

meats and of drinks, they deferred to its dictates, and were ever prepared to forego the enjoyment of innocent pleasure, the exercise of Christian liberty, and "to do all to the glory of God."* The gate of the Church and the hospitable door were equally barred against the profligate or heretical brother; that no community of worship or social intercourse might sanction a vicious life or a corrupt faith. The caution of the Apostle, "let not your good be evil spoken of,"† was inculcated as a maxim of Christian prudence: to "give no offence,"‡ to "provide things honest in the sight of all men,"§ were rules of general instruction: and even the slave or the wife, in performing the duties of their respective relations, were taught to regard the probable effect of their Christian virtues, in the conversion of the master or the husband. A steady adherence to these principles had a natural tendency to dissipate the prejudices, to disarm the hostility, and, in the end, to conciliate the esteem and affection, of the Heathen. This general union of discretion and virtue was infinitely beneficial to the Faith. In the result

* 1 Cor. x. 31.
† Rom. xiv. 16.

‡ 2 Cor. vi. 3.
§ Rom. xii. 17.