

rected, "Let him be to thee as an heathen man, or a publican," Mat. xviii. 17.

Now when such are disowned, and they who act therein feel Christ made unto them wisdom, and are preserved in his meek, restoring spirit, there is no just cause of offence ministred to any; but when such who are active in dealing with offenders indulge themselves in things which are contrary to the purity of truth, and yet judge others whose conduct appears more dishonourable than their's, here the pure authority of discipline ceaseth as to such offenders, and a temptation is laid in their way to wrangle and contend—"Judge not," said our Lord, "that ye be not judged." Now this forbidding, alludes to man's judgment, and points out the necessity of our humbly attending to that sanctifying power under which the faithful experience the Lord to be "a spirit of judgment to them," Isa. xxviii. 6. And as we feel his Holy Spirit to mortify the deeds of the body in us, and can say, "it is no more I that live, but Christ that liveth in me," here right judgment is known.

And while divine love prevails in our hearts, and self in us is brought under judgment, a preparation is felt to labour in a right manner with offenders; but if we abide not in this love, our outward performance in dealing with others, degenerates into formality; for "this is the love of God, that we keep his commandments," John i. 3.

How