

neglect of duty, and the commission of crime, among the Jews who professed a strict adherence to the Divine Law, the inspired writer says, "*The name of God is blasphemed among the Gentiles through you.*" Rom. ii. 24. In like manner, the Apostle enjoins upon believers to avoid improprieties of conduct, *that the name of God and his doctrine be not blasphemed*; and again, *that they may adorn the doctrine of God our Saviour in all things.* See 1 Tim. vi. 1. and Tit. ii. 10. In a word, the same Apostle enforces Gospel discipline by observing to his brethren, *Ye are not your own, for ye are bought with a price; therefore, says he, glorify God in your body, and in your spirit, which are God's.* 1 Cor. vi. 19, 20. Compare the two preceding chapters.

2. *The good of the offender.* Discipline is sometimes delayed professedly out of tenderness and kindness to the delinquent. This proceeds, however, from an erroneous view of the subject. Delay usually tends to embolden and harden the transgressor; and of course does him the most serious injury. Paul expressly enjoined the exclusion of an offender, *that the spirit might be saved in the day of the Lord Jesus.* 1 Cor. v. 5, 13. Accordingly, we find that when this course was adopted, it produced a salutary effect; for the man, who had been previously hardened in his wickedness, was brought to repentance, and happily restored to the bosom of the church. See 2 Cor. ii. 4—8.

3. *The prosperity of the Church.* While variance, immorality, or error, is tolerated in a Church, it cannot prosper. Fellowship is unavoidably interrupted, the members generally are grieved and disheartened, and the Divine approbation and blessing cannot be reasonably expected. It is in reference to the injurious effects resulting to a church from the neglect of discipline, that the Apostle says, *Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven.* 1 Cor. v. 6, 7.

4. *The benefit of the unconverted.* The prevalence of disorders in the churches of CHRIST, has a natural tendency to strengthen the hands of the wicked in their evil courses, and to bind them in the fetters of unbelief. On the other hand, when the professed people of God, under the exercise of wholesome discipline, pursue a scriptural and christian line of conduct, they *shine as lights in the world*, and others are led by the influence of the Divine Spirit, to *see and fear and trust in the Lord.* See Phil. ii. 15. and Ps. xl. 3.

If then, the exercise of church discipline is intimately connected with objects of great moment, it behoves us to inquire with seriousness, on what occasions, and in what manner, it is to be exercised.

1. *Private offences are subjects of discipline.* They should invariably be adjusted according to the exact letter of the law given by CHRIST, Mat. xviii. 15—17. *Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the Church: but if he neglect to hear the Church, let him be unto thee as an heathen*

*man and a Publican* from a member of the two preceding churches, he becomes his contempt of among all the churches. If the bringing the matter he is dissatisfied with their members of other churches

2. *Immorality* indiscretion, private duty of Pastors admonish one another 19, 20. In cases *Them that sin rebelliously* 20. But notorious sinners, drunkards, excommunicates. *Therefore, says Paul, let the person be cut off from the church.* 1 Cor. v. 11. restored again to fellowship

3. *Erroneous teaching* opinion on speculative points perfectly compatible with the Christian faith made a matter of controversy when a man broadcasts his doctrinal doctrine of error if he persist, let him be cut off from the church. *the first and second commandment* to the judaizing teachers full justification by works were even cut off from the church

Finally, brethren are to be very careful not to be divided, gently, by maintaining the unity of the church to keep the unity of the church. How painful and how tedious never to say a word specially against the person. How painful and how tedious labouring to the utmost to be censured and rebuked for his unfaithfulness, and, of course, James, how great a sin it is to do so. He evidently speaks to you of the means, mention the person

Take good heed not to be led into sin, confessed (and acknowledged) and mild and yet prompt