

nothing: you retain all that you care for,— wine and other choice liquors. *We* too would give up our inferior drinks, if we could afford to supply ourselves with yours: but as it is, we think your giving a pledge is little better than mockery: and we are not to be cajoled by any such inconsistent pretences.”

Such was the language. It was thought by some to be unreasonable, idle, impertinent, they would not listen to it, and went on as before, wondering at the want of self-denial in the poor, but refusing to aid them by example: astonished that they would thus wilfully stand in their own light and insist on ruining themselves, because of the inconsistency of their neighbours.

Others however, felt the inconsistency that was pointed out. To be sure, they said, the complaint in its whole extent is rather extravagant and unreasonable: and it shows great weakness in men to insist on injuring themselves for such a cause: but then it is our business as Christians to be considerate towards the weak, and do what we can to strengthen them. Now, it is evident that nothing can be done for them so long as this state of things lasts: but something must be done for them: this stumbling-block must be removed.

And so — leaving all selfish considerations, taking council only of the Christian obligation to others, — they forthwith made application once more of the principle of the Apostle, and pledged themselves to abide by it. If our partaking of wine cause our brethren to offend, we will drink no more wine while the world stands, least we cause our brethren to offend. It is not a small portion of the community that have entered into this Apostolic agreement. It is not a small effect that has been produced by it.