

MISQUOTED SCRIPTURES LEAD
ASTRAY

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."—2 Tim. 2:16, 17, and every Scripture is useful indeed, even what sometimes might seem of little worth becoming of vast value; as, for instance, when Luther was fighting the errors of the Roman Church, of salvation by works, penance, etc., in his early fervor after seeing the truth of salvation by faith alone, he spoke of the Epistle of James as an "epistle of straw," as it seemed in his hedged situation to be of no value; but later when opposing other errors on opposite lines, he found the truth of the sentiment in the quotation at the beginning of this paragraph and saw the great value of that epistle. The fact that we may sometimes see no value in some Scripture text or utterance, reveals our lack of knowledge, but is no reflection on Divine truth, even if in our folly we mean it to be so. The Word of God will stand when all its opposers are buried in a forgotten past, and will be a beacon light when the so-called brilliancy of its opposers has gone into complete oblivion.

"There is no fear in love; but perfect love casteth out fear; because fear hath torment." Here is a Scripture referring to how the love of God shed abroad in the heart removes the slavish fear of God, and how perfect love casts out of the heart entirely this slavish fear; but this Scripture is sometimes misused to prove that a person who is sanctified wholly has no fear of any kind in their make-up, until a person who has any nervousness in the dark, and dread of dogs, horses, or such fears, are told that if they had the perfect love they possess, they would have none of this. This is wresting Scripture from its connections and making it appear to teach what it does not. As a person may enjoy the experience of perfect love, and still have a real dread of animals, etc., and Scripture has no reference to this, as Rev. J. Wesley's note aptly implies as follows in the notes on verses 17 and 18 of first John 4: "Hereby, that is, by this communion with God, is our love made perfect, that we may have boldness in the day of judgment, when all the stout-hearted shall tremble; because as Christ is all love, so are we, who are fathers in Christ, even in this world. There is no fear in love. No slavish fear can be where love reigns, but perfect, adult love casteth out slavish fear, because such fear hath torment, and so is inconsistent with the happiness of love. A natural man has neither fear nor love; (that is, he means neither the fear nor the love of God) one that is awakened, fear without love; a babe in Christ, love and fear; (that is, love toward God, and fear—dread at times—of God) a father in Christ, love without fear." Dr. Adam Clarke comments on these verses as follows: "Herein is our love made perfect—by God dwelling in us, and we in Him; having cast out all the carnal mind that was enmity against himself, and filled the whole heart with the spirit of love and purity. Thus the love is made perfect; when it thus fills the heart it has all its degrees; it is all in all; and all in every power, passion, and faculty of the soul. May have boldness in the day of judgment) . . . Freedom of speech and liberty of access; seeing, in the person of our judge, him who thus died for us, regenerated our hearts, and who Himself fills them. As he is pure, holy and loving, so are we in this world; being saved from our sins, and made like to himself in righteousness and true holiness. No man can contemplate the day of judgment with any comfort or satisfaction

but on this ground, that the blood of Christ hath cleansed him from his sin; and that he is kept by the power of God, through faith unto salvation. This will give him boldness in the day of judgment." "There is no fear in love." The man who feels that he loves God with all his heart can never dread him as his judge. As he is now made a partaker of his Spirit, and carries a sense of the Divine approbation in his conscience, he has nothing of the fear that produces terror, or brings torment. The perfect love—that fullness of love, which he has received, casteth out fear—removes all terror relative to the day of judgment, for it is of this that the apostle particularly speaks. And as it is inconsistent with the gracious design of God to have his followers miserable, and as he cannot be unhappy whose heart is full of the love of God, this love must necessarily exclude this fear or terror; because that brings torment, and hence is inconsistent with that happiness which a man must have who continually enjoys the approbation of his God. He that feareth—he who is still uncertain concerning his interest in Christ; who, although he has many heavenly drawings, and often sits with Christ some moments on a throne of love, yet feels from the evils of his heart a dread of the day of judgment; is not made perfect in love—has not yet received the abiding witness of the Spirit that he is begotten of God; nor that fullness of love to God and man which excludes the enmity of the carnal mind, and which is his privilege to receive. But is the case of such a man desperate? No, it is neither desperate nor deplorable. He is in the way of salvation . . . Let such earnestly seek, and fervently believe on the Son of God, and he will . . . purge out all the old leaven and fill the whole soul with that love which is the fulfilling of the law. He who is not yet perfect in love may become speedily so, because God can say in a moment I will, be thou clean, and immediately his leprosy will depart. Among men we find some that have neither fear nor love; others that have fear without love; others that have love and fear; and others that have love without fear. 1. Profligates, and worldly men in general, have neither the fear nor the love of God. 2. Deeply awakened and distressed penitents, the fear or terror of God without his love. 3. Babes in Christ, or young converts, have often distressing fear mixing with their love. 4. Adult Christians have love without this fear; because fear hath torment, and they are ever happy, being filled with God . . ."

"We are not to suppose that the love of God casts out every kind of fear from the soul; it only casts out that which has torment. 1. A filial fear is consistent with the highest degree of love; and even necessary to the preservation of that grace. This is properly its guardian; and without this, love would soon degenerate into listlessness, or presumptive boldness. 2. Nor does it cast out that fear which is so necessary to the preservation of life; that fear which leads a man to flee from danger lest his life should be destroyed. 3. Nor does it cast out that fear which may be engendered by sudden alarm. All these are necessary to our well-being. But it destroys: 1. The fear of want; 2. The fear of death; and 3. The fear of terror of judgment. All these fears being torment, and are inconsistent with this perfect love."

We see this Scripture does not read as it is often quoted, "Perfect love casts out ALL fear," and while the faith which worketh by love oft leads to wonderful deliverances from even nervous fears not intended in the Scriptures quoted above, yet it is always erroneous and dangerous to say a person has not the experience of holiness, because they have a natural fear of danger

of various kinds. It we keep all Scripture in its proper relations we will avoid much error and reap much good.—S. J. Shields in *Holiness Era*.

CRANKS

We have had men come into our mid-week meetings, when it was known that we threw such open for persons to talk, and take up all the time lecturing the Church on its back-slidden state. At one time, in Washington, we were obliged to stop giving the congregation a chance to speak, until the crank class had grown weary of waiting for a chance to speak and had departed.

Mr. Moody was beset by them, and had learned to dread them more than any obstacle to his meeting. To "spot" a crank took all his tact and watchfulness.

An exchange says that while Moody was waiting in the study of a certain church in which he was holding meetings, an usher came in saying that a man wanted to see the evangelist at once. Moody persisted that he had no time to spare. The usher brought back word that the gentleman said he must see Moody. "What kind of a looking man is he?" said Mr. Moody, rather gruffly. The reply was: "He is a thin tall man, with long hair." "That settles it," said the evangelist, "I do not want to see a long-haired man or a short-haired woman."

About the only consolation one can get from being beset with cranks is, they never bother a man or a cause unless there are signs of success. If your sanctum is being deluged by manuscripts from such, be consoled that you are making an impression.—*Baltimore Christian Advocate*.

LAW ENFORCEMENT A VITAL ISSUE.

"Starting Monday," says Henry Ford, "it will cost a man his job, without any excuse or appeal being considered, to have the odor of beer, wine or liquor on his breath, or to have any of these intoxicants on his person or in his home. The Eighteenth Amendment is part of the fundamental law of this country. It was meant to be enforced. Politics has interfered with its enforcement, but so far as our organization is concerned, it's going to be enforced to the letter."

They say that Henry Ford is "queer." He does "queer" things. Nevertheless the time is coming in this country when breaking of the law, whether by bootlegger or murderer, will land the culprit behind the bars, where he belongs. Respectability, to its shame, has played with fire on enforcement of the liquor laws. Foreigners, such as Parmentier, who was lately here on a financial mission for the French Government, go home and tell how officials at Washington entertained them with "barrels of champagne." But the still, small voice of conscience is beginning to operate. The common sense of industrial leaders is showing them that leaders in business cannot violate fundamental law and expect their employees to do otherwise. Bolshevism feeds on law-breaking.

Mr. Ford does not have to take public polls to ascertain whether the law or bootleggers should govern in America.—*Manufacturers' Record*.

I like to see a man proud of his city, and I like to see him so live that it is proud of him.—*Lincoln*.

There can be no despair while there is prayer. In any depth of trouble or remorse, the way is still open to God's transforming love.—*The Way*.