

v. 11." "In the name of the Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.—1. Cor. xiv. 5." Again, "If he neglect to hear the Church, let him be unto thee as a heathen man and a publican.—Mat. xviii. 17." Many other passages upon the same subject might be quoted; but these are sufficient to show that we cannot neglect the administration of Church discipline without trampling upon the most plain, and positive injunctions of the sacred testimony.

Again, we observe, that in the discharge of this painful and all important duty, we should be exceedingly careful to adopt such measures as the word of God will justify, and as will preserve if possible the unity of the Church.

In cases of private injury how frequently is the Saviour's golden rule, Mat. xviii. 15. violated. One member offends another, and the one aggrieved instead of going to his offending brother, and labelling with him in love as the Gospel directs, goes about publishing the injury to his brethren, and perhaps to the world, probably with exaggerations; this comes back to the offender's ear, a spirit of hardness is excited, and the difficulty greatly increased. What might have been settled in a few minutes had proper steps been taken, now becomes such an evil as all the piety and wisdom of the Church cannot remove. But let the Saviour's directions be observed and let us go alone to the offender and pray and converse with him, in brotherly affection and kindness; if he give satisfaction, there the matter must for ever die: if he refuse, let us as directed take one or two more of the brethren with us, and if he still prove obstinate, and will not comply with what is just, we are then at liberty to tell it to the Church: but this should always be the last resort. In such a case we should do well to remember that it is better to suffer than to do wrong.

Again where persons are known to neglect their duty; such for instance as secret or family prayer, conference meetings, or the administration of God's word and ordinances, or to indulge in a vain and worldly disposition. In such cases the admonitions of the Pastor, or the advice of the Deacons and leading members of the Church may have the desired effect of reclaiming them. If we do not admonish and advise when occasion calls for it, we fail exceedingly in the discharge of our duty. "Exhort one another daily," and again, "If a brother be overtaken in a fault, ye that are spiritual restore such an one in the spirit of meekness." A timely caution might have saved many whose repeated transgressions have finally separated them from the Church.

Flagrant offences, such as adultery, fornication, drunkenness, or a departure from any of the fundamental principles of the Gospel, or an attempt to sow discord amongst brethren, or a wilful rejection of the authority of the Church, are to be treated differently. It is only for the Church to know from undoubted authority, that such offences have been committed; and she is called upon to arise at