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SABBATH-SCHOOL LESSONS IN

GALATIANS

FOR SENIOR CLASSES

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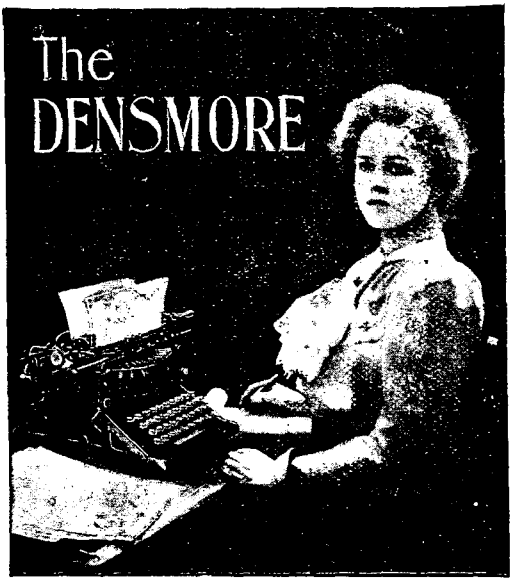

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"Then we may know that the time has come for the marvelous working of Satan and that the end is near."

The foregoing is a definite, positive, clear statement, made by the Spirit of the Lord. Observe how clearly it is said that we may "know" when the time has come for the marvelous working of Satan, and when the end is near.

The context of this significant utterance is the following:—

"By the decree enforcing the institution of the Papacy in violation of the law of God, our nation will disconnect herself fully from righteousness. When Protestantism shall stretch her hand across the gulf to grasp the hand of the Roman power, when she shall reach over the abyss to clasp hands with Spiritualism, when, under the influence of this threefold union, our country shall repudiate every principle of its Constitution as a Protestant and Republican Government, and shall make provision for the propagation of Papal falsehoods and delusions, **then we may know that the time has come for the marvelous working of Satan, and that the end is near.**

"As the approach of the Roman armies was a sign to the disciples of the impending destruction of Jerusalem, so may this apostasy be a sign to us that the limit of God's forbearance is reached, that the measure of our nation's iniquity is full, and that the angel of mercy is about to take her flight, never to return."—Testimony 32, p. 207.

We have observed for years the developments in this country in the way of the enforcement of Sunday laws, but these Sunday laws can never become generally oppressive until the prophecy is fulfilled which tells us that this nation shall speak as a "dragon." (See Rev. 13:11.) The prophecies in Revelation, as well as this statement from the Testimonies, show that the United States is to depart from its principles of Republicanism, as well as its principles of Protestantism; and that awful time being reached, then are we to know that the time has come for the marvelous working of Satan, and that the end is right upon us.

The seeds of departure from its Protestant principles have already been widely sown through National Reform ideas that have been promulgated. The seeds of apostasy from Republicanism which will lead it to the place where it speaks as a dragon in the enforcement of Sunday laws and other like oppressive measures are being as widely sown; and by these things we

may know that the time has even now come for the marvelous working of Satan, and that the end of all things is right at hand.

In view of these things, every power of the mind, and body, and heart should be given to the Lord, that he may use us as His own in the promulgation of His truth in the world, and every agency should be worked to its fullest capacity. It is with these great and impressive thoughts from the Lord's own prophecies in mind, that the publishers of the SIGNS OF THE TIMES are preparing the special issue to be dated November 28, 1900, and entitled "World's Outlook Number." The thrilling events of the present will make this the most valuable number of the SIGNS that has ever been issued. A few of the subjects that will be presented follow:—

A BRIEF REVIEW OF THE CENTURY; Social, religious, political.

PROPHETIC AMERICAN OUTLOOK: This country in the world's problems, as foretold in Revelation 13.

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MISSIONS OUTLOOK: The everlasting Gospel to the world.

THE CHRISTIAN'S OUTLOOK: Triumph over sin; regenerated earth and people.

But no list of subjects can adequately present to the mind the thrilling themes that will be presented in this important issue of our "pioneer" missionary paper. No pains are being spared to make it the best. It will be a double number, carefully illustrated, with special decorative cover.

It is desired that every Sabbath-school and church of our people shall thoroughly organize by November 1, when these papers will be ready for distribution, to place a copy in every home throughout the land. Let us as one man put our shoulders to the wheel and do the work of the Lord with earnestness in these times, which demand such prompt and energetic action.

For any further particulars and suggestions in regard to the plans of work, etc., address

SIGNS OF THE TIMES
Oakland, Calif.

SABBATH-SCHOOL LESSONS

IN

GALATIANS

FOR

SENIOR CLASSES

FOURTH QUARTER 1900

LESSON I.—THE CURSE OF THE LAW.

October 6, 1900.

(Gal. 3 : 5–10, R. V.)

"He therefore that supplieth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith? Even as Abraham believed God, and it was reckoned unto him for righteousness. Know therefore that they which be of faith, the same are sons of Abraham. And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the Gospel beforehand unto Abraham, saying, In thee shall all the nations be blessed. So then they which be of faith are blessed with the faithful Abraham. For as many as are of the works of the law are under the curse; for it is written, Cursed is every one which continueth not in all things that are written in the book of the law, to do them."

For the sake of the connection, this lesson includes three verses of the preceding lesson, taking only three in advance. The earnest student will be glad of this opportunity to get the verses already passed over more firmly fixed in mind, and will find the lesson sufficiently long to occupy all the time and thought he can bestow upon it. Let us put a few questions to it; examine the text closely, and see how it answers them.

QUESTIONS.

How is the Spirit ministered, and by what means are miracles worked? Is it by the works of the law, or by the hearing of faith? What is the obvious answer?

With whose experience is the ministering of the Spirit and the working of miracles identical?

How did Abraham get righteousness?

Who then are the children of Abraham?

What was foreseen in the Scriptures?

What, therefore, was done?

In what words was the Gospel preached to Abraham?

Of what was the preaching of the Gospel to Abraham a proof?

Who, then, are blessed? With whom are they blessed?

Who are cursed?

Why are they cursed who are of the works of the law?

What, then, would be their condition if they should do, and continue to do, all things written in the law?

NOTES.

1. "They which are of faith, the same are the children of Abraham." Abraham is the father of all them that believe, whether they be circumcised or uncircumcised. Rom. 4:11. No one, no matter of what nation or people, will enter heaven except as the child of Abraham. The faithful followers of Christ are the real seed of Abraham.

2. From the very beginning, long before the days of Abraham, it was foreseen that God would justify the heathen through faith. Faith is the only possible means of salvation; and unless it was the heathen who were justified by it, no one on earth could be justified, since all were heathen. In the fall of Adam, all men became heathen—wanderers from the one true God.

3. The preaching of the Gospel to Abraham was the proof that God would justify the heathen through faith; for Abraham was born a heathen. "The father of Abraham and the father of Nachor" "served other gods." Joshua 24:2. The very existence of the Jewish nation, therefore, and their separation from the nations of earth, was a standing witness to the fact that it was God's plan to save as many heathen as would believe.

4. The Gospel was preached to Abraham in the words, "In thee shall all nations be blessed." If you wish to know what this blessing is, read Rom. 4:1–9. It is the blessing of forgiveness of

sin. It is the blessing of the righteousness of God through the faith of Jesus Christ. This blessing has come upon all men, for "as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of One the free gift came upon all men unto justification of life." Rom. 5:18. What a pity that all will not take the gift thus freely bestowed!

5. All, however, who believe, who "are of faith," that is, of faith alone,—not faith and works, but faith which works,—are blessed with faithful Abraham. Righteousness—right-doing, obedience to the law—comes by faith alone, and not by any works of law done by man. Christ is not dead in vain. See Gal. 2:21. Whoever would be justified by his own obedience is seeking to frustrate the grace of God, and to prove that it was not necessary for Christ to die. Every such attempt will fail.

6. Since they who are of faith are blessed, it follows that they who are of works are cursed, else God would be denying Himself. What is the matter with the law? Is it not good?—Oh, yes; it is all right! "The law is holy, and the commandment holy, and just, and good." Rom. 7:12. Then why is the one who does it under the curse?—He is not. Here is where so many stumble in their reading. It is written, "Cursed is every one that *continueth not* in all things which are written in the book of the law to do them." This is of itself proof that the law is good, and that "blessed are they that do His commandments." If men did, and continued to do, all things that are written in the law, they would be blessed.

7. But "all have sinned, and come short of the glory of God." Rom. 3:23. "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. 8:7. Therefore it is that "by the works of the law there shall no flesh be justified" (Rom. 3:20), and as many as seek justification by it are under the curse. Note that not only the wilful transgressors, but even the seekers after righteousness, if they seek it by their own works, are under the curse. Yet some will be blessed. Yes; "they which be of faith are blessed with faithful Abraham," because faith works by love, and love is the fulfilling of the law. We are made righteous by faith, and by faith are we kept righteous. "The just shall live by faith."

LESSON II.—THE CURSE REMOVED.

October 13, 1900.

(Gal. 3:9-14, R. V.)

"THEY which be of faith are blessed with the faithful Abraham. For as many as are of the works of the law are under a curse; for it is written, Cursed is every one which continueth not in all things that are written in the book of the law, to do them. Now that no man is justified by the law in the sight of God, is evident; for, The righteous shall live by faith; and the law is not of faith; but, he that doeth them shall live in them. Christ redeemed us from the curse of the law, having become a curse for us; for it is written, Cursed is every one that hangeth on a tree; that upon the Gentiles might come the blessing of Abraham in Christ Jesus; that we might receive the promise of the Spirit through faith."

Do not forget to review from the beginning each time. Before you begin the study of this lesson, be sure that you know every word of what precedes it in the chapter, not by rote, but in reality. Do not forget the first two chapters either. You should read carefully from the beginning of the epistle several times each week, so as to keep everything fresh in mind. Very frequent reviews and constant application are the only means by which the epistle can be mastered; but it can be done by every one, and the result will more than repay all the effort expended.

QUESTIONS.

Who are blessed? With whom?
Who are under the curse? Why?
What is evident? Why?
By what are men *not* justified?
How do the just live?
With what is the law not connected?
On what condition only can a man get life from the law?
From what has Christ redeemed us?
Who has redeemed us from the curse of the law?
Has He redeemed us, or *will* He redeem us? (Note the text carefully.)
How has He redeemed us from the curse of the law?

What is the evidence that He became a curse for us?

By what, then, is the curse removed?

Why did Christ redeem us from the curse of the law?

Upon whom does the blessing of Abraham come through the cross of Jesus Christ?

What do we receive? By what means?

NOTES.

1. "The righteous shall live by faith." That makes it evident that no one is justified by works, for if it were by works, then it could not be of faith. Notice how the one thought throughout this epistle, as far as we have studied, is the sufficiency of Christ as the Saviour from sin. "There is none other name under heaven given among men, whereby we must be saved."

2. "The law is not of faith." The law says, "Do this!" or "Do not do that." The written law, either in a book or on tables of stone, is of course what is referred to here, not the law in Christ, the Living Stone. "The man that doeth them shall live in them." That is the one condition on which a man can get life by the law. But none have done the requirements of the law, and so there can be no doers of the law; for even though one should from this moment do everything that the law requires, yet, since he can not do more than his duty, his former transgressions rest upon him. Thus he would be a law-breaker at the end, in spite of all his good efforts. That man who is of the law alone, which means that he trusts in his own power to do the righteousness required by the law, is necessarily under its curse, condemned as a law-breaker by that in which he trusts.

3. "Christ hath redeemed us from the curse of the law." It is a work finished, complete. Our part is but to accept what Christ has done for us. It is as true of all mankind as it is of a single individual, that they have been redeemed. The price has been paid, and they belong to the Lord. Only the knowledge of this glorious truth can save any soul from sin. It is the goodness of God that leads to repentance.

4. Never forget that it is from *the curse* of the law, not its blessing, that Christ hath redeemed us. There is a blessing pronounced on those who do the commandments (Rev. 22 : 14), and from this Christ has not redeemed us. It is from the curse—failure to do the law—that He redeemed us. He is not the minister of sin, but of righteousness.

5. What is the curse of the law?—It is disobedience and its consequence, death. "Cursed is every one which *continueth not*

in all things that are written in the book of the law, to do them." Also, "cursed is every one that hangeth on a tree." These two statements, taken together, show that if "all things" that the law requires are not done, and done continually, the man is cursed and must die. The curse of disobedience carries with it the curse of death. But from all this Christ hath delivered us. He has redeemed us, brought us back, to be faithful servants of God. He has redeemed us from disobedience, so that we may continue in all things which are written in the law, to do them. "For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8 : 3, 4. By the Spirit the law is written in the heart, so that he who walks after the Spirit must necessarily continue in the law. What a blessed redemption!

6. What has Christ done to redeem us from the curse of the law—from disobedience to the law?—He has been made a curse for us. Isa. 53 : 12. God "made Him to be sin for us," although He knew no sin, "that we might be made the righteousness of God in Him." 2 Cor. 5 : 21. Being made sin, He necessarily suffered death as a sinner; for the evidence that He has redeemed us from the curse of the law is the fact that He was hanged on a tree. This shows us that death is the curse of the law. Disobedience means death. All this Christ gladly suffered to redeem us from disobedience and death. It is in the cross that Christ redeemed us; the cross removes the curse. In this one fact all science is embraced.

7. Why did Christ redeem us from the curse of the law?—"That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith." Do not let the following items escape your notice, as you read these verses:—

(*a*) The apostle Paul was a Jew, writing to converts from among the Gentiles; yet he classes himself with them. "Christ hath redeemed *us* from the curse of the law."

(*b*) Christ was made a curse for us, "that the blessing of Abraham might come on the Gentiles through Jesus Christ." Here again the apostle shows that there is no difference between Jew and Gentile. His being made a curse for us, brings the blessing on the Gentiles.

(*c*) Again is the same thing shown by the further statement that this occurred "that *we* might receive the promise of the Spirit through faith." By one Spirit do all men, of whatever race, have access to the Father. Eph. 2 : 18.

(*d*) The blessing of Abraham comes only through the cross of Christ. It was the blessing of sins forgiven,—the gift of the perfect righteousness of God; and this comes only through Christ. Therefore Abraham's faith was in Christ and His cross.

8. "The promise of the Spirit." Note well that this does not say the *gift* of the Spirit, but the *promise* of the Spirit. Now it is true that the Spirit is sent by Jesus Christ; but that is not what is spoken of here. The *promise* of the Spirit is what is spoken of. But all the sacrifice of Christ was not made merely that God might make the promise that we should receive the Spirit. The promise of the gift of the Spirit is in the very sacrifice of Christ. So it is very evident that "the promise of the Spirit" means not the promise of the gift of the Spirit, but the promise which the Spirit makes to us. The expression is used in the same signification as "the promise of God." The Spirit is given to all, and what is here spoken of is a promise which comes through the Spirit,—the Spirit's promise to us. What that promise is, will appear as we proceed.

LESSON III.—THE PROMISE OF THE INHERITANCE SURE.

October 20, 1900.

(Gal. 3 : 15-18, R. V.)

"BRETHREN, I speak after the manner of men: Though it be but a man's covenant, yet when it hath been confirmed, no one maketh it void, or addeth thereto. Now to Abraham were the promises spoken, and to his seed. He saith not, And to seeds, as of many; but as of one, And to thy Seed, which is Christ. Now this I say: A covenant confirmed beforehand by God, the law, which came four hundred and thirty years after, doth not disannul, so as to make the promise of none effect. For if the inheritance is of the law, it is no more of promise; but God hath granted it to Abraham by promise."

All the suggestive hints, and instruction as to careful study and review, that have accompanied all the preceding lessons, apply

here. It is absolutely essential that you know all the preceding part of this epistle, in order that you may well understand what follows. Study and think. But do not mistake speculation for thinking. Do not try to make a meaning out of what is written, but fix your minds upon the sentences until the meaning that is in them reveals itself. The mental discipline to be obtained in studying such a portion of Scripture as this until you have mastered it, is worth more than can be computed. That, however, is only a secondary matter, after all. The great gain to us is the knowledge of God and His salvation. In the Scripture God takes us into His confidence, and reveals to us His secrets.

QUESTIONS.

When a covenant made by man is confirmed, how sure is it?

"No one maketh it void, or addeth thereto."

To whom were the promises made?

"To Abraham and his seed."

By whom were the promises made?

How explicit was the promise?

"He saith not, And to seeds, as of many; but as of one, and to thy Seed."

Who is the seed to whom the promise was made?

"And to thy Seed, which is Christ."

Is there more than one seed to whom the promise was made?

"He saith not, And to seeds, as of many; but as of *one*, And to thy Seed, which is Christ."

Of whom is Christ the seed?

"To Abraham and his seed were the promises made; . . . and to thy Seed, which is Christ."

Who are joined in the promises?

"Abraham and his seed."

Then when Christ receives the promises here referred to, who must share them with Him?

Since even a man's covenant, once confirmed, can not be made void, or added to, what of God's covenant?

"The covenant, that was confirmed before of God in Christ, the law . . . can not disannul."

How long after the confirming of the covenant did the law come in?

"Four hundred and thirty years after."

Could the giving of the law make any change in the covenant already made with Abraham?

"Though it be but a man's covenant, yet when it hath been confirmed, no one maketh it void, or addeth thereto." Likewise, "the covenant, that was confirmed before of God in Christ, the

law, which was four hundred and thirty years after, can not disannul, that it should make the promise of none effect."

What would be the result of the disannulling of the covenant, if such a thing were possible?

It would "make the promise of none effect."

What, then, is the covenant which God made and confirmed?

What would be the case if the inheritance were by the law?

Is would be "no more of promise."

How did God give it to Abraham?

"God gave it to Abraham by promise."

What was it that God gave to Abraham by promise?

"The inheritance."

Then to what did the promises made to Abraham and his seed have reference?

"God gave it [the inheritance] to Abraham by promise."

To whom besides Abraham was the inheritance promised?

"And to thy Seed, which is Christ."

NOTES.

1. Since even a man's covenant can not be in any way changed after it has been confirmed, it follows that the same thing must be most emphatically the case with a covenant confirmed by God, "who can not lie."

2. Christ is the seed of Abraham, and the only seed to whom the promise was made. He is both spiritual and literal. He is a real, literal, personal being, and He is spiritual, even a "quickening Spirit."

3. In verse 17 we see the conclusion of verse 15. A man's covenant once confirmed, can not be changed; so the covenant which God made with Abraham, can not be made void or altered in any way by the entering of the law four hundred and thirty years afterward.

4. Verse 17 is a reversed sentence, the object coming first instead of last, and therefore some people have difficulty in reading it correctly. The verse simply states that the law can not make the promise void, and disannul the covenant that was made and confirmed by God four hundred and thirty years before.

5. Note that the covenant and the promise are the same. To disannul the covenant is to make the promise of none effect. We see this when we pay attention to the connection between verses 15 and 16, and also between 17 and 18. Do not go to Webster or to any other dictionary for a definition of "covenant," when God's covenant is in question. Go instead to the Bible. Dictionaries

do not make language; their purpose is only to show how it is used; the dictionary makers have not considered the Bible usage in this case. It is so rare for men to promise anything without expecting an equivalent, that it has been taken for granted that it is the same with God; and so we have a covenant defined as "a mutual agreement of two or more persons," etc. But "who hath known the mind of the Lord? or who hath been His counselor? or who hath first given to Him, and it shall be recompensed unto Him again? For of Him, and through Him, and to Him, are all things." Rom. 11:34-36. God promises freely; our part is simply to accept.

6. Do not forget that Abraham is one of the leading characters in this chapter. It is the covenant made with him that is here referred to. Carefully avoid the error of reading any one verse as though it stood alone, having no connection with what precedes and follows. In studying one verse, do not forget what you have learned from preceding verses.

7. In this lesson we learn what "the promise of the Spirit" is. It is the inheritance. This is made clear by verse 18. That which God promised to Abraham and his seed was the inheritance. See Gen. 17:2-8. This covenant was confirmed by the oath of God. See Heb. 6:13-18 and Gen. 22:16-18. The gift of the Spirit is the pledge of the inheritance. Eph. 1:13, 14.

LESSON IV.—THE LAW NOT AGAINST THE PROMISE.

October 27, 1900.

(Gal. 3:17-21, first part, R. V.)

"Now this I say: A covenant confirmed beforehand by God, the law, which came four hundred and thirty years after, doth not disannul, so as to make the promise of none effect.[17] For if the inheritance is of the law, it is no more of promise; but God hath granted it to Abraham by promise. [19] What then is the law? It was added because of transgressions, till the Seed should come,

to whom the promise hath been made; and it was ordained through angels by the hand of a mediator. Now a mediator is not a mediator of one; but God is one. Is the law then against the promises of God? God forbid."

In each of these lessons we repeat a portion of the scripture contained in the preceding lesson, so that the connection may be maintained, and that the student may have opportunity to become thoroughly familiar with it. To this end also, we take but a very small portion in advance. There is surely no reason why everybody should not get the text thoroughly fixed in mind, when so small a portion is given each week; yet the brightest student need not feel that the lessons are too short, for in this portion of the Scripture every sentence is rich enough in suggestion for an entire lesson.

In the first part of verse 19 the reading of the common version is better than that of the revision. Leaving out the unnecessary word "serveth," which, as indicated by being in *Italic*, has been added by the translators, and not translated from the Greek, we have the question, "Wherefore then the law?" That is the better rendering of the Greek text, and the question is very pertinent, as will be seen by any one who closely follows the line of thought.

It should be noted that the words "God forbid," which are frequently found in the English translation of the New Testament, are not at all a translation of what is found in the Greek text. The word "God" is not in the corresponding sentence in the Greek. The best rendering that could be given would be "not at all," or "not by any means." The expression is a very emphatic negative.

QUESTIONS.

How long before the giving of the law at Sinai was the covenant made and confirmed to Abraham?

By whom and to whom were the promises made?

How was the covenant confirmed?

The covenant having been confirmed, what could the law do?

What relation have the covenant and the promise?

Concerning what was the covenant made?

How did God give the inheritance to Abraham?

By what, then, does the inheritance certainly not come?

Since the inheritance comes solely through the promise of God, and not by the law four hundred and thirty years afterward, what question naturally arises?

"Wherefore then the law?"

What is the answer to this question?
"It was added [spoken] because of transgressions."
What comes by the law?
"By the law is the knowledge of sin." Rom. 3:20.
How long was the law to stand as the witness against sin?
"Till the seed should come."
What seed?
"The seed to whom the promise was made."
What promise?
The promise of an inheritance.
To whom was this inheritance promised equally with the seed?
"To Abraham and his seed were the promises made."
Through whose agency was the law given?
"Through angels."
In whose hand was it?
"In the hand of a mediator."
Could the law then be against the promise of God, although it came in after the promise was confirmed?
Not by any means.

NOTES.

1. Remember that to Abraham and his seed were the promises made, and that the covenant was confirmed by God with an oath. Because God could swear by no one greater, He swore by Himself. The covenant with Abraham is summed up in one word—inheritance. Compare Gen. 17:4–11 with Rom. 4:9–13. God promised to give Abraham and his seed the whole earth, not in its present condition, but made new. "We, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:13.

2. Righteousness will dwell in this inheritance, for it can be gained only through righteousness,—the righteousness of faith. The inheritance is a free gift, however, and therefore the righteousness that wins it is a free gift from God. "For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith." Rom. 4:13. The "free gift," "the gift by grace," is "the gift of righteousness." Rom. 5:15–17.

3. This covenant also embraces everlasting life, for it is to be an everlasting inheritance. In the confirmation of the covenant by the oath of God, it was said to Abraham, "Thy seed shall possess the gate of his enemies." Gen. 22:17. This means nothing less than the destruction of death, for "the last enemy that shall be destroyed is death." 1 Cor. 15:26. Abraham received the

sign of circumcision, a seal of the righteousness of the faith which he had before he was circumcised, that he might be the father of all them that believe, whether circumcised or uncircumcised. Rom. 4 : 11. All who believe are Abraham's seed; therefore the promises to Abraham and his seed include the resurrection of all the righteous, and the destruction of death, which of course means an end of sin, and the renewing of the earth. All this is given by the Lord as the reward of the righteousness, which is itself His gift to all who believe.

4. This covenant was confirmed four hundred and thirty years before the law was given from Sinai; therefore the entering of the law would have no effect upon it whatever. God never meant to have any one think that the inheritance of righteousness was to be obtained by means of the law given at Sinai; for in that case He would have been taking back His promise; "for if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise," and "He can not lie."

5. "Wherefore then the law?" What was the use of giving it? It was spoken because of transgressions,—because of faithlessness, for "whatsoever is not of faith is sin." "The law entered, that the offense might abound" (Rom 5 : 20); "that sin by the commandment might become exceeding sinful" (Rom. 7 : 13). "But where sin abounded, grace did much more abound."

6. How long would the law have this duty to perform,—to testify against sinners and to stand as a witness to their faithlessness and disloyalty? "Until the seed should come to whom the promise was made." The seed "to whom the promise was made" is not yet come. Remember that Abraham is the father of all them that believe, so that the seed will not be fully come until all who will believe shall have come to the possession of the inheritance. Then will the promise be fulfilled. There will then be no more need of a law to remind men of their sins, for the law will be in the heart of each one, so that there will be no sin. The name of Christ the King will be "THE LORD OUR RIGHTEOUSNESS."

7. What assurance have we that we can ever be thus at peace with the law which convicts us of sin and condemns us to death? This, that it was ordained "in the hand of a Mediator," which is Christ, "for there is one God, and one Mediator between God and men, the man Christ Jesus." 1 Tim. 2 : 5. He is the medium by which the kingdom of God and His righteousness are conveyed to us. We have no need to fear the thunders of Sinai, so long as we remember that the law which thunders is in the hand of a Mediator, who gave Himself for our sins, and that the thunders

proceed from the throne of grace. Even the thunders of Sinai are but the "loud voice" of the message of God's everlasting love. See Deut. 33 : 2; 3.

8. "Is the law then against the promises of God?"—Far from it; not by any means. What then? It is in harmony with the promise. (1) God did not give it without a purpose; (2) it was not given as a means of obtaining the inheritance which is wholly by promise; (3) but the law is not against the promise; (4) therefore the law must be in the line of the promises. Yes; the law proclaimed from Sinai declares the righteousness which God put into the heart of faithful Abraham, and which He has promised to put into the hearts of all who believe. So, however great it may show our sins to be, however high and impossible to be fulfilled by us are its requirements, so much the more may we rest with rejoicing in the promise and oath of God, who for His own sake blots out all our sins, and works in us His own righteousness. The law indeed requires things of us impossible for weak human nature to perform, but God can do that which is impossible for men; and the immeasurable greatness of the requirements of the law, only reveal to us the immeasurable greatness of God's promise.

LESSON V.—PRISONERS OF HOPE.

November 3, 1900.

(Gal. 3 : 18-26, R. V.)

"IF the inheritance is of the law, it is no more of promise; but God hath granted it to Abraham by promise. What then is the law? [Wherefore then the law?] It was added because of transgressions, till the seed should come to whom the promise hath been made; and it was ordained through angels by the hand of a mediator. Now a mediator is not a mediator of one; but God is one. Is the law then against the promises of God? God forbid [not by any means]; for if there had been a law given which could make alive, verily righteousness would have been by the law. Howbeit the Scripture hath shut up all things under sin, that the promise by faith in Jesus Christ might be given to them that believe. But before faith came, we were kept in ward under the

law, shut up unto the faith which should afterwards be revealed. So that the law hath been our tutor to bring us unto Christ, that we might be justified by faith. But now that faith is come, we are no longer under a tutor. For ye are all the sons of God, through faith, in Christ Jesus."

"The Scripture hath concluded *all* under sin," "for all have sinned and come short of the glory of God." The rendering "shut up" is, however, much better than "concluded," solely because it is simpler. The word "concluded" is borrowed from the Latin, and means "shut up," but since it is used in so many accommodated senses, the plain Anglo-Saxon equivalent is more expressive. The idea to be conveyed is that of being shut up in prison, as is shown by the words "in ward."

To the earnest Bible student it will not be necessary to say, Do not become tired of the frequent repetition of the Scripture text, nor of the fact that so few verses are included in each lesson; for he will be glad of as much time and opportunity as possible to meditate upon the sacred words, so that they may unfold their treasures to his understanding. Before studying the verses in this lesson, go over the entire chapter from the beginning, and be sure that you grasp the force of every sentence and every word, and its relation to every other. There is much sweetness in the words of the Lord,—they are sweeter than honey and the honeycomb,—but they often need to be held in the mouth a long time in order that the sweetness may be extracted.

QUESTIONS.

By what means does the inheritance come?

How did God give it to Abraham?

How sure was the promise made?

What effect could the entering of the law have upon the covenant thus confirmed?

What, then, was the use of the law?

What has the law to do with transgressions?

"By the law is the knowledge of sin."

For how long a time will the law stand as the revealer and condemner of sin?

Why not longer?

Because after the coming of the Lord and the restoration of all things, there will be no sin to be found in the universe.

In whose hand is the law even when given from Sinai? What does this show?

That even the awfulness of Sinai only emphasizes the abundance of the grace of God, and shows the greatness of God's gift by grace.

Is the law then against the promises of God?

How, then, does it stand in relation to them?

Under what conditions would righteousness have come by the law?

Can the law make alive?

"The law worketh wrath." Rom. 4 : 15.

What has the law—the Scripture—done?

"The Scripture hath shut up all under sin."

Why hath the Scripture shut up all under sin? Is it to drive them to destruction?

"That the promise by faith of Jesus Christ might be given to them that believe."

In what condition is a man who does not believe?

"Before faith came, we were kept in ward under the law, shut up." "He that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God." John 3 : 18.

Unto what are the unbelieving sinners shut up?

"Shut up unto the faith which should afterwards be revealed."

What is, then, the office of the law?

"The law hath been our tutor to bring us unto Christ."

What for?

"That we might be justified by faith."

What takes place when faith comes?

"We are no longer under a tutor."

Why not?

"For ye are all the children of God by faith in Christ Jesus."

NOTES.

1. The law coming in at Sinai was not as an antagonist to the promises of God, but a faithful ally. The law was contained in the promise to Abraham; for the everlasting inheritance is only the fruit of everlasting righteousness, which is manifested in the lives of believers, because the Holy Spirit of promise writes the law in their hearts, making it their life. The entering of the law, with all the terrors of the day of judgment, show how great is this righteousness, and how utterly impossible it is for anybody to attain to it, and thus gain the inheritance by his own efforts. Thus the law from Sinai works in perfect harmony with the promise, by throwing everybody back upon the sure promise and the oath of God.

2. "By one man sin came into the world, and death by sin." Sin is death. We were all "dead in trespasses and sins." If the law could make alive, surely righteousness would have come by it, and then there would have been no need of the promises of God.

But "the law worketh wrath." It shows the sinfulness of sin, making the offense which seemed trivial, or of which we were ignorant, to abound, to appear just as it is in the sight of God. This is a most useful office. The one who will sharply call our attention to the fact that we are about to walk over a precipice, or to swallow a poison, and thus give us an opportunity to avoid the impending destruction, is counted as our friend.

3. So the Scripture—the law—hath shut up all men under sin, keeping watch over them, not relaxing one jot or tittle of its claims. We can not break out of that prison; there is only one door of escape, and that is faith in Jesus Christ. The law, instead of requiring men to keep it in order to be saved, as some suppose, will not allow anybody to be saved except by faith in Christ Jesus. The righteousness which is by the faith of Jesus Christ is witnessed to by the law as well as the prophets. See Rom. 3:20, 22; Acts 10:43.

4. But after that faith is come, we are no longer under a pedagogue. "Being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5:1. The law does not relax any of its claims; but we no longer feel its grip upon us; it no longer holds us in prison, because, seeking its precepts, we walk at liberty. Ps. 119:45. The undefiled in the way walk in the law of the Lord (Ps. 119:1), and the law being *in* them, it can no more be *against* them. By faith in Christ we are sons of God, the Spirit bearing witness that we are sons; and so, since we walk not after the flesh, but after the Spirit, the righteousness of the law is fulfilled in us. Rom. 8:4.

LESSON VI.—PUTTING ON CHRIST; ONE IN HIM.

November 10, 1900.

(Gal. 3:24–29, R. V.)

"THE law hath been our tutor to bring us unto Christ, that we might be justified by faith. But now that faith is come, we are no longer under a tutor. For ye are all sons of God, through faith, in Christ Jesus. For as many of you as were baptized into Christ did put on Christ. There can be neither Jew nor Greek,

there can be neither bond nor free, there can be no male and female; for ye are all one man in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, heirs according to promise."

We now come to the close of this most remarkable chapter, and with the six weeks' study that we put upon it, each student should have a firm grasp of all its statements. Of course no one can expect fully to understand the chapter in that time, but we ought at least to have made so much of its acquaintance that it is no longer a stranger to us. As usual, review thoroughly from the beginning before taking up the new lesson, and then study the verses of the lesson until you could no more forget them than you could forget your own name.

QUESTIONS.

State the relation of the law to the promises.

Why was the law given at Sinai?

Was the standard of righteousness greater after that than before?

In what state does the law hold all who do not believe? To what end?

What, then, is the law to those who do not believe?

What takes place when faith comes to us?

What does belief do for us?

"Ye are all the children of God, through faith, in Christ Jesus." "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." John. 1 : 12. Believing Christ is receiving Him.

Who have "put on Christ"?

"As many of you as were baptized into Christ."

What, then, can there no more be?

"There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female."

Why not?

"For ye are all one man in Christ Jesus."

Since we are one man in Christ, what follows?

"If ye be Christ's, then are ye Abraham's seed."

And what then?

"And heirs according to the promise." "If children then heirs; heirs of God, and joint heirs with Christ." Rom. 8 : 17.

NOTES.

1. The law has shut us up in prison as transgressors, yet not without hope. The door of mercy was open, and as soon as we believed, we were free; no longer slaves of sin, but sons of God through faith in Christ Jesus.

2. Belief in Christ includes baptism into Christ. When the eunuch asked, "What doth hinder me to be baptized?" Philip replied, "If thou believest with all thine heart, thou mayest;" and the eunuch said, "I believe that Jesus Christ is the Son of God," whereupon Philip baptized him. Acts 8 : 36–38. Jesus said, "He that believeth and is baptized shall be saved." Mark 16 : 16. It is thus that he put on Christ.

3. Bear in mind that it is only by being baptized *into Christ* that we put on Christ. It is not the repetition of a formula, nor the mere application of a water—being buried in it—that constitutes the true baptism—baptism into Christ. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death?" Rom. 6 : 3. Baptism into Christ means the giving up of our lives, being crucified with Him, that we may live a new life. So it is "no longer I, but Christ liveth in me." This is a new life, the putting on of "the new man, which after God is created in righteousness and true holiness." Eph. 4 : 24.

4. "One in Christ Jesus." "One man in Christ Jesus." There is but one Man, and that is Christ. God created man in His own image in the beginning, male and female, "and called their name Adam,"—man. Gen. 5 : 2. But they fell, and so became less than men, yes, less than dumb brutes in the knowledge of God's ways; for, says God, "the ox knoweth his owner, and the ass his master's crib; but Israel doth not know, My people doth not consider." Isa 1 : 3. "Yea, the stork in the heaven knoweth her appointed times; and the turtle and the crane and the swallow observe the time of their coming; but My people know not the judgment of the Lord." Jer. 8 : 7. By faith, and the knowledge of the Son of God, we come "unto a perfect man, unto the measure of the stature of the fulness of Christ." Eph. 4 : 13. Christ makes "in Himself of twain one new man," so making peace. Eph. 2 : 15. Just as it takes the whole of creation to reveal the whole of the glory of God, so it takes all the believers in all the world to reveal the perfect Christ.

5. "If children, then heirs; heirs of God, and joint heirs with Christ." Compare verse 29 with verse 16. There is but one Seed, and that is Christ. But in Christ all things consist. In Him we are not many, but one, and He is the One. Therefore we also form a part of "the seed to whom the promise was made." The promise is as sure to us as to Christ, and will be ours as soon as it is His, if we abide in Him. So here again we see that the coming of the seed to whom the promise was made, embraces the gathering of all the faithful in the kingdom of God.

LESSON VII.—REVIEW.

November 17, 1900.

HAVING studied the whole of the third chapter of Galatians, it will be well to pause and take a comprehensive view of it. As a preliminary step, however, read carefully through the first two chapters, so as to have clearly in mind the foundation of the third. If you can read and think through those chapters without the book in your hand, so much the better. Then read the third chapter through as a whole several times, noting carefully the connection of all the various parts as you pass along. The following questions may serve as a guide to the study, and may be suggestive of many more. Be careful, however, not to wander off into speculation. It is not by wandering, not by dreaming, or fancying, or guessing, that we arrive at an understanding of the Sacred Word, but by meditating upon it. Consider what it says, and the Lord will give you understanding.

QUESTIONS.

What does the apostle call the Galatians?

What does he indicate has been done to them?

By what question does he remind them of how they had received the Spirit? By what means was it?

In what did their foolishness consist?

How had the Spirit been ministered unto them, and miracles been wrought among them?

With whose experience was this work of faith in harmony?

Whose children, then, are they who hold to faith?

What was foreseen in Scripture?

What proof did God give that He would justify the heathen through faith?

In what words was the Gospel summed up to Abraham?

What, then, do all who are of faith receive? Who are blessed? With whom are they blessed?

What of those who propose to save themselves by the law?

Why are they cursed?

Who are cursed?

Is the curse for doing the law?

Then what would follow if any one did the law?

But is anybody made righteous by the law?

What is the evidence?

Who only can live in the law? Has anybody done it? Then in what condition are all men by nature?

What has Christ done for us?

What is the curse of the law?

How has Christ redeemed us from its curse?

In what way was He made a curse?

Why did He thus redeem us from the curse?

What is the blessing of Abraham?

What have we seen the curse of the law to be?

Since the curse comes from *not continuing* in the law, to what condition must the redemption from the curse bring us?

Being redeemed from the curse, what do we receive?

What is true of even a man's covenant?

To whom did God make promises?

How explicit is this statement? Who is the seed?

How was the promise of God confirmed to Abraham?

How long was this before the giving of the law?

Then what could the law not do?

If the inheritance were to come through the law, what would become of the promise?

But how was the inheritance assured to Abraham?

What, then, was the use of the law?

What purpose does it serve? For how long?

In whose hand is it?

Who is the Mediator?

What great comfort do we get from the fact that the law is in His hand?

Is the law then against the promises of God? Why not?

How does it stand related to the promises?

What must that which gives righteousness also be able to give? Who only can give life? Then from whom alone can righteousness come?

What has the Scripture done to all men?

Where has it shut them up? What for?

What is the only door of escape?

What office, then, has the law? To whom does it drive men?

When we accept Christ by faith, what do we find?

What do we become? What about putting on Christ? Who put Him on?

What is it to be baptized into Christ?

What, then, becomes of all national and social distinctions?

If we be Christ's, what are we? If children, then what?

Then who constitute the one seed?

And when will be the time when the seed comes to whom the promise was made?

LESSON VIII.—THE ADOPTION OF SONS.

November 24, 1900.

(Gal. 4 : 1-5, R. V.)

"BUT I say that so long as the heir is a child, he differeth nothing from a bond-servant, though he is lord of all; but is under guardians and stewards until the term appointed of the father. So we also, when we were children, were held in bondage under the rudiments of the world; but when the fulness of the time came, God sent forth His Son, born of a woman, born under the law, that He might redeem them which were under the law, that we might receive the adoption of sons."

The thoughtful student can not fail to see that there is no real division between these verses and the closing verses of the third chapter. That closes with the thought that, having put on Christ by baptism, we are one in Him, and sons of God, even as He is, and so Abraham's seed, and heirs. The chapter proceeds with the same thought, showing our condition before we thus become veritable heirs of God through Christ, and contrasting it with our present state in Christ. It is, therefore, self-evident that the preceding chapter must be very fresh in our minds before we can understandingly begin the study of this. Read it through several times with the Bible before you, if you can not do it in your mind without the Bible, and then read the words of this lesson many times and weigh them carefully before going further.

QUESTIONS.

By being baptized into Christ, what have we put on?
What do we then all become?
Being Christ's, whose seed are we?
And what then?
With whom are we joint heirs?
"Joint heirs with Christ." Rom. 8 : 17.
What is true of the heir while he is a child?
With what is he identical?
Notwithstanding what?
Under what is he placed?

Until what time?

When we were children (under age) in what condition were we?

"We also, when we were children, were held in bondage."

Under what were we held in bondage?

"Under the rudiments [elements] of the world."

What took place when the fulness of time came?

"God sent forth His Son."

How was the Son of God sent forth?

"Born of a woman."

In what condition?

"Born under the law."

Why was He born under the law?

"To redeem them that were under the law."

To what end?

"That we might receive the adoption of sons."

Whom does Christ redeem?

"Them that were under the law."

And as the result, what do we receive?

"The adoption of sons."

Then under what must we also have been?

Where has the Scripture—the law—shut up all men?

"The Scripture hath shut up all under sin." "The law worketh wrath; for where no law is, there is no transgression." "By the law is the knowledge of sin."

Why has it done this?

"That the promise by faith of Jesus Christ might be given to them that believe."

NOTES.

1. If these verses are somewhat difficult to comprehend at first, the comfort which they contain is so much the greater. Wherever there is difficulty there is treasure; and in these verses there is a glorious message of mercy for all mankind.

2. There is no difference between the heir, so long as he is under age, and a bond-servant. That means, just as the apostle says in verse 3, that the child is in bondage until he comes into the possession of his inheritance.

3. We were, as children, "held in bondage under the rudiments of the world." Do not for a moment entertain so dishonoring a thought toward God as that these "rudiments of the world" have anything to do with Him. "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but of the world." 1 John 2 · 16.

"Take heed lest there shall be any one that maketh spoil of you through his philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. Col. 2:8, R. V. The "rudiments of the world" are totally opposed to both the Father and the Son.

4. Christ redeems us from that to which we were in bondage. We were in bondage under the rudiments, the principles, of the world; then Christ was manifested "to redeem them that were under the law, that we might receive the adoption of sons." Thus we see that to be in bondage "under the rudiments of the world," is the same as being "under the law." "Aforetime ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the sons of disobedience; among whom we also all once lived in the lusts of our flesh, doing the desires of the flesh and of the mind, and were by nature the children of wrath." Eph. 2:2, 3. But it is the law that worketh wrath, for where no law is, there is no transgression. Sin is bondage, and the law holds us in that bondage (compare Gal. 3:22), because it will not compromise with sin.

5. Christ was "born of a woman, born under the law." Therefore every person born of a woman is redeemed by Christ. Whether every person will accept the redemption or not, it is for him to say for himself. Christ has purchased the freedom of every person. This constitutes the good news of the Gospel.

6. Note from the text that God considers every person in the world as an heir, no matter how much he may be the slave of the world of sin. The heir, while he is a child, differeth nothing from a bond-servant. Even so with us; while we were children, we were in bondage under the rudiments of the world, yet we were heirs of all God's possession—of God Himself. This is true of every man on earth. Everything is for him, if he will but accept it. Yet there must be a coming back, a change so great that it is a new birth. Since we differed nothing from bond-servants, we were bond-servants; in Christ we receive the adoption of sons. Recall the parable of the prodigal son. During his absence from his father's house, he was a bond-servant, yet he was his father's son. So God regards all sinners as wandering prodigal sons. But, nothwithstanding this, unless, like the one in the Scripture, they come back to the Father, they will die as slaves.

7. See how the apostle Paul classes himself with the Galatians. *We* were in bondage; those under the law are redeemed, that *we* might receive the adoption of sons. We may also class ourselves with them, not only as having been, or even now being, in bondage, but also in the adoption.

8. Remember that the Galatians were heathen before they heard the Gospel at the mouth of Paul. All unbelievers are of course heathen; but the Galatians were what is generally known as such. They were among the class that were ready to worship even Paul and Barnabas, holding them as gods because of the miracles that they saw. Acts 14:8–13. Therefore, it is again evident that the things to which they were aforetime in bondage could not possibly be any precepts given by God; for they knew nothing of God.

9. The question will arise, Is there not reference to a fixed time in the history of the world, when the work here spoken of took place? and can it then be an individual experience? To this it may be answered both Yes and No. Christ died once for all, but His crucifixion covers the whole time of the fall. All the manifestation of Jesus in the flesh was but the making visible of that which has been going on ever since the fall of man. Verses 4 and 5 are parallel with Rom. 5:6. "When we were without strength, in due time Christ died for the ungodly." It was when *we* were without strength that Christ died. At the time of our greatest weakness, in our lowest state, we come to the cross, to find the crucified One, and being crucified with Him, enjoy the strength of His life.

10. In this chapter we have simply an extension of the thought presented in chapter 3. Both speak of the bondage of sin, in which the law holds us fast, and of the deliverance. We were, as all unbelievers are, in bondage under the rudiments of the world; but when the fulness of the time came, God sent forth His Son to deliver us. Even so in the preceding chapter we read that the Scripture hath shut up all under sin, the law being our jailer; but now that faith is come, we are no longer in prison. But there is no fixed time for faith to come. It is an individual matter, and comes to each one as he is ready to exercise it.

11. "Ye are all the children of God by faith in Christ Jesus." But we do not all become the children of God at the same time; for all do not believe at once. Faith is an individual matter. As soon as faith comes to any man, so that he takes hold of it, he is free from his bondage; he is no longer under a pedagogue; he is then of age, and ruler instead of servant. It will be seen that the time "when we were children" (verse 3) is entirely different from "the adoption of sons" (verse 5). Of course, when we receive the adoption of sons we are the children of God; but the apostle here carries out the figure that he has adopted, and considers the unbelieving sinner as a child yet under age. When we come of age, when we believe, we become sons indeed; but the

change is wholly in us, not at all in God. The change in us is a radical one—from slavery to sonship, from death to life—but God remains the same; His love toward us is the same first as last. The Lord loves sinners, and "will not cast off forever." Lam. 3:31. No one can be lost unless he runs away from the Father's house, and stubbornly stays away, resisting the drawing power of God's everlasting love and mercy. Jer. 31:3.

LESSON IX.—GOING BACK INTO BONDAGE.

December 1, 1900.

(Gal. 4:6-11, R. V.)

"AND because ye are sons, God sent forth the Spirit of His Son into our hearts, crying, Abba, Father. So that thou art no longer a bond-servant, but a son; and if a son, then an heir through God. Howbeit at that time, not knowing God, ye were in bondage to them which by nature are no gods; but now that ye have come to know God, or rather to be known of God, how turn ye back again to the weak and beggarly rudiments, whereunto ye desire to be in bondage over again? Ye observe days, and months, and seasons, and years. I am afraid of you, lest by any means I have bestowed labor upon you in vain."

Be sure that you have the preceding verses clearly fixed in your mind, before you proceed with these, and then note the connection. If those have been well learned, it will be no task, but a pleasure, to include them in the present lesson.

QUESTIONS.

In what condition were we all in former times?

"In bondage under the rudiments of the world."

What are the rudiments of the world? See 1 John 2:15, 16; Eph. 2:1-3.

With what are they not in agreement?

What, therefore, did God do in the fulness of time?

How was Christ sent forth?
For what purpose was He thus sent forth?
"To redeem them that were under the law."
What purpose did this serve for us?
"That we might receive the adoption of sons."
Since we are sons, what has God done?
"Sent forth the Spirit of His Son in our hearts."
What does the Spirit of Christ in our hearts cry?
What change has therefore taken place?
"Thou art no longer a bond-servant, but a son."
And what is every one who is indeed a son?
At the time when the Galatians were bond-servants, to what were they in bondage?
"At that time . . . ye were in bondage to them which by nature are no gods."
What was the cause of their being thus in bondage?
"Not knowing God."
What was their present condition?
"Ye have come to know God."
What is even better than this?
"To be known of God."
Yet, in spite of this, what were they doing?
Turning "back again to the weak and beggarly rudiments."
What were they deliberately choosing?
"Ye desire to be in bondage over again."
What was the evidence that they were turning back to heathenism?
"Ye observe days, and months, and times, and years."
What fear did the apostle express for them?
"Lest I have bestowed upon you labor in vain."

NOTES.

1. The Holy Spirit is the seal of sonship. The Spirit is the agent of the new birth, and is continually sent forth into our hearts, abiding there as the necessary consequence of our adoption as sons. This is the infallible sign. "If any man have not the Spirit of Christ, he is none of His." Rom. 8:9.

2. Christ is the Son of God; both have one Spirit, one mind. It is by the Spirit that Christ abides in us. In promising to send the Comforter, the Spirit of truth, He said, "I will not leave you comfortless; I will come to you." John 14:16–18. Therefore when the Spirit comes into our hearts, He cries, "Father, Father," for it is Christ Himself speaking to the Father. Thus we see that our relation to God, when we receive the adoption of sons, is the same as Christ's. It is not we that live, but Christ liveth in us.

3. The Hebrew word for Father is *Ab*, as we have it in *Ab*raham, father of many people. The word "Abba" is a strengthened, emphatic form of this word. "Abba, Father" is, therefore, the same as "Father, Father," with emphasis.

4. There is a difference between a bond-servant and a son. Read John 8 : 31–36. The slave can not be an heir; he can not own anything, not even himself. He has no control of himself, much less of anything else. But the sons of God must be as free as He is, for they are heirs, not only of all that God has, but of all that He is; they are heirs of God Himself. They are rulers with Him, set "far above all principality, and power, and might, and dominion." Compare Eph. 1 : 17–21 and 2 : 1–6. As sons of God we are masters, not slaves. No enemy can have power over the soul whose life is hid with Christ in God. Luke 10 : 19.

5. Compare verse 8 with Eph. 2 : 11, 12. That is all the comment that need be made upon the state from which the Galatians were delivered on accepting Christ. Compare also verse 9 with verses 6 and 7 of chapter 1. The same wonder is expressed in both places, and for the same reason. What a strange thing it is that people after having a glimpse of heaven will turn back to the world; after having known freedom in God will deliberately put themselves under the burdensome bondage of sin.

6. Do not fail to note that the "rudiments" spoken of in verse 9 are the same as those mentioned in verse 3—the rudiments of the world. We have already learned what they are. What are they, and where do we find the statement? What is friendship with this world?

7. Compare verse 10 with Deut. 18 : 9–12. The observation of times, that is, the practise of augury, a common thing among the heathen, was expressly forbidden by the Lord. Note in Isa. 47 : 10–14, with margin, the vanity and wickedness of observing months.

8. Some will ask, "How could it be that the Galatians were going back into heathenism, when the 'false brethren' who were perverting them were Jews?" The answer is easy. That they were relapsing into heathenism is evident from the fact that they were turning back to the things to which they had formerly been in bondage; and they had formerly been heathen. They never were Jews. Remember that they were being led by false brethren into "another gospel," which was not a gospel at all. They were being led away from Christ. The real Gospel is "the power of God unto salvation to every one that believeth." The false gospel,—the substitution of one's own works for faith in Christ,—

is the power of man, not to salvation, but to destruction ; for there is no help in man. Now when men lose their faith in Christ, they have no power to hold them to God, and they invariably drift back into their former habits of life, no matter who their teachers may be. So the Galatians, being taught by Jews to put their trust in their own works, were naturally taking up the works to which they had previously been accustomed.

9. Observe that Paul expresses no concern for himself, but only for the Galatians. His fear was for them lest his labors had been in vain for them. He did not mourn lest he had wasted his time upon them; he did not regret the time and strength he had spent, but only feared lest they should lose the benefit of it.

LESSON X.—THE BLESSEDNESS LOST.

December 8, 1900.

(Gal. 4 : 8-18, R. V.)

"AT that time, not knowing God, ye were in bondage to them which by nature are no gods; but now that ye have come to know God, or rather to be known of God, how turn ye back again to the weak and beggarly rudiments, whereunto ye desire to be in bondage over again? Ye observe days, and months, and seasons, and years. I am afraid of you, lest by any means I have bestowed labor upon you in vain.

"I beseech you, brethren, be as I am; for I am as ye are. Ye did me no wrong; but ye know that because of an infirmity of the flesh I preached the Gospel unto you the first time; and that which was a temptation to you in my flesh ye despised not, nor rejected; but ye received me as an angel of God, even as Christ Jesus. Where, then, is that gratulation of yourselves? for I bear you witness, that, if possible, ye would have plucked out your eyes and given them to me. So then am I become your enemy, because I tell you the truth? They zealously seek you in no good way; nay, they desire to shut you out, that ye may seek them. But it is good to be zealously sought in a good matter at all times, and not only when I am present with you."

There are in this lesson a few expressions rather hard to be understood, but we need not be bothered over them. Do not waste time in conjectures as to what they mean, but extract the nourishment from that which yields it the most readily. In studying the Bible, always work in the line of least resistance. Let what you know be the revealer of that which you do not know. You may hold the difficult passages in mind, scrutinizing them carefully to see what connection they have with what precedes and follows, but never indulge in speculation concerning them. The speculative *opinions* of the best man that ever lived are of no value whatever in studying the Bible, and are not to be considered for a moment. It is what the Bible says to us, and not what somebody thinks about it, that is of value. It may be that some in studying this lesson will find no difficulty whatever; their minds will be in such condition that every expression can be received and understood at once. If so, it will be a cause of thanksgiving to God. But if we do not see the force of everything, that does not prevent us from grasping the general thought.

QUESTIONS.

In what state were the Galatians before their conversion? Compare verse 8 with Eph. 2:11, 12.

What did they at that time serve?

With whom had they become acquainted?

Yet to what were they turning again?

Compare the apostle's questions, "How turn ye again," etc., with Jer. 2:11–13.

What words in verse 9 indicate that the Galatians were taking up some of their old idolatrous customs?

What were some of them?

Where do we find any of these things spoken against?

What fear did the apostle express?

How did he appeal to them?

What did he say they had not done to him?

To what experience did he refer them?

Under what circumstance did Paul first preach the Gospel to the Galatians?

How did they receive him at that time?

How did they regard his infirmity?

How devoted were they to him?

Yet how did they now seem to be regarding him? Verse 16.

Who had changed, he or they?

What did the new teachers desire to do to them?

Where is zeal a good thing? At what time?

NOTES.

1. The apostle did not feel personally affronted because the Galatian brethren had turned away from that which he had taught them. It was wholly a matter between them and God, and he was solicitous only for their welfare. They were departing from God, not from Paul. They were injuring only themselves. The true servant of God will not feel elated when men accept the Gospel at his mouth, nor cast down when they reject it. Truth does not belong to any man, and therefore no man has any business to have personal feelings over the way in which people regard it. The failure to recognize this fact has led to untold persecution. Men have felt as though they were personally insulted if people did not believe what they taught; and the most of the persecution that has existed in the world has been the resentment of offended dignity.

2. All the best translations have "because," or its equivalent, in verse 13, instead of "through," as in our ordinary version. What a flood of light upon Paul's labor among the Galatians we get from these few sentences! He was in great bodily affliction and physical pain when he first preached the Gospel in Galatia. Not only so, but that infirmity was the cause of his preaching the Gospel at that place. It is evident from his statement that he was obliged to stop in Galatia on account of physical infirmity, but instead of spending the time looking after his own comfort, he took advantage of the circumstance to preach the Gospel; and he evidently did it with the more vigor because of his infirmity. See 2 Cor. 11 : 23–30; 12 : 7–10. What a marvel of the power of Christ in man that can use even his times of greatest physical weakness as an occasion for accomplishing the greatest work! Here, also, we see another proof that the Gospel does not depend upon man, but on God. It is not of the flesh, but of the Spirit.

3. Comparing these verses with Gal. 3 : 1–5, we shall see that the Galatians had had no ordinary experience. Paul's preaching was "in demonstration of the Spirit and power" (1 Cor. 2 : 2–4), just because he had no power of his own. Christ was set before them so vividly that they could see Him crucified; the Spirit was administered to them, and received, miracles were wrought among them, expressions of rejoicing in God were heard from all, and they had suffered persecution for their faith. All these things are distinctly stated in this epistle; see if you can recall them.

4. While the Galatians received the truth directly from Christ crucified, they did not despise the humble instrument that the Lord used. They received him as an angel of God, even as they

would have received the Lord. Christ said: "He that receiveth you, receiveth Me." Paul's affliction was evidently such that it made him personally very unattractive. Compare verse 14 with 2 Cor. 10 : 10. That the seat of the difficulty was the eyes, is apparent. But this made no difference with the Galatians. The blessed Gospel he brought to them transfigured him in their eyes, and so it did in reality; for real beauty is of the soul, not of the body. "The beauty of the Lord" was in Paul. The gracious words that he spoke more than made up for his unsightly appearance. No sacrifice was too great for the Galatians to make, and this they would do as unto the Lord.

5. By the memory of all the blessedness and joy of their first faith, Paul appeals to the Galatians. He contrasts their former experience with the present. Where is now the blessedness? Where are their joyful testimonies of praise? Ah, the new teaching has changed all that! They could tell by their own experience that there was a vast difference between the Gospel which they received through Paul and the false gospel which they were now receiving.

6. The kingdom of God is "righteousness, and peace, and joy in the Holy Ghost." Rom. 14 : 17. Persons who have been truly converted know what joy and peace filled him at that time. But most people seem to have the idea that that joy can not last; that it must necessarily pass away, as they take up the monotonous round of daily duties, and these stretch out into years. Their Christian life becomes a sort of treadmill experience. That is a great mistake. Jesus said, "These things have I spoken unto you, that My joy might *remain in you*, and that your joy might be full." John 15 : 11. The path of the just shines more and more until the perfect day. Christ never leaves us nor forsakes us; He abides with us to the end, and in His presence there are rest and fulness of joy. Ex. 33 : 14; Ps. 16 : 11. The giving of the Holy Spirit is the anointing with "the oil of gladness." God gives "the oil of joy" in place of mourning, the garment of praise for the spirit of heaviness. Isa. 61 : 1–3, 10. The fountain of life from God never runs low. If, therefore, you find that your joy in God is growing less in your experience, do not rest content in any such condition. Know that any teaching, any doctrine, that does not bring gladness into your heart, and give you strength and courage for daily life, is not the good news of Jesus.

LESSON XI.—BONDAGE AND FREEDOM.

December 15, 1900.

(Gal. 4 : 19–26, R. V.)

"My little children, of whom I am again in travail until Christ be formed in you, yea, I could wish to be present with you now, and to change my voice; for I am perplexed about you. Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, one by the handmaid, and one by the free woman. Howbeit the son of the handmaid is born after the flesh; but the son of the free woman is born through promise. Which things contain an allegory; for these women are two covenants; one from Mount Sinai, bearing children unto bondage, which is Hagar. Now this Hagar is Mount Sinai in Arabia, and answereth to Jerusalem that now is; for she is in bondage with her children. But Jerusalem that is above is free, which is our mother."

This much-discussed portion of Scripture is really the simplest and most direct of any part of this epistle. There is no possibility of misunderstanding it, if we but give heed to what is said, and hold ourselves to it. Of course it is necessary to be familiar with the incident in Abraham's life, to which the apostle refers; so we should refresh our minds by reading Gen. 16; 17 : 15–21; Heb. 11 : 11. We have this week only a part of the lesson that the apostle draws from the life of Abraham, and so must wait until next week to get the complete view; but if the verses that we have before us are thoroughly mastered, we shall find no trouble. See that not a thought escapes you.

QUESTIONS.

In what affectionate manner does the apostle address his hearers?

In what words does he show his intense anxiety for them?

For what was he so burdened in their behalf?

What did he desire?

In what state was he concerning them?

What direct question does he ask? What were some desiring? This being so, what is intimated that they were not hearing?

What is written concerning Abraham?
Of whom were these two sons born?
How was the son of the bondwoman born?
How was it with the son of the free woman?
What does this history contain for us?
What are these two women?
For which covenant does Hagar stand?
To what does that covenant bring forth?
What is this Hagar? To what does Hagar, or Mount Sinai, answer?
In what state is old Jerusalem? Who are in the same condition with her?
What about the Jerusalem which is above? Whose mother is she? Being free, to what must she bring forth?

NOTES.

1. "My little children." Very affectionately does the apostle deal with the erring Galatians, not as a matter of policy, but because he loves them as a mother loves the children whom she has brought forth, in pain. In his labor in the Gospel, the apostle Paul gave himself, his own life, for souls, even as Christ did. Whoever labors in that way, will never deal harshly with any wanderer.

2. The Galatians were in a doubtful position. They wanted salvation, yet they were choosing destruction. They were deliberately putting themselves under the law, in a state of condemnation, and that because they were ignorant of the law. Compare Gal. 3 : 10. The man who sets himself to get righteousness by the law, places himself under the curse, just as surely as the man who deliberately rejects it and tramples upon it.

3. "Do you not hear the law?" The law certainly speaks loud enough. Read Ex. 19 : 16–24. It spoke only death. By itself, outside of Christ, it is only the ministration of death. Every feature of the giving of the law from Sinai, every word, every lightning flash, and every thunder bolt, together with the fire and the earthquake, said most plainly, "There is no righteousness, but only condemnation and death, to be obtained by the works of the law." The inheritance of righteousness is not by the law, but by promise. Compare Gal. 3 : 18.

4. This was demonstrated in the case of Abraham. He made a great mistake and attempted to fulfil God's promise. A son had been promised him,—a true free-born son who could be his heir. It had been expressly stated that a servant could not be his heir.

Gen. 15 : 2–4. Nevertheless, he harkened to the voice of Sarai, instead of to the Lord, and took Hagar, Sarai's Egyptian bond-maid, by whom he had Ishmael. But since Hagar was a bond-servant, a slave, Ishmael could be nothing else. So Abraham had gained nothing. Afterwards Isaac, the child of promise, was born. He was free, and could inherit all that Abraham had. The history is so plain that no one can misunderstand it. The application is equally plain.

5. These two women, Hagar and Sarah, represent two covenants, known respectively as the first and the second, the old and the new. One originates at Mount Sinai, the other in the New Jerusalem above. In the first one the people promise to keep the law; in the second one God promised to write the law in their hearts by His Spirit. The first one can give nothing but bondage, condemnation, and death. The other gives pardon, justification, and life. The old Jerusalem is in bondage, together with all that look to it for help. Mount Sinai itself—the law for which it stood as the emblem—could never give freedom. It only with thunder tones warns people not to depend on works for righteousness, and drives them back to the promise and the oath of God.

6. Jerusalem above is free, and is the mother of all who are of the faith of Abraham; "for he looked for a city which hath foundations, whose builder and maker is God." Heb. 11 : 10. Here we may come and be adopted as free-born citizens. "For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which voice they that heard entreated that the word should not be spoken to them any more (for they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart; and so terrible was the sight, that Moses said, I exceedingly fear and quake). But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." Heb. 12 : 18–24.

QUESTIONS.

What does the history of Abraham, Sarah, Hagar, and their children contain?

What do the two women stand for?

Whence does the one covenant come?

To what does it bring forth?

Who represents this?
To what does she answer?
In what condition is the old Jerusalem?
What of Jerusalem which is above?
What relation does it sustain to true Christians?
What is written concerning it? Where is it written?
How was Isaac born?
What of the "brethren" in Christ?
How do the children of the flesh regard the children of the Spirit?

Nevertheless, what saith the Scripture? What is to be done to the bondwoman and her son? How sure is this? Why is it to be done?

Whose children are those who know God? Since the bondwoman brings forth children to bondage, what must be the condition of the children of the free woman?

What exhortation is therefore given us? In what are we to stand fast? Who has given us this freedom? What are we to guard against?

LESSON XII.—"THE SON ABIDETH EVER."

December 22, 1900.

(Gal. 4 : 25-31; 5 : 1, R. V.)

"THIS Hagar is Mount Sinai in Arabia, and answereth to the Jerusalem that now is; for she is in bondage with her children. But the Jerusalem that is above is free, which is our mother. For it is written,

> Rejoice, thou barren that bearest not;
> Break forth and cry, thou that travailest not;
> For more are the children of the desolate than of her which hath the husband.

"Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Howbeit, what saith the Scripture? Cast out the handmaid and her son; for the son of the handmaid shall not inherit with the son of the free woman. Wherefore, brethren, we are not children of an handmaid, but of the free woman. With freedom did Christ set us free; stand fast, therefore, and be not entangled again in a yoke of bondage."

The word "handmaid," which is used in the revision, is manifestly in contrast with "free woman"—so that it is the same as "bondmaid" and "bondwoman" in the common text. The Greek word from which it is translated is defined as "a young female slave."

Study these verses, beginning with verse 21, most carefully. Read them over a hundred times, if necessary, in order to see the connection and force of every word. Do not study for controversy, nor to find out how to meet an opponent, but that you may find what instruction and comfort there is for you personally. It is only when we are anxious to do God's will that we learn of the doctrine. John 7 : 17.

NOTES.

1. Do not forget that Hagar was a slave, and as such could bear children only to bondage. Ishmael was not the heir of Abraham until Isaac was born, becoming a slave afterwards; he was *always* only a bond-servant. His mother could never bear any other than bond-servants, even though Abraham himself were their father. Even so the covenant from Sinai which is Hagar and the old Jerusalem, could never bring forth free sons of God. There was never a time when the covenant of Sinai could do more than work condemnation and wrath. From its first moment it was an instrument of death, and all who held to it were in bondage—the slaves of death.

2. "Every good gift and every perfect gift is from above." James 1 : 17. Only the Jerusalem that is above can give freedom. That is the city for which Abraham looked. He did not come to Mount Sinai, but to Mount Zion, to Christ, the Mediator; and those who do likewise are heirs. All who look to the Jerusalem that now is for blessings, or who expect any blessing whatever in connection with it, are in bondage to the old covenant, which was never designed to give freedom.

3. Verse 27 is a quotation from Isa. 54 : 1. From it we have a key to much of the prophecy of the Old Testament, for we see that all the prophecies concerning the glorious restoration of Jerusalem, and the gathering of her scattered children, refer to the New Jerusalem which cometh down from God out of heaven. Rev. 3 : 12. Jerusalem is now desolate; none of her children are within her walls, for Christ has not yet come to take them there. Soon the seed will come, to whom the promise was made, and then it will be seen that Jerusalem has a host of children, for they will then come to their inheritance. Then the place which old Jerusalem occupies will be found altogether too small, and a much larger place will have to be prepared. Isa. 49 : 18–22. From among the Gentiles will her children be gathered. See also Acts 15 : 14–17.

4. Isaac was the child of faith, the child of promise, born of the Spirit. If we truly believe, then we are born again, "born from above" (John 3:3, margin), and, like Isaac, are the children of promise, having the New Jerusalem for our mother. We may expect tribulation and persecution from the flesh, even from our own flesh; but that is only for our encouragement. "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." John 15:19.

5. "Cast out the bondwoman and her son." Does this seem like a hard commandment? Do not regard it so; it conveys a most glorious promise. It is a personal word to each one of us. The bondwoman is the covenant of human works, and the son is our own sinful flesh, which only shows itself the more sinful the more we try to do the works of the law. It must be cast forth, for only free-born sons can inherit the promise. "Every one that committeth sin is the bond-servant of sin. And the bond-servant abideth not in the house forever; the son abideth ever." John 8:34, 35. Who gives the order? It is God, who said, "Let there be light," and the light was. If we recognize Him as Creator, we shall see that His command, "Cast out the bondwoman and her son," is proof that it shall be done, and we shall be delivered from every phase and every trace of bondage. It is the proclamation of liberty to the captives, the opening of the prison to them that are bound. Isa. 61:1, 2.

6. The word has already been spoken and the freedom is ours. With the psalmist we may say, "O Lord, truly I am thy servant; I am thy servant, and the son of thine handmaid; thou hast loosed my bonds." Ps. 116:16. Whoever comes to the Lord, acknowledging himself to be God's servant, is by Him acknowledged as a son, alive from the dead. Being sons, we shall abide in the house of the Lord forever.

7. "Brethren, we are not children of the bondwoman, but of the free." No matter though we have been bound hitherto, we are sons of the free woman, because the proclamation of freedom has gone forth to all. The bonds are loosed, but we may not have known it. All we have to do is to arise, shake ourselves from the dust of the dungeon, and loose ourselves from the bands of our neck. Isa. 52:1, 2. Don't stay in slavery after the emancipation has been proclaimed. Liberty has been proclaimed to all the inhabitants of the land, to the sinners of the Jews as well as to the sinners of the Gentiles; to professed Christians, who find a yoke of bondage still on their necks, as well as to the reckless transgressor.

8. With freedom Christ did set us free, even with His own freedom. "The glorious liberty of the children of God," is a present reality. The inanimate creation yet groans under the

bondage of corruption, and must until the time of restoration, at the coming of the Lord, but it will at that time only be delivered to share the glorious freedom which the sons of God now enjoy. If we are truly sons of God now—and we are if we truly believe—we are joint heirs with Christ, and as free as He is; that is, as free from sin and from all the power of the enemy. This being the case, why should we ever allow ourselves to be entangled in the yoke of bondage?

9. Here is a serious personal matter for the consideration of each one. Christ said, "If ye continue in My word, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free." John 8:31, 32. He is the truth. John 14:6. "If the Son, therefore, shall make you free, ye shall be free indeed." John 8:36. Are you free indeed? Do you know your freedom? Are you free from all bad habits and from every form of slavery? Are you master of the world, the flesh, and the devil? Does the devil flee from you at your command? Have you victory over the lust of the flesh, the lust of the eyes, and the pride of life? If not, you do not yet know the truth, for the truth makes free, and the freedom is nothing less than that here spoken of. This and nothing less is the freedom that Christ, the Son, the Truth, gives us. Do not complacently rest in the correctness of the doctrine you hold. No one may be able to pick a flaw in it; yet if you have not this freedom, you do not know the truth, much less can you teach it to others. To be thus free is not a hard requirement, but a glorious gift offered freely to all. Take it, and stand fast in it.

LESSON XIII.—REVIEW.

December 29, 1900.

(Galatians 3 and 4.)

THE length of time we have been studying the first four chapters of Galatians, gives us an average of four verses of the epistle each week. Since it is the book itself that we have been studying, and our attention is supposed to have been riveted to the text first of all, it surely ought not to be too much to expect that even those with the least time, and who are the least accustomed to study, should have these four chapters firmly fixed in their

minds. It is these weaker ones that have been constantly kept in view in the preparations of the lessons. The aim has been to have them so short and simple that none could have any reasonable excuse for not learning them. Yet the book is so deep, so rich and full, that the most active minds can find an abundance of material for study in every lesson. It is not what we have been over, but what we retain and can carry with us, that does us good; so all earnest students will welcome a halting place, where they can take a brief survey of the work done. The following questions, which are not designed to take the place of any questions the live teacher may ask, will suggest more topics that can be gone into in detail in an hour, but it is taken for granted that the details have already been sufficiently considered to enable the student to summarize. The answer to every question may be found in the text, or in some portion of Scripture that has been given a prominent place by the side of the text.

QUESTIONS.

Under what circumstances did the Galatians receive the Gospel?

How vividly was it set before them?

What was their early experience?

What change had suddenly taken place?

How had it been brought about?

From what were they turning away? To what?

Whom were they forsaking? Then whom were they then accepting?

Were they consciously apostatizing from the faith?

How had they begun their Christian life?

How were they now seeking to carry it forward?

With whose experience was their early experience identical?

What were they therefore to know?

How did God from the beginning propose to justify the heathen?

What proof of this did He give?

In what words was the Gospel preached to Abraham?

Who, then, and only who, are blessed?

Who are under the curse? Why?

What is the curse of the law?

How and by whom has redemption from the curse been wrought?

Upon whom does the blessing come? Whose blessing do the Gentiles get through Jesus Christ?

To whom were the promises made? How were they confirmed?

What about the unchangeableness of the covenant?

What was promised in the covenant?

Could the giving of the law affect the terms of the inheritance? Why not?

Why, then, was it given?

What is the relation of the law to the promises made to Abraham and his seed?

How long will it have this office to fulfil?

Why will it no longer have that office when Christ comes and establishes the inheritance?

In what condition does the Scripture—the law—hold all men?

Then what hope is there for them? For what purpose does the law so emphatically remind men of their bondage under sin?

How is freedom obtained?

What do we put on? How? What do we all then become?

Whose freedom do we then obtain?

How do we then stand related to Abraham and the inheritance?

Give a summary of the fourth chapter.

What two states are presented?

In what condition were we all by birth?

What is it to be in bondage to the principles of the world?

How does the world stand as regards God?

How are we delivered from the bondage?

What case is given as an illustration of the two classes?

If we believe and accept the Spirit, whose children are we?

Who is our mother?

What was the only thing the old covenant could ever do for anybody? In what did it consist? Whence did it originate?

Whence does the new covenant proceed?

What place did Abraham look to?

Where do we come, if we believe God's Word?

What must first be cast out? What is the bondage?

What comfort is there in the command, "Cast out the bondwoman and her son"?

What, then, is the exhortation given?

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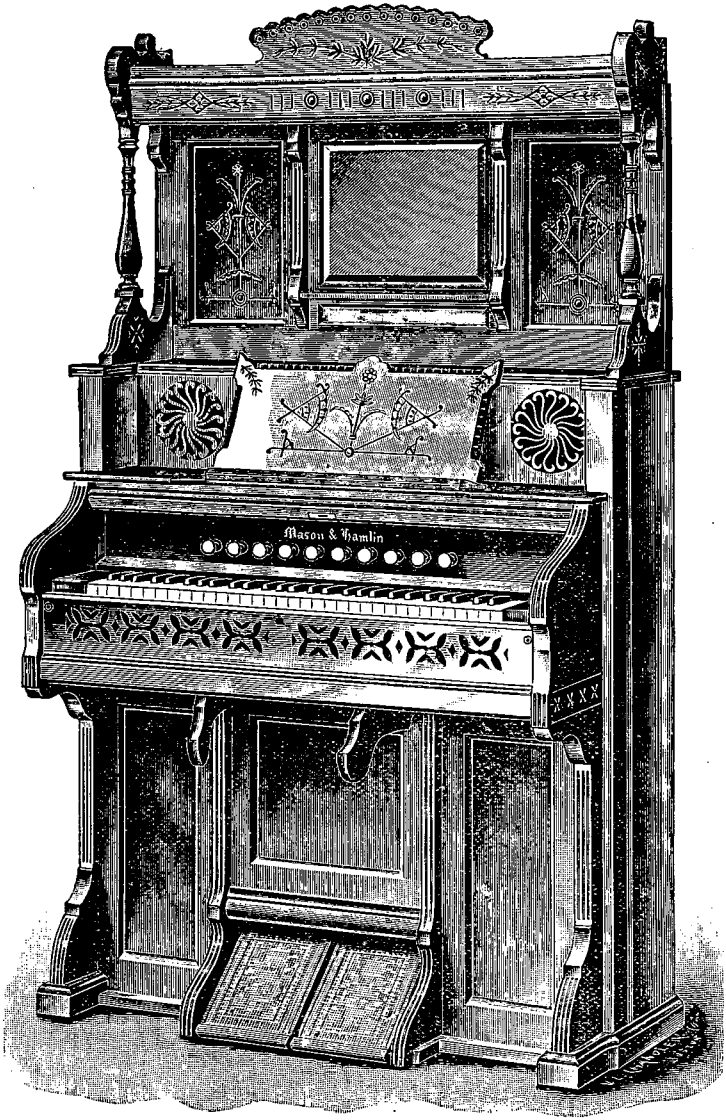

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By MRS. E. G. WHITE

At this time (Aug. 20), it is expected that the above-mentioned book will be copyrighted in England and the United States Oct. 1, 1900.

As the most of our readers are aware, this is the volume dedicated to the lifting of the indebtedness of our educational institutions; i. e., all the royalities of the author, the profits of the publishers and tract societies, together with nearly all the profits of the canvassers, will be applied on this debt, in addition to which the publishers donate the cost of labor in manufacturing the books.

It will be a book which should be in every home. It will treat upon the parables with which our Saviour emphasized his sermons, and will be fully illustrated, largely with scenes from nature. It will contain about 440 pages; and, on account of the donation on the part of the publishers and tract societies, will retail for only

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