

ERRONIOUS QUOTATIONS AND APPLI-
CATIONS OF SCRIPTURE TEXTS.
EXEGETICAL.

Too much importance cannot be attached to correct Scripture quotations, as employed by ministers and Christians. And if ministers make wrong quotations or applications of Scripture, the people will be quite likely to copy the error without scrutiny and thus a wrong habit is contracted and perpetuated and false interpretations given. A few examples may serve as specimens.

1. "Now unto him that is able to do exceeding abundantly above all that we (can) ask, or think" (Eph. 3:20). There is no "can" in the passage and its use perverts and misleads.

2. "Perfect love casteth out (all) fear." The word "all" is not there. "Perfect love" does not cast out filial fear, nor "the fear of God which is the beginning of wisdom," nor the "fear lest a promise being left us, of entering into his rest, any of you should seem to come short of it," nor "fear and trembling" sometimes. It casts out all "fear which hath torment," "the fear of man that bringeth a snare," and the slavish fear of death.

3. "When he the Comforter is come, he shall reprove the world of sin, of righteousness, and of (a) judgment" (to come). (John 16:8). There is no indefinite articles as "a" before "judgment," and there is no "to come" following the word "judgment." The text does not relate to the future, general judgment, as in the case where Paul "reasoned" before Felix "of righteousness, intemperance and of a judgment to come," which caused that unrighteous, intemperate and unjust judge to "tremble."

4. The prince of this world is judged." The Greek word *arkone*, rendered "prince" (John 16:11). Signifies "a sovereign, one invested with authority, a magistrate, a potentate, a prince." (See Lexicon) Satan is called "the prince of this world," where Jesus said, "The prince of this world cometh and hath nothing in me." But he is thus designated, as a usurper, a false prince, as a pretender, claiming falsely that "the kingdoms of this world were delivered to him and that he could dispose of them to whom he would. He is called "the prince of devils," and "the prince of the power of the air, the spirit that worketh in the children of disobedience." While our Lord Jesus is the legitimate Prince, the "Prince of life" (Acts 3:15), "Exalted as a prince and a Saviour" (Acts 5:31), "The Prince of the kings of the earth" (Rev. 1:5), "The prince of princes" (Dan. 8:25), "The prince of peace" (Isa. 9:6), it is strange that this passage in John is so often misquoted and misapplied by intelligent ministers and Christians. The context explains the meaning and application. "He (the Comforter) shall reprove and convict the world of sin, because they believe not on me, of righteousness because I go to my Father and ye see me no more, of judgment, because the prince of this world (meaning himself) is judged," by the unrighteous judgment of the Sanhedrin and the unbelieving world generally. The absurdity of supposing that the Comforter reproves the world of "the judg-

ment to come," is too palpable to need argument, and the assumption that "the prince of the world means satan" in that connection, will not bear scrutiny.

5. "He shall see of the travail of his soul and be satisfied" (Isa. 53:2). This passage is almost uniformly interpreted to mean that He (Christ) shall see of the travail of His (own) soul and be satisfied." It is interpreted to mean that He will see the results of His death and be satisfied. Universalism adopts this construction and assumes that Christ cannot be satisfied short of the salvation of all for whom he died. Hence all men will be saved. This interpretation is used by orthodox Christians for missionary effect i. e. "that in the end, Christ will be satisfied with the outcome of missionary work in the general success that will attend the gospel." But yet they admit that the present state of the church and of the world is far from being satisfactory. We never saw any minister, who was not embarrassed in his attempt thus to interpret and apply this prophetic passage, the whole chapter in which it is found is descriptive of the atoning character, suffering and work of Jesus, a chapter which the late Bishop Harris used to quote in full when preaching on the atonement. The obvious meaning is that the Father, as the divine administrator of government and law would "See of the travail of His (Christ) soul and be satisfied."

This interpretation is embodied in our ritual, relating to the sacrament of the supper thus, "Who made thereby His oblation of himself once offered a full, perfect and sufficient oblation and satisfaction for the sins of the whole world." "He gave himself an offering and a sacrifice to God for a sweet smelling savor."

Bishop South, as quoted by Rev. Richard Watson renders it, "It was exacted and he was made answerable." It is the interchange of the pronouns "he," "his" "him" "my" etc., in the context that has embarrassed and obscured the true exegesis. Let the learned in language scrutinize the paragraph where the text occurs, especially the context. This interpretation is consistent and unembarrassed and robs Universalism of its assumed advantage and gives the true idea of the theory of the atonement and does no violence to any other Scripture.—Rev. W. Reddy.

PRAYER.

If we ask anything according to His will, He heareth us." (I. John 5:14).

It is prayer-force which makes saints. Holy characters are formed by the power of real praying. The more of true saints the more of praying. The more of praying, the more of true saints. To pray is the greatest thing we can do. But to do it well there must be calmness, time and deliberation; otherwise it may be degraded into the meanest of exercises. True praying has the largest results for God; and poor praying the least. True praying engages and sets on fire every high element of the being. It is born of vital oneness with Christ, and of the fullness of the Holy Spirit. It springs from the deep, overflowing, fountain of tender

compassion; of deathless solicitude for man's eternal good; of a thorough conviction of the difficult and dangerous work which awakens it; and of the imperative need of the mighty inter-position of God."—E. M. Bounds.

"A day with God—and that day's work
What shall it be?
I touch the infinite, when, Lord
I work with Thee."

THE PREACHING FOR THE TIMES.

The church of our day needs to return to the old-time emphasis upon the Divine reality of personal Christian experience. The scientific fad of our day, applied to matters of the Spirit, is the old-fashioned doctrine of assurance or certainty through personal Christian experience. And it is this note of positiveness in spiritual things for which the world is waiting, and never so eagerly as now. The note of moral and spiritual authority must be heard again in the Christian church. Men must hear from the pulpit the great spiritual verities of life which command the intellect and grip the conscience. Unless this age of doubt hears a positive message which warrants believers in saying, "I know him whom I have believed." "We know we have passed from death unto life," men will not heed our preaching. The need of our time is for a gospel that is rock-ribbed with the sublime dogmas of Christianity. . . . We make a great mistake when we conclude that the people of our time want to hear only a gospel of human brotherhood and the Golden Rule. There is only one message that catches the ear and changes the heart of scholar and outcast alike, and that is Christ and Him crucified.—President George Richmond Grose, in *The Outlook for Religion*.

THE KEY IN THE POCKET.

Did you ever hear a man remind the Lord of His promise in Malachi 3:10? I have many a time. I have heard men really yell to the Lord to open the windows of heaven and pour out the blessing. But the windows did not open and the blessing did not come. It would seem as if they would break the glass out of the windows or have the Lord tear the frames to pieces, they were so anxious for the blessing. But all the time they had the key in their pockets, and did not use it.

How did the passage read? Look sharp: "Bring ye all the tithes (the tenth of your income) into the storehouse, and prove me now herewith (that is with the tenth), saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

The tenth is the key to the windows. Apply the key. Bring that tenth into the storehouse. Take it out of your pocket and give it to the Lord. Then what will happen? Why He says He will open the windows and pour out the blessing. You cannot keep the key in your pocket and get the blessing. How much noise is wasted over this test!—Exchange.