

ferred many of the consequences even in this life. Time-serving has injured them, but the world knows full well what honor and christianity require, and they charge such base treachery upon the Judas who is guilty, rather than upon the cause he abandons. I have from my heart pitied such men. Lost to their own self-respect, deserted by all, even by those whose smiles they have perfidiously courted, ashamed to return to the humble but fearless advocates of their former profession, they are left to callous indifference of heart, or the dreadful corrodings of sorrow and remorse. It is the casting of the thirty pieces of silver, the small reward of their perfidy, at the feet of the priests, to seek forgetfulness in a spiritual suicide. Hence the conduct of such is not so much to be feared. The world knows them, and the world brands them. But in the case of the indiscreet professor, the cause is injured, and the world deceived to believe that his indiscretions are the truths he and his friends advocate.

Are we not warranted, now, in the conclusion, that by the highest authority we are bound carefully to avoid giving needless offence to any man, however weak or sinful he may be, and so far from casting a stumbling-block in the way, we should seek, by all honorable means, the promotion of truth among all ranks and conditions of men? I think I may safely say, this is our solemn duty, enforced by at least three of the most powerful considerations. 1. The justice and respect which we owe to our own character demands it. If our profession suffer by our own imprudence, we must, to some extent, suffer with it. If it is reproached, we are reproached. True, the promotion of our personal reputation should not be the end for which we should either teach or practise christianity. There is a higher and nobler one—one to which, if need be, reputation and life itself should be sacrificed. Still, we should not be insensible to the great amount of good we can effect by a good reputation. Men should not live to eat, yet they must eat to live. He should not labor for the good opinion of men; but certainly we should have such self-respect as to provide against the mistakes and reproaches of men. 2. The love we owe to our neighbors requires it. "Without holiness no man shall see the Lord." If I, by my imprudence, sacrifice the prospective holiness of my fellow man, which I do when I needlessly cause him to reject the truth, I am indirectly the cause of his destruction; and thus, though I may not detract from *his* responsibility, I greatly add to *my* own. Human nature exhibits a most wonderful chain of mutual dependency. No man exists for himself. No man is independent. He cannot be. From this fact all social good flows. "No man liveth to himself, and no man dieth to himself, for whether we live unto the Lord, or whether we die we die unto the Lord; whether we live, therefore, or die, we are the Lord's." Let selfishness and ignorance, then, exult in contempt of others, but let us rejoice in giving none offence, "neither to Jew nor Gentile, nor to the church of God, not seeking our own profit but the profit of many, that they may be saved." 1 Cor. x 32, 33. 3. The honor of our profession and our duty to Christ require it. The previous