

the difference between wisdom and servility—prudence and meanness—gentleness and timidity—courage and violence. The distinction is as broad as that between virtue and vice. In the one case you treat men with civility and appear before them with good breeding, by which you are enabled according to an immutable law of the social economy, to gain upon their affections and instil into them the principles of your holy profession; by the other, you bow meekly to their weakness and errors, and become lost to yourselves and your principles in conformity to the world. In the one case you become a Jew to make him a Christian; in the other you become a Jew at the expense of your christianity. How forcible is the apostolic teaching and example upon this subject! “For, though I be a freeman, with respect to all; I have made myself a servant that I might gain the more. So, to the Jews, I became a Jew, that I might gain the Jews: to those under the law, (though not under the law,) as under the law, that I might gain those under the law: to those without law, as without law (*not being without law to God, but under a law to Christ,*) that I might gain those that are without law. To the weak, I became as weak, that I might gain the weak. To all, I have become all things, that, by all means, I might save some. Now, this I do for the sake of the gospel, and that I may become a joint partaker of its reward.” 1 Cor. ix. 19, 24. Here is embodied the great principle for which I contend. It is not a sacrifice of truth or even of dignity that christianity requires; but it is a sacrifice of self. By bearing with the mistakes and infirmities of men you may master their errors, dissipate their prejudices, and through patience and a gentle teaching lead them to truth and consistency. The tide of human prejudice, when blown by the winds of passion, always runs high, and threatens a wreck to all who venture upon its turbid waters. The skillful pilot on the bark of truth will prefer to coast along the shore, rather than venture into the bounding channel, as the only course by which he can reach his destination with celerity or safety.

There are men among us, who have so misconceived the Christian spirit, as to think that it is beneath their dignity and the honor of christianity to court the affections of their fellows, by bearing with their prejudices. Such have surely forgotten that Christ and his religion, though holding supreme authority, have ever appeared in the form of a servant. Or they have never understood the power of the principle, which makes him “*greatest who is servant of all.*” Let us ask such, Ought not men to be won to Christ? Can this be effected without engaging their hearts? Are not prudence and wisdom part of Christian character? And upon the score of dignity, which is the most truly dignified, to take so large and comprehensive a view of the designs of the gospel, so as to be able to stoop to human prejudices and infirmities, and thus arrest their false principles and reform their improper practices; or to be puffed up with a self-conceited haughtiness which places the honor of our actions not in doing good, but in contemning and despising all the means of effecting it? The latter