

confined to Paul's day, I fear, but "in a figure of the time then present," their work is perpetual.

In the Christian Baptist, Bro Campbell has given a few examples of foolish preaching. One was a man who "could not spell well, and in reading Luke 19: 20 as a text, he made it say "thou art an oyster man," and upon this meaning I presume he "destroyed the main promise" of all opposers and triumphantly "sapped the foundation of their entire argument." But who does not see that he "thus made his argument weak and beggarly, by begging the very thing he ought to have established!"

Bro. Campbell gives several examples of "these oyster expositors" one of which being "vehemently moved" by a profound conviction that the cause of Christ? would suffer greatly unless a direct onslaught was made upon "the knots of ribbon on the ladies bonnets," finally selected Matt. 24: 17 as a text "for giving scope to the fervor of his soul," and using only these four words, "top not come down."

Neither orthography, grammar nor any principle of biblical hermeneutics were in his way, but feeling that the gravity of the case demanded a direct and explicit attack upon the hated "top knot," and realizing that his little papal ball, and bill of indictment, against the harmless and unoffending member, had only recoiled upon himself like one that beateth the air; he now comes to the attack, fortified by the positive and statutory commanded law that said, "top knot, come down!" I need hardly say that any argument to show such "oyster expositors" their great mistakes, would be wholly useless and vain. With Bro Campbell I also have heard the oyster expositor many times, but one or two cases must suffice. I heard one of these teachers? say publicly, that he could prove that the "fruit" that our first parents ate; and that had brought all the ills upon mankind that flesh is heir to, was nothing more nor less than *pork*, or hog meat. I did not dispute this biblical and oyster expositor, for argument would have been useless and vain. I remember reading an article once by one of these statutory and commanded law teachers, who said that he could show that the fruit that Adam ate, and "the unpardonable sin" were both the same, and were

nothing but "Sabbath breaking!" for this, he believed was "the sin of the world!!" But I am sure that the worst case of the oyster expositor, I have ever seen, was in an article I once read, where it was claimed that the weak and beggarly elements whereunto the Judaized Galatians desired again to be in bondage, was nothing more nor less than "circus and theater going" and marrying a divorced woman, in whose legal divorce a certain allegation had not been the grounds of her divorce!! While no controversy is intended with such expositors, a brief reference to the argument of Paul in Gal. 4 will show that no clearer argument was ever made by mortal man, than that in the Galatian letter.

"False brethren" had crept into the church and Judaized many of the "foolish Galatians," that they might bring them again into the bondage of law, the commanded law of Moses.

After showing that Abraham even, had been justified by his faith in God, and not by works of law, and that whoever was under such law was under a curse, he says that righteousness could not come by such law. Then realizing the foolishness of such foolish preaching as that law preaching with which they had been "deluded" he corners them by asking, "This only would I learn of you; did you receive the Spirit by the works of law; or by hearing of the faith? Are you so foolish that having begun in the Spirit, you are now being made perfect by the flesh?" or by principles that pertain to the flesh?—the body? His whole argument is to show that their union with God, was not by the works of law, but by the hearing of the faith of Christ. For before the faith came we Jews were in bondage; shut up under the law. Wherefore the law (of Moses) was our pedagogue to lead us down till Christ. But after the faith is come, we are no longer under the pedagogue, or law.

Their nonage under the pedagogue suggests another illustration in point, and in chap. 4, he takes the case of an "heir" or minor "child" and says "that the heir [of an estate] as long as he is a child differs in nothing from a bond servant, (slave) though he be (the future) Lord of all "the estate."

Why? Because he is under the positive law and commands of his

tutors and governors; the same as a bondservant; just as we Jews were under the pedagogue (law) before the faith came. In using Paul's language to express the same idea, and carry out the illustration of the minor heir; "even so we, when we were children, were in bondage under the rudiments of the world." The same bondage spoken of in chap. 2: 4 when "false brethren" had turned them back again, under law; and that law from which Christ had redeemed them (4: 5). By the faith their condition as "servants" had been changed to that of "sons" and "the bondage of law" to "the liberty of Christ," so that Paul could say "wherefore thou art no more a servant but a son;" for "ye are not under law but under grace." To those foolish galatians and false brethren he again says in pungent rebuke, "But now after that ye have known God, or rather are known of God, how turn you again to the weak and beggarly elements whereunto ye desire again to be in bondage?" For in keeping these carnal commandments, or elemental principles of the government of the world, "you observe days and months and times; I am afraid of you lest I have bestowed upon you labor in vain." Those statutory or commanded laws, pertained to the "flesh," and ended with it, and as Locke says, "did not lead them beyond this world, to any spiritual union with God."

I frankly confess that I cannot see how any intelligent Adventist can so evade Paul's argument, as to endeavor to bring the "free" sons of God who are in "the liberty of Christ" back under the bondage of commandments and statute law! But I am filled with mortification, when a reputed preacher of the Gospel? with a reputation for some intelligence, can give unblushingly and publicly the exposition of Gal. 4: 9, and say that "the weak and beggarly elements whereunto they deserved again to be in bondage" was just dancing, circus going" and marrying a divorced woman who had obtained a divorce from a drunken brutal husband—albeit the crime of adultery had not been the grounds of the divorce!!

I would just as soon think of entering into an agreement with all such "guides," teachers? and "oyster expositors" as Bro. C, and I have referred to, as though they had said that eating goose grease

or meat on Friday was the fruit Adam ate, and the "unpardonable sin," or "the elements of the world whereunto they desired to be in bondage again!" If these "expositions" had not been made with an air of seriousness, I should think that they were each intended as a ghastly joke. Argument in all such cases being a bootless and a hopeless task, I can only pray that mercy may be extended to "the oyster expositor," his hearers and his followers.

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THE NAME ABOVE EVERY NAME.  
—Jesus! How does the very word overflow with sweetness, and light and love and life; filling the air with odors, like precious ointment poured forth; irradiating the mind with a glory of truths in which no fear can live, soothing the wounds of the heart with a balm that turns the sharpest anguish into delicious peace, shedding through the soul a cordial of immortal strength. Jesus! the answer to all our doubts, the spring of all our courage, the earnest of all our hopes, the charm omnipotent against all our foes, the remedy for all our weakness, the supply of all our wants, the fulness of all our desires. Jesus! at the mention of whose name every knee shall bow and every tongue confess. Jesus! our power—Jesus! our righteousness, our sanctification, our redemption—Jesus! our elder Brother, our blessed Lord and Redeemer. Thy name is the most transporting theme of the Church, as they sing going up from the valley of tears to their home on the mount of God; thy name shall ever be the richest chord in the harmony of Heaven, where the angels and the redeemed unite their exulting, adoring songs around the throne of God. Jesus! Thou only canst interpret Thy own name, and Thou hast done it by Thy works on earth, and Thy glory at the right hand of the Father.—Dr. Bethune.

How beautiful our lives would soon grow if we carried always with us, and put into practice, the lessons we learn by experience! We look back at the end of the year and see many things that cause bitter regret, but instead of leaving them behind we go on repeating the same follies and errors in the new year. A little heroic decision would enable us to rise every day on the mistakes of yesterday.—S. S. Times.