrows of eternity. How much of that self-sacrifice have we?

What is self-sacrifice? It's my walking a long journey to save you from fatigue. It is my lifting a great number of pounds to save you from the awful strain. It is a subtraction from my comfort and prosperity so that he may be a addition to your comfort and prosperity. How much of that have we? Might not I rather say: "How little have we." Two children—brother and sister—were passing down the road. They were both very destitute. The lad had hardly any garments at all. His sister had a coat that she had outgrown. It was a very cold day. She said: "Johnny, come underneath my coat." "Oh, no," he said; "the coat isn't large enough!" "Oh," she said, "it will stretch!" He comes under the coat, but the coat would not stretch. So she took off the coat and put it on him. Self-sacrifice pure and simple. Christ taking off his robe to clothe our nakedness. Self-sacrifice. I have not any of it, nor have you compared with that. The sacrifice of the Son of God.

Christ walked to Emmaus. Christ walked from Capernaum to Bethany. Christ walked from Jerusalem to Golgotha. How far have you and I walked for Christ? His head ached. His heart ached. His back ached. How much have we ached for Christ?

The disposition of Jesus was also a disposition of humility. The Lord of earth and Heaven in the garb of a rustic. He who poured all the waters of the earth out of his right hand—the Amazon and the Euphrates and the Orcron and the Ohio and the Mississippi—bending over a well to ask a Samaritan woman for a drink. He who spread the canopy of the heavens and set the earth for a footstool, admitting that He had not where to lay His head. He whose chariots the clouds are, walked with sore feet. Hushing the tempest on Gennesaret and wiping the spray of the storm from His beard, then sitting down in the cabin beside His disciples, as though he had done no more than wipe the sweat from His brow in Joseph's carpenter shop. Taking the foot of death off the heart of Lazarus and breaking the chain of the grave against the marble of the tomb and then walking out with Mary and Martha without any more pretension than a plain citizen going out in the suburban village to spend the evening. Jostled as though He were a nobody. Pursued as though He were an outlaw. Nicknamed. Seated with publicans and with sinners. King of Heaven and Earth trailing His robes in the dust.

How much of that humility have we? If we get a few more dollars than other people get, a little higher position, oh, how we strut! We go around wanting everybody to know their place and say: "Is not this great Babylon that I have built for the honor of my kingdom and by the might of my strength?" Who has anything of the humility of Christ?

The disposition of Christ was also the spirit of prayer. Prayer on the mountains, prayer on the sea, prayer in the desert, prayer everywhere. Prayer for little children: "Father, I thank Thee that Thou hast hidden these things from the wise and prudent and revealed them unto babes." Prayer for His friends: "Father, I will that they be with Me where I am." Prayer for His enemies: "Father, forgive them; they know not what they do." Prayer for all nations: "Thy kingdom come." How little of that spirit you and I have. How soon our knees get tired. Where is the vial full of odors which are the prayers of all the saints? Which of us can keep our mind ten minutes on a prayer without wandering? Not you, not I. Oh, that we might have the spirit of prayer which was the spirit of Christ. We want more prayer in the family, more prayer in the church, more prayer in the legislative hall, more prayer among the sick, more prayer among the aged, more prayer among the young. The great advancement of the church is to be in that direction yet.

While the council of Nuremberg was signing the edict that gave the church its freedom, Martin Luther was away off in a room by himself praying for that accomplishment. Though there was no line of communication between the place where the council was assembled and the room where Martin Luther was praying, Martin Luther suddenly rose from his prayers and said: "It is accomplished; the church is free. Victory, victory!" Oh, for this direct line of communication with the throne of God, so that it may be said of us as it was said of Luther: "He got what he asked for!" We want, like Daniel, to pray with our face toward the holy city. We want, like Stephen, to pray going into Heaven. We want, like the publican, to pray smiting on the heart of conviction. We want, like Christ, to pray the Christ who emptied His heart of all its treasures and then filled it with the sorrows, the woes, the agonies of all nations.

Cold mountains and the midnight air
Witnessed the fervor of his prayer.

The spirit of Christ, I repeat, largely was a spirit of hard work. No one lazy moment in all His life. Wherever He was talking to the fishermen on the beach or preaching to the sinners on the dock or addressing the Pharisees, He said the mountains or spending an evening in Bethany, a ways busy for others. With hands, heart, head busy for others. Hewing in the Nazareth carpenter shop, teaching the lame how to walk without crutches, curing the child's fits, providing rations for the hungry host. Busy, busy, busy! The hardy men who pulled the net out of the sea filled with floundering treasures, the shepherds who hunted up grassy plots for their flocks to nibble at, the shipwrights pounding away in the drydocks, the winemakers of Engedi dipping the juices from the vat and pouring them into the goatskins, were not more busy than Christ. Busy, busy for others. From the moment He went out of the caravansary of Bethlehem to the moment when the cross plunged into the socket on the bloody mount, busy for others. Does that remind you of yourself? It does not remind me of myself. If we lift a burden, it must be light. If we do work, it must be popular. If we sit in the pew, it must be soft. If we move in a sphere of usefulness, it must be brilliant. If we have to take hold of a load, give us the light end of the log. In this way to Heaven fan us, rock us, sing us to sleep. Lift us up! toward Heaven on the tips of your fingers under a silken sunshade. Stand out of the way, all you martyrs who breasted the fire! Stand out of the way and let this colony of tender-footed modern Christians come up and get their crowns!

What has your Lord done to you, O Christian, that you should betray Him? Who gave you so much finger pointing in your direction? Who gave you so much of earth and Heaven in the earth of a rustic. He who poured all the waters of the earth out of his right hand—the Amazon and the Euphrates and the Orcron and the Ohio and the Mississippi—bending over a well to ask a Samaritan woman for a drink. He who spread the canopy of the heavens and set the earth for a footstool, admitting that He had not where to lay His head. He whose chariots the clouds are, walked with sore feet. Hushing the tempest on Gennesaret and wiping the spray of the storm from His beard, then sitting down in the cabin beside His disciples, as though he had done no more than wipe the sweat from His brow in Joseph's carpenter shop. Taking the foot of death off the heart of Lazarus and breaking the chain of the grave against the marble of the tomb and then walking out with Mary and Martha without any more pretension than a plain citizen going out in the suburban village to spend the evening. Jostled as though He were a nobody. Pursued as though He were an outlaw. Nicknamed. Seated with publicans and with sinners. King of Heaven and Earth trailing His robes in the dust.

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