

those (as well as others of a similar description) contained in the 18th chap. of Matthew's gospel. Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone, &c. How often, we say, is this precept either disregarded or despised, which is but too apparent by the distress and derangements which are to be found in several of our societies. When instead of dealing faithfully and lovingly with an offending brother personally, we, behind his back, give vent to language proceeding from a depraved heart and ungovernable disposition, which will be calculated to widen the breach ten fold, and instead of removing the difficulty, as might have been effected by one loving interview, it becomes a public matter—is in every person's mouth, and must of course be removed in a public way, if more serious difficulties result not from it. If christians were more humble and more disposed to obey their blessed Lord, and to flee from their own spirit, there would be more unanimity and love to be found in the body.

Nearly a kin to the evil which we have just now pointed out (at least in its consequences) is a disposition to wink at, and cover over things in a brother which certainly are matters of discipline. We presume that such a disposition arises from the circumstance, that the person himself is guilty. No man can with a good face reproach his brother for what he himself is less or more guilty of, and yet even this sometimes happens. We would exhort such an one to pull the mote out of his own eye, and then he will see clearly, and then let him come forward boldly, and assist his brother to cast the beam out of his eye. You know not brethren what distress may come upon us for these things. Let us either act as christians, or else cast off the profession of christianity altogether. We might point out many more causes of our present low state, but we have not room in such a letter as this, and we flatter ourselves that a word to the wise will be sufficient.

We would now, dearly beloved, for you are in our own hearts to live and to die with you, offer a few exhortations, which if received in love and attended to, may have a tendency under the blessing of God, to revive the expiring taper. We would exhort you in the words of inspiration—Hearken. O daughter and consider, and incline thine ear; forget also thine own people and thy father's house; so shall the King greatly desire thy beauty, for he is thy Lord and worship thou him—Ps. 45. 10, 11. We are here in the first place, invited or commanded by God to hearken—to give attention to what he has said and is still saying. All the words of his mouth are sweet and precious; they are spirit and life; they revive the fainting soul. Who would not then hear him who spoke as never man spake? Who would not then give an ear when we are invited by him who spoke us into being? A voice from the excellent glory proclaims, This is my beloved Son in whom I am well pleased, hear ye him. Let us then if we have an ear, hear what the spirit saith unto the Churches. Yea, let us incline our ear, let us fixedly and steadily attend unto all the words of wisdom. Christ speaks unto us in his blessed word. The testimony of Jesus is the spirit of prophecy. His language is, Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. Search the Scriptures, for they are they which testify of me. Now, if we were to allow the dust to collect on the covers of our Bibles, we are sure, it would be no argument on our part of sincere love to him. If a friend at a distance were to send a letter to any of you, and on receiving it, you cast it to a corner of the house, or laid it carefully on the shelf, or even locked it up in your chest; but remained a stranger to its contents, would this be any argument that you loved your friend? Any of you and all of you can answer this simple question. Well, we hope you will apply it to the case in hand. Beloved, we would exhort you to search the Scriptures as for hid treasure;