Che Home Reading Circle

IMMORTAL FAME.

By HOWARD FIELDING.

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ETNOPHIS.

friend, the nasrator of the story. While sitting on the pedestal of a tobacconist's wooden Indian, awaiting his friend, it occurs to Dyer to write a story about Indians. He does so, and makes a literary hit with it. His fortunes improve. He marries, and purchases an abandoned farm in the Berkshire hfills, in Massa-chuseits, where he removes with his wite and several of her relatives who have come to live with him. The narrator of the story falls in love with Emily Dyer, a cousin of Bertram, and while his suit is and the young man to whom she is engaged. He receives a cold letter of re-fusal from Bertram, and Emily becoming Ill, he decides to go to the Bekshires and the Bertram. He meets Bertram's wife and his motiver in-law, Mrs. Graves, who evades his efforts to see Bertram by statements that the latter is away or has returned unwell. Various auspleadus circumstances lead the narrator to believe that Bertram is being kent a prisoner for the case, but can be seen some reason. He pretends to return to New York, but approaches the house the same night and listens at the window of a room that is kept closed. He hears one grouning and making queer remarks. Then the person leaves the room. The narrator opens the window, and finds the room vacant. He forces the door of the next room, and finds it occupied by the father of Mrs. Graves, who takes him masses of green boughs, I suddenly for a burglar and seizes a musket from perceived a woman standing beside the wall. The parrator leaves the house

PART III.

THE TREATY OF DYER'S FARM.

I passed the remainder of the night in a barn belonging to one of Dyer's neighbors, for it seemed unwise to remain upon his estate. Grandfather Graves was evidently a man of action despite his advanced years, and I had no desire to encounter him again, except upon the most conventional terms. His musket shot must have aroused the household; indeed, from a lurking place among the trees, I saw lights flash at many of the windows; but there was no indication that a search' was being made for me outside the or had mistaken me for a burglar of without reaching any conclusion, as I ery I had made lay upon my scented couch of hay in the hospitable barn.

I breakfasted at the farmhouse, and then set out upon another reconnoissance in the direction of my friend's abode. It was my hope to encounter Mrs. Dyer at such distance from the house as would enable me to talk with her unmolested by her formidable mother or the prompt and irascible Grandfather Graves. I thought it probable that the events of the last twenty-four hours might have shaken her allegiance to the Graves faction so much that she might be willing to e was on

INTRODUCTION. - After extensive travels and labors in Asia Minor, Mace-

donis and Greece, Paul greatly desired to exercise his ministry in Rome. The Gospel had been carried there, by whom

is not known, but the apostle to the Gen-tiles felt drawn to the brethren of the Im-perial City that he might find comfort

today the sixth of his epistle. The great theme here treated is, justification by faith, which he handles in a calmer and

more extended manner than he had done in the letter to the Galatians written the previous year In applying that theme he refers in the last six chapters to all the

matters which at that time might cause diversity of opinion among people who had been gathered from all parts of the civilized globe. Out of the heterogenous multitude it was no easy task to make

one congregation, loyal to their convic-tions and to Christ, harmonious among themselves, and so prepared for a mis-

QUESTION.-By reading from the be-

sion of great usefulness in Europe.

Sunday School Lesson for June 20.

secret a manner as possible, choosing Bertram Dyer is a literary man who earns a meager living by his pen. One day he accepts an invitation to dine with his friend, the parager of the story. While of spruce and fir trees whose green from observation on the north. I had forced my way about two hundred yards through this thicket when I be came aware of a little clearing in the midst of it. The sun had climbed up so high that its rays struck through the tops of the trees and glinted upon something white, in the open; and it was this which first attracted my attention. Immediately I perceived that the clearing was a burial ground, and unsuccessful, he retains his interest in I remembered that the Peters family he, and decides to ask Betram to help her which for a century or more had inwhich for a century or more had inhabited the estate, had been so far from a village that they would hardly have borne their dead to a churchyard was here the case, but can be seen

> The flash of the white stone attracted me sufficiently to make me turn aside from my way, towards the small cemetery. It was the last place where I should have feared discovery; and therefore my surprise was great when, upon forcing my way between two one of the graves. In a moment I recognized Mrs. Dyer. She held some flowers in her hands-I had noticed that she cultivated a great many in the house-and as I watched her, she bent down and placed her offering carefully upon the low mound at her feet. Then she knelt down for a moment Instinctively I bowed my head; and when I raised my eyes again, she was just slipping away into the grove on the other side of the clearing.

So great was my surprise at this encounter that, though it was just what I had wished for, I failed to take advantage of it. She was gone before I could command my voice and call to

Yet I had learned all that I could wish to know. A strong wave of grief house. Whether he had recognized me, passed over me. So genuine was my sorrow that I took no note of the the ordinary sort, was a matter to strange complications and contradicwhich I devoted considerable thought tions that were involved in the discov-

With uncovered head I approached the mound beside which she had knelt. A small and plain slab was erected there. It had suffered much from the weather, and that surprised me, but not nearly so much as did the inscription which I saw upon the stone;

Sacred to the Memory of ELIPHALET C. PETERS, Who Departed This Life January the Third, Eighteen Hundred and Eleven fter a Long and Painful Sickness Which He Bore with Christian

He Entered Into Rest, and Is Now

PERSONAL RESPONSIBILITY.

Rom. xiv, 10-21.

By REV. J. E. GILBERT, D.D., LL.D.

Secretary of the American Society of Religious Education.

in the old barn, and dreaming fantastic onsense. Why should Mrs. Dyer come n the early morning to lay flowers ipon the grave of Eliphalet C. Peters, who had flourished principally in the preceding century? It was inconceivible. Her conduct required a rational explanation, and was susceptible of it. put on my hat and hurried toward the

There seemed to be no longer any concealment, and so I appronched the front door boldly. Mrs. Dyer was on the veranda with her nother and Grandfather Graves. They all sprang up at sight of me, and I thought that the younger woman was roing to run away, but sustained by the presence of the others, she remained. I bade them all good morning as courteously as I could.

"Well?" cried Mrs. Graves, sharply Out with it. What do you know?" "I know that Bertram is dead," said , "and that you stole a headstone in order that it might help you to tell a

"No, no; not quite so bad as that," said Grandfather Graves. "We didn't rob anybody, dead or alive. I found Eliphalet Peters' tombstone up in the oft over the woodshed, and I know all about it. The stone was ordered when Eliphalet was sick, but he disappointed his relations and got well. The story has been handed down. Peters died and was buried somewhere else." "Mother," sobbed Mrs. Dyer, "tell

him why we did this wicked thing." "I suppose I must," responded Mrs. Graves; "but I wish he'd minded his own business. The fact is that we did what any sensible folks would have done, and what Bertram told us to do. He knew that he hadn't long to live when he moved up here. He had some kind of heart trouble. But he had kind of heart trouble. made a great name, and he didn't want it to be wasted. Anything with his name on it would sell, and so he wrote all he could, and used up a good deal of old stuff that nobody would buy before he got to be famous.'

"All recognized geniuses do that," "Well, he died," continued Mrs.

Graves, "and there we were. It came upen us very suddenly." "We had hoped he might pull through," said Grandfather Graves. 'I id he have any literary assistance

before-before he died" I asked "No," responded Mrs. Graves "He was always saying that he would find some ore, but he never did. When the pane dear boy was gone we buried him n the Peters cemetery. But we couldn't let his name perish with him. I appeal to you, sir; could we?"

"Remember that he had a very large amily," said Grandfather Graves. "It was a trying situation," I admitted. "What did you do?" "We sent for my rephew, Clarence,"

replied Mrs. Graves. "He is the young man who personated the Greenville doctor, I suppose,"

sald I. "Yes: that was Clarence." Mrs. in a machine shop in Boston before he came up here. I didn't know how he would do, but there was nobody else in the family whom we could trust. Clarence had had a good education, and I remembered that he had tried to get work on a newspaper at one time. Then, too, Bertram had once had a letter from him, and he said it was a mas-

"He wanted to borrow a hundred dollars," said Grandfather Graves.

"We got him up here as soon as we could," the lady continued, without noticing the interruption, "and I've been paying his twenty-five dollars a of stories in the last nine months. He With this purpose in view I approached the "old Peters place" in as It seemed as if I must be still asleep ing, and besides we got him a typetоок naturally to Bertram's handwrit-

writer, which has helped him a good

At this moment I heard a peculiarly hollow and mournful groan. Turning Not Accepted. quickly I perceived Clarence Graves who had softly stepped out upon the veranda. His hair was in that disor der which seemed natural to it, and I observed that a spot upon the right side of his head was nearly bald. my eye rested upon the spot, he rubbed with a despairing gesture that

seemed to be habitual with him. "I wish you'd left me in Boston, he cried out to Mrs. Graves. "I wish was working in a machine shop at a dollar a day. What had I done, that the Lord should make a writer out of

"Tell me, my young friend," said I was it you whom I heard groaning in the north room last night?"

"Of course it was," he answered 'Do I ever do anything else but groan? was just finishing a story. But what's the use? One's no sooner done

than another's begun." "It is the curse of literature," said L "By the way, that was a clever letter you wrote to me." "Oh, that was nothing." he rejoined.

Forgery is easy enough, and it don't ie on my conscience. But stories-" He ended the sentence with a groan "And now you know all," said Mrs Graves.

"Oh, please don't tell on us!" cried Mrs. Dyer. "If you do we shall all go to the house," added Grandfather

Graves

"Do not be alarmed," I hastened to "Far be it from me to interfere with your commercial arrangements. As I am in the business myself, it would be distinctly unprofessional. Otherwise, the case has no moral aspect. I have never held it wrong to leceive the public, and to cheat a publisher is a virtue. I shall simply rec-ommend some additional precautions, and then I shall say no more on that matter. But there is a point upon which I must insist. Miss Emily Dyer is a most deserving young woman and-

"You would recommend an allowance, I suppose?" said Mrs. Graves. "Shall we say fifty dollars a week?"

suggested Grandfather Graves groaned and Mrs. Graves protested, but what was the use? I had them in my power. The contract was drawn up and signed. I call it the Treaty of Dyer's Farm There is a stipulation that an affection ate letter shall accompany each remittance; and I may say here that the terms of the agreement are being faithfully fulfilled. Emily, of course, is not in the secret. Indeed, she knows nothing of my connection with her good fortune. She will marry the lanky young artist soon, and may Providence make him worthy of her.

I have not visited the farm again but I keep an eye on current fiction, and Bertram Dyers' name continues to hold its place. Some of his stories strike me as a bit mechanical, but perhaps if I did not know that Clarence Graves responded. "He was working had worked in a machine shop I should not remark it. After all, criticism is so much affected by a knowledge of a writer's personality! It is very unfor tunate that writers are not known simply by numbers. Their portraits and biographies might be kept at headquarters, but they oughtn't to get into the public prints. That is an offense to Art, which I always write with a copital letter.

THE END.

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han they used to be "How do you make that out?" "Look at the young fellows "Look at the young fellows who go married on \$4 a week."—Chicago Record.

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THE MEETING ADJOURNED.

Bad Bill's Generous Proposition Was

'Bad Bill' was a well-known char acter in the West, and there are many stories told of his exploits, but one of the best has never been printed, and was related to 2 Washington Star reporter by a man who was present

Great Bend, Kan. now one of the est towns in the state, was at one tine about the worst. This was when it was a railroad terminus before Dodge City was established. A traveling evangelist went to Great

Bend and tried to start a revival. There were a few Christians in town and these all attended the first meeting, the only one of the unregenerate present being "Bad Bill,," who took a ront seat. Everyone feared trouble when he walked into the church, but he sat quietly during the exhortation. The evangelist requested all wanted to go to heaven to stand up and every person present except Bill When they were seated again Hill got up, and, drawing two pistols,

"You all say you want to go to gaven. Now, anything I can do to iem this game along and give pleaso the players I'm in for. You all sant to go to heaven and I'll give you as goood a chance as you'll ever have. The first man that gets up I'll give him a ticket clean through, without any top-overs.

The evangelist crawled under a seat and the members of the congregation ald on the chairs.

"Well," said Bill, "I see you wasn' in earnest, so we'll put out the lights and call this meetin' adpourned." One y one he shot out the lights and by norning the evangelist was on his way to Hutchinson, while the members of the congregation kept quiet and made no further attempts at holding a re-

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From the Era, Bradford, Pa.

Several months ago, Miss Cora Watrous, the sixteen-year-old daughter of Mr. I. C. Watrous, a locomotive fireman, of 6t Clarion Street, Bradford, Penna., was seized with a nervous disorder which threatened to end her life. The first symptom of the ailment was a loss of appetite. For some little time Miss Watrous had no desire to eat and complained of a feeling of extreme lassitude. This was followed by severe pains in the head. For three weeks the young lady was nearly crazed with a terrible headache and nothing could be precured to give her relief.

Finally, after trying numerous remedies, a physician was called and began treating the patient. He said the trouble was caused by impoverished blood, but after several weeks of his treatment the young lady's condition had not improved and the parents decided to procure the services of another physician. In the meantime Miss Watrous' nervousness had increased, the pains in her head had grown more severe and the sufferer's parents had almost given up hope of her recovery.

It was at this time that Mr. Watrous heard of Dr. Williams' Pink Pills for Pale People. He found that the pills were highly recommended for nervous disorders and concluded to give them a trial. A box of the pills was purchased and before they had all been taken there was a marked improvement in the girl's condition. After a half dozen boxes had been used, the young lady's appetite had returned, the pain in her head is a ceased and she was stronger than at any time previous to her illness.



critical examination of the above instruments.

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QUESTION.—By reading from the beginning of our chapter it will appear that the Jewish converts were not in full accord with Gentile converts. The chief matter in dispute (verses 2 and 3) was that upon which several years previously the Jerusalem crurch had made a deliverance. (Acts xv, 29). What then was a mere advice had been elevated into a doctrine. Along with the question of meat was that of a day—whether the seventh day or the first, the Jewish or the Christian Sabbuth (verse 5), should be observed. The disputations on these subjects had led to some personal encounters. Our lesson opens (verse 10) with the question, "Why dost thou judge thy brother?" You may not excee with him in his views on these controverted points, but how dare you presume, because of differences, to se' him at naught? He is your brother in the church, entitled to his opinions as much as you. The Roman Christians had not learned that freedom of thought is the privilege and the duty of every follower of Christ (verse 5). Paul's question was a procest against narrowness, bigotry and Intolerance. tion was a protest against narrowness, bigotry gud intolerance. ACCOUNTABILITY. - Every requirement and teaching of Scripture rests upon some fundamental fact, generally made known. It was the purpose of the apossiles, and of the prophets before them, to persuade men to conform their lives to a Divinely established order. So the

question here raised derived its force from a truth immediately announced (verses 19-15), namely, that of personally accountability to God. All shall "stand before the judgment seat," "every knee shall bow," "every tongue shall

ALTERNATIVE.-When an improper action is condemned it is well to point out a proper action. If one has been aroused to undertake some measure and the method adopted will defeat that measure he does a kindly service who offers as an alternative, a method that is likely to seand confirm them in the faith. (Rom, i, B-12). To prepare for his coming he wrote the book from which our lesson is taken cure the desired result. Now, suppose a man has erred either in opinion or con-duct, harsh condemnation hurts him and cught not to be allowed. But they who witness the error may safely do for him, and ought to do for him, what will be helpful. Let cach be sure not to put any beliful. Let cach be sure not to put any "stumbling block" in the man's way. This is what Paul urges, a brotherly Christian course (verse 13). It is here recognized as a fact that men are dependent very largity upon their surroundings. (I Cor. viii. 8). This inhibition is, however, intended mainly for the person who might be judged, a restraint upon men who might otherwise conclude that they were at otherwise conclude that they were at liberty to act independently of other's opinious. Whereas, all must refrain from

those things which may call for criticism. DEFILEMENT .- Paul now comes to the very matter in dispute, the eating of things offered to idols. He does not take sides with either party affirming or denying, but he opens up the subject in the light of the new and essential doctrines of Christianity. He makes the Romans know that sin does not consist in mere action. but in the motive that promps the ac-tion. Hence there is nothing unclean in a dece of meat because it has been used in the sacrifice of the heathen (verse 14). The meat is precisely the same as though the meat is precisely the same as though it had been previously offered in Jewish worship. But if a man esteemeth it to be unclean it is unclean because in eating it he has violated his conscience (I Cor. vill. 7). In another letter he advises against such conscientious scruples (I Co. x, 25), but here he admits that if the conscience condemn, the the conscience condemn, the man must not eat. He makes this assertion in a very positive manner, declaring that it was not merely a matter of personal judgment, but a persuasion of the Lord Jesus meaning either that it was a deduction from seneral Christian principal.

duction from general Christian principle CHARITY.-This last statement seemed to furnish a ground for settlement. The man who saw so wrong in it might eat, and the man who did see wrong might refrain—each eating according to his con-viction. On that basis great freedom was cossible without criticism. But the case ould not be adjusted in that way without langer to the church. He whose conscience forbade the eating would be grieved when he saw his brother eating meat offered to looks. The higher sentiments of religion will not permit one to overlook what he believes to be wrong simply because another does not believe it to be wrong. If the two are in the saw ery knee shall bow." "every tongue shall confass." These assertions of the apostle aro not made as if they contained new mant stantling disclosures of the future. The listention was not to convey information. Everybody, at least Jews and Christians, believed in a general judgment. The dectrine was deeply imbedded in Old Testiment literature (Psalm ix. 7), and in human nature. (Ecc. ill. 17). It is here stated only to show the folly of human judgment. Why should a min undertake the prerogative of God? Man, so short-sighted and fallble, hastening on to give account of himself to the Surveme Ruler, may well refrain from pro-

nouncing sentence upon his fellow. (Matt. | cussing the same subject for the benefit

KINGDOM. - The progress in the

induige in no practice, however innocent, whereby another is offended. The very object of the church is to join the weak and the strong for the special benefit of the former. (Rom. xv. 1).

of the church at Corinth.

thought of the apostle led him, at this point, to a more comprehensive as well as accurate view of the Christian religion. He would have the Roman believers know that there were many weightier matters than the questions of meat and drank about which they had contended (verse 17). They were members of the kingdom of God, which John the Baptist proclaimed (Matt. iii, 2), which Jesus came to estab-lish (Matt. iv, 23), and which His follow-ers ought to promote (Matt. vi, 10). That kingdom was one of righteousness ob-tained by faith, and peace and joy re-sulting (Rom. v, 1-2). Men are to be accepted on that ground (verse 18), and not because of any mere abstinence from food, or any performance of a rite. To lift up the thought to this grander conception and make the people understand the nature of the very system which they had adopted was calculated to deliver them from disputes, and to enlist them in an earnest seeking after that which

was essential. UNITY.—The three closing verses of the lesson (19, 29, 21) form an eagnest plea-for unity, based on the like previously advanced. "Let us, therefore." Paul says, an exhortation following an argument. He first of all commends those things which make for receased the things which make for peace and the things which ddify, things that are usually con-joined, becarse divisions enfecble the church and hurt the individuals compos-ing it. (James ill. 18). He does not spe-cify particular things, but offers a regulating principle. That principle acts on both sides in any controversy and demands a change of temper and action. The apostle, however, deems it wise to reiterate the teaching on charity, given in verse 15, as a egrollary of the principle. The man whose conscience does not condemn him must regard his weaker brother. The strong must always yield. (Gal. vi. 2). It is good. Christ-like and beautiful, to

REPLECTIONS.-The substance of our REPLECTIONS.—The substance of our lesson may be briefly set forth in these precepts; 1. No Christian should condemn another because God is the judge of all, and all are to answer to Him alone; 2. No man is thereby licensed to act independent of his brother, but is obligated so to live as to avoid judgment; 2. Outward conduct is good or bad according to the motive that prompts it but as men canconduct is good or had according to the motive that prompts it, but as men cannot see the motive thay are disqualified for proper judgment; 4. The Christian church is not a society for finding fault with men but the kingdom of God, seeking righteousness, peace and holy joy; 5. They only will be acceptable to God and approved by men who serve this kingdom according to its true spirit; 6. Labor for the peace of the church and the upbullding of its members; 7. Though all things are in themselves pure, man must keep their conscience clean; 8. The strong should deny themselves whatever tends to make offers weak, or turn them away from Christ. These are all high truths distinctively Christian, deserving our study and practice.