

their part can account for such a breach of propriety and Christian obligation? If thus careless in this, how can they trust themselves in other religious duties? If unfaithful to so public and palpable an observance, how can they be expected to be true to the more private and secret? And what may not be the disastrous consequences at last on their religious character and habits, from this habitual omission of one religious act? How can they tell, how can any one tell, that it shall not introduce a rottenness into their souls, which will finally be their destruction?

Further, it is remarkable how a conscience, in proportion as it becomes tender, always testifies against this class of sins. It sometimes racks a man with keenest remorse on this ground, when it makes no complaint of any thing else. When no prohibition has been disregarded, when no positive wrong has been committed, when the outward life has been fair and the character is honored by all observers, yet a man's heart may be filled with insupportable reproaches because of sins of omission. This is the testimony of conscience to the heinousness of this class of sins. He has neglected his devotions, forgotten his prayers, or slothfully refrained from deeds of active sympathy and charity; and all the satisfaction of other duties performed does nothing to outweigh the heaviness of shame, which now oppresses his heart at the remembrance of these negligences. How often and dreadfully is this seen in those persons whose consciences revive at the closing hour of life! They have lived smoothly and inoffensively, committing no sins which attracted the observation of a friendly world, or disturbed the quiet of a prosperous life; but they are now distressed and horror-struck, to find