

law could not *compel* them—and, when solicited to contribute to a religious or philanthropic object, have either refused with a sneer, or a shuffling promise, or bestowed with a grudge the most insignificant sum. Now, it is not a little unaccountable, that such practices should be overlooked, especially by christian communities that profess a strict adherence to the principles and precepts of the New Testament. Yet it is a fact, that all the cases I have now stated, or alluded to—although some of them excited the attention and reprobation of a few individuals. were never thought worthy of being brought under the discipline of the church. There is an indifference, and a bluntness of moral perception among the members of many christian societies, which prevents them from perceiving the malignity and unscriptural character of such dispositions and practices, because they are not generally considered as scandals by the world around them. But, if we wish to preserve purity in the church, to promote the extension of christianity, to undermine the spirit of avarice, and to encourage a principle of christian generosity—it becomes religious societies to look more narrowly into the disposition and practices of their members, and by every scriptural means, to endeavour to wipe away the disgrace which has been cast on our holy religion, by the worldly-mindedness of those who “have crept in unawares” into the bosom of the church.

SINS OF IGNORANCE.

“If any soul sin through ignorance;—The priest shall make an atonement for the soul that sinneth ignorantly:—But the soul that doeth aught presumptuously, the same reproacheth the Lord, that soul shall be cut off; his iniquity shall be upon him:—Because he hath despised the word of the Lord, and hath broken his commandments, that soul shall be utterly cut off, his iniquity shall be upon him.”—Numbers xv. 27, 28, 30, 31.

The question presents itself, Is not this sin committed, as set forth, in our day—(v. 22) “If ye have erred, and not observed all the commandments which the Lord hath spoken unto Moses?” and, in the 31st, verse, is not such disobedience declared a despising of the word of the Lord, by not obeying his commandments? I would ask, why do disciples of the Lord Jesus assume a liberty that was denounced with condemnation and separation in disciples of Moses? The apostle Paul, in writing to the Hebrews, clearly exhibits the greater condemnation incurred by disobeying the laws of Christ. See Heb. x. 28. “He that despised Moses’ law died without mercy: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God?” The term “treading under foot” unquestionably signifies not