

omission of what is right is equivalent to the frequent doing of what is wrong. If he have not taken the name of the Lord in vain, yet he has just as much broken the commandment by neglecting to honor and worship Him. If he have not defrauded and trampled upon a neighbor, he yet has broken the spirit of the Divine law by refraining from affording him succor and aid.

The magnitude of this consideration may be seen, if we consider how much good and evil lie in the *consequences* of conduct, and how small a part of those consequences can be foreseen. If we omit an act, we sacrifice all the consequences which would have followed that act — consequences whose value and extent we could not guess. The grandest results often depend on an apparently slight deed ; and it may be our punishment hereafter, to perceive that our selfish refusal to perform some act which lay in our power has prevented the bringing about of some very important purposes. This is a consideration of appalling moment ; and it would seem as if only great thoughtlessness could overlook it.

Thoughtlessness — inconsideration — a careless state of mind — this is at the bottom of the evil. It shows that a man is not, as he ought to be, at his Lord's command. He is not always in the spirit of obedience — waiting for opportunities and ready to seize them ; but is content that they should pass by unimproved. And who can tell how great wrong he may thus have done to others or to himself ? In some of our congregations we see an example of this heedlessness. Many habitually neglect public worship, at least half the time ; while yet they account themselves good Christians and friends of Christian institutions. Now what but the grossest thoughtlessness on