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persuaded in the Lord Jesus, that nothing is unclean of itself, save that to him who accounteth anything to be unclean to Him it is unclean." That is, if a man thinks it wrong to drink wine, or to play backgammon, or to take a walk on Sunday, or to use instrumental music in the worship of God, to him it is wrong, and until his conscience is set free from its weakness, he must refrain from these things.

3. Notwithstanding the statement in the text, it is likely that Paul both ate flesh and drank wine all the days of his life. It was only in the exceptional instance that he yielded to the scruples of the weak, when he saw that in the case of his liberty he was likely to injure his brother by wounding his weak conscience. As the ordinary rule of his daily life, I have no doubt that he ate flesh and drank wine. What was his question? What he came in contact with a scrupulous brother, he thought it a sin to eat meat and drink wine that had been offered as an idol, he abstained for the time for that brother's sake.

CONVICTION WAS NOT TO BE CONCEALED.

Even in that case, however, he did not think it necessary to conceal his conviction. He was not afraid to confess his offence to good men. He would try to eradicate the scruple from his brother's mind, and bring him into light and freedom. "We have no right to keep to ourselves the infirmities of the weak, and not to bear themselves. Let each one of us be true to himself, and let him go, to good, to edifying—that is, so as to build up his neighbor and make him a larger-minded Christian man." And would he not have been right in his contention about the consecration of scruples—against making these scruples the excuse for a life of inactivity? If God were ordinarily to live, sir, if the temple had been made to bind these scruples upon men, we know what he would have said from the pulpit: "Ye are the Galatians of the 'false brethren' privily brought in, who came in privily to you, to the subversion of the work of Christ Jesus, that they might bring you into bondage: to whom we gave place unto submission, not for an hour, nor for a day, nor for a season, nor for ever, but that we should be true to the truth." (Gal. ii, 4, 5.)

5. We know, as nearly as we can know anything which is not explicitly stated concerning the personal habits of the men mentioned in the New Testament,

principle laid down in the text to abstinence from wine because other men used it to excess—that Paul was not a total abstainer for the sake of the men who were suffering from the curse of drunkenness.

who were suffering from the curse of drunkenness. This is an important point. There was drunkenness in Palestine and in Asia Minor in Paul's day, against which the most solemn warn-

more or less than there is now in Canada cannot tell; nor does it signify, for the principle is the same, in the judgment of the men who misapply this verse whether the percentage of drunkards be one in a hundred or one in a thousand.

the life of St. Paul, or in any of the epistles, in which he dealt so fully with many questions of personal conduct, that he was an abstainer himself, or that he advised other people to abstain? I cannot find one line that points in that direction. I find in his epistles the

CONDEMNATION OF DRUNKENNESS.

"Be not deceived," he writes to the Christians at Corinth, "neither fornicators, nor idolaters, nor adulterers..... nor drunkards.....shall inherit the king-

you."—1. Cor. xvi, 9-11. He was writing to a congregation that included reformed drunkards among its members, yet there is no exhortation to others to abstain for the sake of these men. In the same letter he has occasion to speak of the

ers of the Church at Corinth for disorders, including drinking to excess at the Lord's table. "Each one taketh before his own supper, and one is hungry and another is drunken." Yet even in this extreme case there is no exhortation

What! have ye not houses to eat and drink in? or despise the Church of God, and put to shame them that have not? What shall I say to you? Shall I praise you in this? I praise you not!

and Titus regarding the qualifications of office-bearers in the Church, Paul lays down that the presbyter or bishop is to be a man "not given to wine," as the word is rendered in the old version, or

The rendering of the authorised version, "not given to wine," is evidently not equivalent to "an abstainer from

ne," any more than the expression which follows almost immediately, "not given to filthy lucre," means "an abainer from money." When Paul goes on in the same connection to describe the qualification of deacons, he inserts

UNFERMENTED WINE.

[By the way, this phrase must trouble one who insist that the wine whose use permitted in Scripture was non-intoxicating.]

In I Tim v, 23, we find a bit of practical advice given to the young minister, mothy, which would I fear be regard-

is dangerous if given to any young
nister in our day:—"Be no longer a
inker of water, but use a little wine
thy stomach's sake and thine often
firmities." This, it may be said, is the
dicinal uses of wine, to which no rea-

nothing said, however, of a physician's prescription. Paul himself undertakes to prescribe for Timothy. We are not informed as to the ground on which Timothy had become an abstainer—

as prevailed among the Gnostics of
day, or for the sake of helping men
who were victims of the intoxicating cup.
The former, then Paul indicates that
Christian minister is not to be under
