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DUTY OF THE STRONG TO THE WEAK.

The Christian and the Dance.

Sermon of Rev. Henry A. Sawyer in his pulpit, Oregon, Missouri, Sabbath morning, November 15th, 1896.

Text—Romans 13:1. We then that are strong ought to bear the infirmities of the weak and not to please ourselves.

In the sixth chapter of Galatians we read: "Bear ye one another's burdens and so fulfill the law of Christ," and "bear" means to carry but it also means to endure, to tolerate, to put up with. And it is more especially in this latter sense that the word is used both in Romans and Galatians. The text means not only that the strong should bear the infirmities of the weak, as loads, to be carried through the insertion under them of a willing and broad-shouldered sympathy but also that the strong should have that strength of patience that would enable them to put up with the infirmities of the weak and even submit to self denial on account of them.

The ability to be patient with the weak is a most valuable possession, in fact it is a wonderful grace. It is quite rare in this selfish and translated age. It is a grace that is not to be won by indulgences against the follies of men. There is a sense of meritoriousness well pleasing to our emotions flattered vainly in giving play to feelings of condemnation, against what is or seems to be moral defect in others.

The Pharisee of old experienced no small degree of satisfaction in feeling content with self and condemning others, and there is enough of the spirit of the Pharisee passed over into these modern times to give many a touch of complacency as they discover and proceed to denounce some weakness or fault in their fellows. To grieve over the sins of others, to sympathize with them in their weakness and to patiently bear with them, that is, in other words, to be in a power into the possession of which we do not easily come. It is easy to overlook our own faults and plead excuses for frailties that mar our own characters but to unselfishly bear the infirmities of others and spread over them the mantle of charity is quite another thing. It can only be done by taking on ourselves the spirit of Him who was patient with us.

The text taken by itself is general in its application, but in the connection in which it is given it has a specific reference.

We will first consider its specific reference and then pass on to view the general principle of Christian conduct which it involves.

The apostle means by infirmities the doubts and scruples of persons with respect to acts whose moral significance, so far as they have any, depends upon the spirit in which they are performed. Among other things he mentioned the eating of food which had been offered to idols and advised the strong how to act toward the weak in regard to their views concerning it. In the days of Paul it was customary among the Romans to consecrate articles of food to the gods and then offer them for sale in the markets. Also the principle articles of food at feasts were consecrated by frequent invocations and libations. In the shops and markets they had altars and miniature images of various deities. The whole of Rome, civil, commercial, social, domestic—was permeated through and through with heathen ideas. Paul felt that idols were nothing and the ceremonies of idol worship were insignificant to the one who had been thoroughly emancipated from the ignorance and superstition of heathendom. A strong Christian, he felt, would not be hindered in his religious life or diverted from his faith by the fact that the most which had been consecrated to an idol. But there were those who were weak, whose consciences were abnormally tender, whose judgments were defective and who were beset by many scruples. Some felt that to partake of food offered to idols was in some sense to acknowledge those false gods. To over ride the scruples of such persons would be to wound their consciences and do injury to their Christian life.

We are to remember that in Paul's day those who became Christians from among the Gentiles had been born and nurtured in idolatry. They were under a constant pressure of habit and training to fall back into their old life. The safety of most of them lay in a complete breaking away from their old manner of life. When living in opposition to everything having a pagan mark they were safe. With them any toleration of what seemed to consecrate heathen rites or ideas—any concession to the demands of the old idol service would be a stepping downward without the hope of a stopping place short of apostasy. It was with Christians then as it is with Christians now; some were strong and some were weak. Naturally it would arise as a question in the church with regard to food offered to idols what shall be done? It is not the genius of Christianity to make cast iron rules nor was there such a rule framed in answer to this question, but it was decided that the strong should be patient with and thoughtful of the weak. The Scribes and the Pharisees burdened the Jewish people with a catalogue of injunctions and prescriptions weighty enough to crush out all the beauty and spontaneity of religious life. Some of this oppressive Judaism was early imported into the Christian church and has worked as a vicious leaven with greater or less range of influence ever since. It does not belong, though, to the spirit of the New Testament. Paul occupied a commanding position among the primitive Gentile Christians. He could have created a severe restrictive system for the guidance of their conduct but he did not. He might have riveted upon them a slavish legalism that would have stifled the infant cause so far as any-

thing human could stifle it, but he did not. He advocated freedom. But the freedom he advocated was freedom tempered by Christian charity.

In reference to this vexed and vexing question of eating food which had been offered to idols, he vindicates his own right and every man's right to use his liberty, the liberty which Christ has given. But at the same time he reveals a delicate and tender concern for those who are unable, as yet, to bear the keen and bracing air, of freedom. So he gives his judgment on the question at issue with a depth of loving charity that is equaled only by the breadth of his clear vision. "We, then, that are strong," he says, "ought to bear"—to submit to, to put up with, the infirmities of the weak and "not to please ourselves." He utters no harsh command. He lays down no arbitrary rule. He simply asserts the right of Christians to waive their rights for the sake of others who are feeble of will and dim of sight. The strong are to be guardians of the weak. The strong are to bear the infirmities of the weak until they, too, shall be strong. It is a display of the spirit of Him "who came not to be ministered unto but to minister" and "gave his life a ransom for sin."

We have now considered the immediate and specific reference of the text and so let us next look at the broader reference of it. The principle involved in it has manifold applications. The text does not contemplate acts that are clearly moral and right. And deeds that are clearly wrong can never become debatable in the Christian mind. Theft, profanity, licentiousness are not within the realm of moral uncertainty. But there are a great many possible acts which in themselves are neither good nor bad. They are simply indifferent. They become bad when they become the occasion of evil. Dancing for instance will illustrate just what we mean; simply in itself dancing is an act morally indifferent. It can not be called right. To some it may seem a pleasant exercise. But we could urge many things against it. "We will say that this exercise, by excessive indulgence in it or because of its history, or associations or the circumstances under which it is enjoyed may become grievously harmful. There are Christians who possibly can dance with out apparent injury to their Christian life but that does not argue that others are not injured. Some may be strong enough to enjoy such an amusement without doing injury to themselves but there are many others who can not. Many, too, by habit and training are brought to look upon dancing as immoral and at least, positively opposed to the growth of the Christian life. Their consciences are tender. They have honest and wholesome scruples against it. Here, then, is raised a question of practically similar import to that which the Apostle dealt with to consider. What shall the preacher of the Gospel say on this or any other similar question? What advice shall he give? There is no room for a simple injunction or prohibition. It can not be argued that it is unquestionably right and therefore obligatory upon every one to dance. Let us suppose the strong can indulge and suffer no harm. The weak can not and what is more they are wounded by the indulgence of the strong. The question is not one of mere expediency. It is not to be settled by subtle debate or by the framing of rules. It is all referred by the scriptures and by the very spirit of Christianity to the high plane of Christian charity and prudence. The whole question is laid back on the individual heart, and to the individual heart comes the words of the apostle, not of sharp command, not of stern exhortation, but of loving, kindly appeal. "We then that are strong ought to bear the infirmities of the weak and not to please ourselves. Now, what result have we reached—simply this, that the law of Christian charity says—use no privilege that in the use of it works harm to another." The example we used may not have been the best to bring out our meaning but it certainly is one of the proper ones to mention. There are many others at hand that would have served us as well. The point we wish to get clearly before you is this—that Christian charity settles many a question that can be settled by no amount of casuistry and is not referable to any specific command of scripture. It may be thought that we have left the whole matter of acts that in themselves are morally indeterminate just where we found it, but a moment of candid reflection will show that we have not. We have merely lifted the matter out of the sphere of debate and dogmatic assertion. It is easy to dogmatize. It is easy to say thus and thus and thus and thus. It is very much the same with our estimation of acts as it is with our estimation of persons. George Elliott—has shrewdly remarked: "Nice distinctions are troublesome." It is so much easier to say that it is black than to discriminate the particular shade of brown, blue or green to which it really belongs. It is so much easier to make up our mind that our neighbor is good for nothing than to enter into all the circumstances that would oblige us to modify our opinion. It is comparatively easy, too, to square the life, at least outwardly to specific rules. But if all life were merely a systematic conformity to rules there would be no scope for the enlargement of character. It is nobler to do right from inward impulse than from outward regulation. The will and spirit of Christ, are to determine us in our course of conduct. It is possible that some will be disappointed and hence dissatisfied with this treatment of this question. Those who "The worst cold I ever had in my life was cured by Chamberlain's Cough Remedy," writes W. H. Norton, of Sutter Creek, Cal. "This cold left me with a cough and I was expecting all that I want. The Remedy cured me, and I want all my friends when troubled with a cough or cold to use it, for it will do them good." Sold by Clark O. Proud.

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Prayer meeting every Friday evening at 8 o'clock.
All are cordially invited to attend.

Christian Church Directory of Forest City.
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