

on expediency, can be enforced by church discipline. It was right in Paul to refuse to eat flesh for fear of causing others to offend ; but he could not have been justly exposed to discipline had he seen fit to eat it." (Hodge on 1st Cor. viii. 13.) On the fourteenth chapter of Romans, he writes : " It is a great error in morals, and a great practical evil, to make that sinful which is in fact innocent, Christian love never requires this or any other sacrifice of truth. Paul would not consent, for the sake of avoiding offence, that eating all kinds of food, even what had been offered to idols, . . . should be made a sin ; he strenuously and openly maintains the reverse. He represents those who thought differently as weak in faith, as being under an error from which more knowledge and more piety would free them." " We should stand fast in the liberty wherewith Christ has made us free, and not allow our consciences to be brought under the yoke of bondage to human opinions. There is a strong tendency in men to treat, as matters of conscience, things which God has never enjoined. Wherever this disposition has been indulged or submitted to, it has resulted in bringing one class of men under the most degrading bondage to another, and in the still more serious evil of leading them to disregard the authority of God. Multitudes who would be shocked at the thought of eating meat during Lent, commit the greatest moral offences without the slightest compunction. It is, therefore, of great importance to keep the conscience free ; under no subjection but to truth and God. This is necessary not only on account of its influence on our own moral feelings, but also because nothing but truth can really do good. To advocate even a good cause with bad arguments does great harm, by exciting unnecessary opposition, by making good men ; who oppose the arguments, appear to oppose the cause ; by introducing a false standard of duty. . . . It is often necessary to assert our Christian liberty at the expense of incurring censure and offending even good men, in order that right principles of duty may be preserved. Our Saviour consented to be regarded as a Sabbath-breaker, and even a wine-bibber and friend of publicans and sinners. . . . Christ did