

he will enjoy satisfaction if his work is found good. But no one is to compare himself with his neighbors, so that he may boast of himself or win the admiration of others.

V. 5. *Each his own burden* (Rev. Ver.). The word for "burden" is different from that in v. 2, and means a soldier's kit, and hence the daily task of each Christian. Our Lord uses the same word to describe the burden which He lays upon each disciple (see Matt. 11 : 30). The contradiction, therefore, between vs. 2 and 5 is only apparent and verbal, not real. V. 2 teaches us to help one another out of evil ways ; v. 5, that each of us must do his own duty.

II. Well Doing, 6-10.

V. 6. *Him that is taught* ; that is, the ordinary church member. *In the word* ; Christian truth as preached and taught in the early church. *Communicate unto him* ; that is, share with him. *Him that teacheth* ; in the church. Early church teaching was probably by question and answer, following in this the example of Jewish teachers. *In all good things* ; in worldly goods. Those in the church who give their ives to preaching and teaching are to be supported by the church members.

V. 7. *God is not mocked*. The Greek word means literally "to turn up the nose," and has come to be used of the showing of secret ill-will and contempt by significant gestures, accompanied by fair words. There can be no such double-dealing with God, for He knows the very thoughts and purposes of the heart. No one can pretend to be very religious while he refuses to give of his means for the support of religion, and hope to escape God's notice. It would seem that Paul suspected the Galatians of meanness towards their religious instructors. *Soweth, also reap*. Everything we do produces its effect on our character, as every seed brings forth its own fruit.

V. 8. *Soweth unto his own flesh* (Rev. Ver.) ; that is, acts for the purpose of gratifying his selfish desires. *Of the flesh* ; literally, "out of the flesh," as the harvest is drawn out of the soil. *Reap corruption* ; the destruction of all that is good in his character. This is a description of what happens to the drunkard. *Soweth unto the Spirit* (Rev. Ver.) ; acts in

obedienc to God's Holy Spirit. *Reap eternal life* (Rev. Ver.) ; a life of blessedness and joy which shall endure for ever. "The heart of man resembles a field in which he sows, by the mere exercise of his will, a future harvest of good or evil."

Vs. 9, 10. *Not be weary* ; lose courage, flag, as a farmer might be tempted to do, in the long interval between sowing and reaping. *Well doing* ; doing the things that are good and beautiful. *In due season* ; as the farmer reaps his harvest at the appointed time. *Reap, faint not* ; like reapers overcome by heat and toil. *Opportunity* ; literally, "season." We must not neglect the time for sowing when it is with us. *Work . . . good* (Rev. Ver.) ; show kindness in every possible way. *Toward all men* (Rev. Ver.) ; including the drunkard, whom we are to help in all ways that offer themselves. We are here taught that love of all mankind is a Christian duty. *Of the household* ; the family to which all Christians belong. *Of the faith* (Rev. Ver.) ; that is, of those who believe in Jesus.

Light from the East

RESTORE—The members of the apostolic churches were not perfect. They were surrounded by a terribly corrupt society in which many of them had formerly freely mingled and which was a constant temptation. The means for bringing back those who had fallen were private expostulation and admonition, then public rebuke, and, if these proved unavailing, excommunication,—that is, exclusion from all the means of grace and from Christian fellowship. This was inflicted for theft, murder, adultery, blasphemy and the denial of Christ in persecution. This discipline was much dreaded ; the excommunicated ones would lie all night on the minister's doorstep weeping, and beseeching to be restored.

BURDEN—Where there are no roads and no other means of transportation, goods are carried inland on the backs of porters engaged for the trip or who follow this as a business. Each man has a certain load assigned to him, and when one falls ill, or goes lame, his load is divided up among the others until he gets well. So the slaves of Jesus Christ are