

dent, he cannot even be externally moral. He may, perhaps, perceive that the grosser forms of wickedness are to be avoided, but he can have no comprehension of the danger involved in the little vices of every-day life; and cannot understand how every one of these vices, small as it may seem, contain within itself the germ of some one of those great and shocking sins forbidden in the commandments. He will, therefore, without compunction, go on committing these small sins until the habit of evil becomes so fixed, that, if he does not end by committing great ones, it is more frequently from lack of temptation than from any worthier reason.

The thoughtless person can never be depended upon for anything. We never know where to find him, or what he will do in any particular position or relation of life. All we can anticipate of him is, that he will probably do something bad, or silly, or improper: accordingly as the act may bear upon morality, sense, or manners.

Before going further, let it be understood that a thoughtless person is not one without Thought. A human being without thought is an impossibility. Most, if not all, idiots think. It is the lack of coherency, purpose, and effort in Thought that induces the habit of mind commonly known as thoughtlessness. Without Thought, Imagination, and Affection, one could not be a human being. Mankind differ from each other, not in kind, but in degree. It is the low degree of activity in either of these great divisions of the human mind that causes one to seem thoughtless, unimaginative, or without affection. The end of all training should be to develop each one of these faculties so that it shall co-operate with the others, and all as fully as possible. A just balance of power is