VOL. XXVI. NO 51.

ELLICOTT CITY, MD. SATURDAY, DECEMBER 21, 1895.

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THE TEACHINGS OF THE BIBLE AS TO THE USE OF WINE AND STRONG DRINK.

At a meeting of the Presbyterian Ministerial Association of Pittsburg, on December 2nd, 1895, one of the topics for discussion was Temperance. Rev. Dunlop Moore, D. D., an able expositor of scripture, took the ground that the wine of the scriptures was fermented wine contrary to the interpretation of many prominent preachers. It is an exhausread with interest. He said (we copy from the Presbyterian Messenger): I address the Ministerial Association

on this subject by request of the Chairman of the Committee on program. You will remember that two weeks ago, when thd question regarding right and wrong ways of seeking to promote temperance was under discussion. I drew attention to the misquotation of Scripture for the purpose of proving total abstinence to be a commandment of God for all men. In the International Sunday school lesson for July 21 of this year the golden text runs: "Do not drink wine nor strong drink, thou, nor thy sons with thee." Beneath these words we find "Lev. 10:9," to assure us that the golden text is a proper statement of the teaching of this passage. The millions using the International Series of lessons were given to understand that there is in Lev. 10:9," a general prohibition by God of the use of a commandment of God for all men. In general prohibition by God of the use wine and strong drink, whereas the verse enjoins only on Aaron and his sons abstinence from them when they went into the place called the tabernacle of the con gregation or the tent of meeting (R. V.) It is evident to every one reading the passage in the Bible that this law of abtinence from wine and strong dring was obligatory on none but priests, and on them only while engaged in discharging the functions of their office. To remove these limitations is to alter essentially the commandment which the Lord acthe commandment which the Lord actually delivered. Every lover of truth ought fearlessly to expose and condemn such tampering with God's Word. It has too often, I am sorry to say, been been practised professedly in the interests of temperance to the discredit and injury of this good cause.

A brother present tried to defend the making of the interdiction of wine and strong drink unlimited, on the ground that what was required of the Aaronic priesthood is now required of all Christians, inasmuch as they are priests unto But this remark was surely illadvised. For if it sets forth a true principle, it excludes from the Church of Christ all who have any bodily blemish ciate as priests. (Lev. 21:16-21, see also Prov. 30:6). In the law prescribed to Aaron and his sons relative to wine and strong drink, it is manifest that inebristrong drink, it is manifest that inebriating liquors in general are denoted by these terms. And from the fact that such drinks are disallowed to priests only when on service, the presumption spontanously suggests itself that priests were not under such a prohibitory precept at other times. Nothing, indeed, could be further from the truth than to affirm that the people of Israel were forbidden by the law of Moses to use wine and strong drink. It expressly sanctand strong drink. It expressly sanctions a yearly feast when all were perthe money for whatsoever thy soul desireth for oxen, or for sheep, or for wine or for strong drink, or for whatsoever thy soul asketh of thee; and thou shalt eat

there before the Lord thy God, and thou shalt rejoice, thou and thine household." We have here in the original text the identical Hebrew terms yayin and shekhar, correctly rendered wine and strong drink, which are found in Lev. 10.9. Nothing is intimated as to particular kinds of wine which might not be GENERAL MERCHANDISE, ular kinds of wine which might not be partaken of before the Lord. On the contrary, to set forth the fullest liberty of choice, after mention of wine and strong drink there is added, "or for whatsoever thy soul asketh of thee." Yet we are asked by modern writers on tem-perance to believe that all that this clear and explicit language means is to concede the use of certain unfermented drinks alogether different from what people in in all ages have been wont to call wine strong drink! There are many millions of people in Asia to whom the sanction of the eating of oxen and sheep in this passage is just as objectionable as its sanction of the use of wine and strong drink is to some friends of temperance among ourselves. But, as honest exigetes, we dare not handle deceitfully the Word of God, and say, to satisfy vegetarians, that sheep and oxen in this place are not what men commonly understand by these words. And we dare not, to satisfy undue lovers of total abstinence, whom we would gladily conciliate, allow curselves to say that here drinks are spoken of radically different from the wine and strong drink forbidden to officiating priests. When Hannah was charged by Eli with drunkenness,

she deemed it a sufficient denial of the accusation to say, "I have drunk neither wine nor strong drink." To her and to Eli there was no ambiguity in these words. Yayin and shekhar designated for both popularly and comprehensive immediately succeeding verses, "Give strong drink unto him that is ready to perish, and wine unto to the bitter in soul, let him drink and forget his poverty and remember his misery no more." Who can fail to see that here in a continuous discourse, the same wine and strong drink are represented as doth dangerous and useful, as to shuned and as a solace? Why multiply words on a matter so plain and which was never called in question till the present century? Surely if any man spoken of in the Old Testament was man spoken of in the Old Testament was strict in enforcing the observance of the law of God on the Jews, it was Nehemiah. Yet he tells us that he had on his table for the multitude of his countrymen whom he generously entertained "store of all sorts of wine." (Neh. 5.:18). He knew nothing of the supposed distinction of wines into lawful and unlawful. For him every sort of wine was lawful For him every sort of wine was lawful. Can anyone bring himself to believe that

when Nehemiah made mention of wine of every kind he meant to exclude from this general designation that which is called wine all throughout the Biblethat which according to all authorities, is alone properly called wine, namely, the fermented juice of the grape? The first mention of wine (yeyin) in the Old Testament relates to the wine which Noah drank to his dishonor (Gen. 9:21). There is no one who disputes its quality The last mention of wine in the Old Testrment is in Zech. 10:7. There it is said of Ephraim exulting in the Lord and his grace: "They of Ephraim shall be like a mighty man, and their heart shall re-joice as through wine." Who so full of discernment as not to perceive that what s called unfermented wine, which is flat and insipid, and posesses no highly enlivening, exhibarating quality, cannot be

the good wine that the prophet had in mind when he made this comparison?

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675 675 ions a yearly feast when all were permitted to include in the very wine and strong drink, which it was not lawful for the priests to use when they went to minister in the tabernacle. Here are the words which we read in Deut. 14:26; I employ the close rendering of the Revised Version: "And thou shalt bestow the control of the Revised Version the control of the

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Approved Bible wine could highly exhilarate, and in excess intoxicates as surely as Bible water could drown. Or take the opening words of the Song of Solomon:
"Let him kiss me with the kisses of his mouth; for thy love is better than wine." If I could imagine my own good wife, the only woman in Pittsburg that I durst think of kissing, becoming so demonstrative of her affection as to te I me that my love was better than wine, meaning by wine what some of the Lord's silly folk in these last days call "unfermented wine," I should conclude that she had a very low opinion of the value of my love to her, or rather that she had lost her reason. "Brethren, he not children in understanding." The unfermented wine, of which the late Mr. Charles Spurgeon had experience, was so far from making his heart glad, that he openly denounced it before the students of his college as "essence of belly-ache." It is right to say that from the strong drinks of the ancient Hebrews we must exempt distilled spirits.

I must hasten to grance at the teaching of the New Testament on the use of wine and strong drink. It was said of John the Baptist when his birth was promised "He shall drink no wine nor strong drink." This is the only mention of strong drink in the New Testament. John, the preacher of repentance, was mindful of the charge laid on him. 750. Size for mindful of the charge laid on num. Jesus thus describes the contrast between Jehn and himself: 'John the Baptist came Jehn and himself: 'John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil. The Son of Man is come eating and drinking: and ye say, Behold a gluttonous man, and a wine-bibber, a friend of publicans and sinners" (Luke 7:33-34). These words teach us that Jesus ate the bread and drink the wine which John abstained from partaking of. This wine is classed with strong drink (Luke 1:15). Christ was blamed for drinking wine. He and his disciples ate and drank with publihis disciples ate and drank with publicans and sinners as well as with Pharisees. And there is no indication that he had the slighest scruple about partaking of the meat and drink set before him by any class of men. Can you lips. The best on earth believe that they all took care to furnish only wine that was unfermented? The first miraele which Christ wrought was at a marriage feast. It was the turning of water into wine (John 2) That

man does not know Greek, who does not understand by the simple word oings, wine occurring in any Greek writing of any age, the fermented juice of the grape. Unfermented grape juice is not true wine. It is carefully distinguished from wine by ancient and modern authors. It was true wine and good wine that our Lord made at Cana. The governor of the feast, when he tasted it, praised it in lanable to discover an ancient testimony that there was a wine in Palestine, or in mented. There is no such wine in the Holy Land now. In the Presbyterian Journal of April 13, 1882, you can read an offer by me to pay a hundred dollars any other country, which was not feran offer by me to pay a hundred dollars to any man who, before April 1 of the nonowing year should find out an unfermented and intoxicating wine in common use among the inhabitants of Syria or of the Holy Land. And I engaged to accept the testimony of any of the American, Scotch or Irish Presbyteman missionaries in Syria as to the feet of sionaries in Syria as to the fact of the discovery. No one claimed that reward. Our missionaries to a man affirm that no such thing as unfermented wine is known

A very few Biblical scholars in the past generation thought the two-wine theory likely to help the cause of temperance, and without due consideration they lent it their advocacy. But these men have passed from off the scene; and now Dr. Talbot W. Chambers is able to declare, "The view is not held by any repectable scholar now living in any part of the world." (Independent, Oct. , 1894). I could tell you of distinguished men, who once were vehement in upholding the two-wine theory, who now repudiate it. Dr. Herrick Johnson, formerly pastor of the Third Church of Pittsburg, was well-known here as a maintainer of this doctrine of unferment ed wine. But he told me personally that he had abandoved it, and had withdrawn from sale the publication in which he had tried to prove it. In a statement that has appeared in print, Dr. Johnson testifies: "A fuller study of the subject has satisfied me that the use of unfermented wine is without recognition in any respectable authority." drunkenness is emphatically condemned in the New Testament, while we are taught in it that drunkards shall not in herit the Kingdom of God (I Cor. 6:10), it nowhere confounds temperance with total abstinence. It represents th supreme model of temperance and of every other virtue, and the only perfect example of temperance that the work has eyer seen, as not practicing tota abstinence from wine (Luke 7:33-31) We have no stronger doctrine of temper ance in any utterance of our Master when he was on the earth, than this Take heed to yourselves, lest haply

your hearts be overcharged with surfeit ing and arunkenness, and the cares of this life" (Luke 21:34). The Apostle Paul is content with giving this charge to Christians, "Be not drunken with wine" These instruments have been before the public for nearly fifty years, and upon their excellence have attained an UNSURPASSED (UTim. 2.8; Tit. 2.3). That word much PREEMINANCE which establishes them as UNEQUALED in is significant, surely. Further than to prohibit excess in drinking wine the New Testament does not go. 'Touch not taste not, handle not," it refers to as an ordinance of the world" to which believers in Christian not to subject them-selves (Cot. 4:20-23) We have one grand comprehensive rule to follow "Whetler ye cat or drink, or whatseeve ye do, deadl to the glory of God" (I Cor 10:31). And we say called to practis self-denial, if thereby we can benefit weak brethren (Rom. 15:1-2). Hear the apostle of Christian liberty speak: "Ye, brethren, were called for freedom; only use not your freedom for an occasion to the desh, but through love be servants one to another" (Gal. 5:13). While we sufter no man to judge us in meat or in drinh (Cot. 2:16), we are to see to it that our selfish, inconsiderate eating or drink-

our sellish, inconsiderate eating or drink-ing do not involve a weak brother in tuin (Rom. 14:15-21). No allowable sacrifice for the benefit of others can be too great to be made by us who believe in the death of the Lord of glory, for our redemption. "Hereby know we love, because he laid down his life for us; and questionable liberty for the good of his But what communion hath light with darkness? We, the children of light, can have no fellowship with the unfruitcan have no fellowship with the unfinit-

tul works of darkness. Lying is a work of darkness which we must both put away and reprove. I cannot sacrifice truth to any theory of temperance Neither date I renounce on any pretext my allegiance to the Lord that bought me. I am bound to defend his Kingly right to rule his Church, and I am bound a'so to maintain the holiness and wisdom of all his appointments. Now, to refer briefly to the use of wine in the ordinance in Ilis Church. My reasons Continued on fourth page.

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THE TIMES

Lord's Supper, I am as fully persuaded that Christ instituted the Holy Supper in real vine as I am persuaded that he appearance of the persuaded that pointed this Supper to be a perpetual In the State. Though uncompromisingly Democratic, THE TIMES is intended for the family as well.