

lived, to turn from those holy commandments, to cease or neglect performing every duty made known to them, and to let the gay and giddy fancies of this life entangle their feelings, and draw them from the principles of eternal salvation, is most astonishing to me, or to any person that ever had the vision of their minds opened.

Every principle of philosophy that is known upon the face of the earth, every argument and reason that can be adduced, would prove that such a man or woman was taking a course destructive to themselves; that they were blindfolding themselves by shutting their own eyes, and, literally speaking, rushing to a precipice from whose verge they would be dashed to pieces. It is most astonishing to every principle of intelligence that any man or woman will close their eyes upon eternal things after they have been made acquainted with them, and let the gay things of this world, the lusts of the eye, and the lusts of the flesh, entangle their minds and draw them one hair's breadth from the principles of life.

True there are many in the world who profess to be what we call infidels, who have no knowledge of anything beyond the researches of their education, who have not the faculty to pry into and understand things beyond what they can see with their natural eyes, hear with their ears, or comprehend with their natural understandings; yet there are but few that are really left indeed in the dark, left to be in reality what they profess to be. And those few have not one particle of good sound reason, not one argument on their side, to prove that a licentious, ungodly life is of any advantage to any person on the earth, but will argue the point, and that strenuously, that strict morality should be observed among all intelligences, and an honest bearing, an upright walk, and a gen-

tlemanly conversation, not giving way to vulgarity and foul language, nor doing anything in the dark that they would not be willing to be scanned in daylight. For all this they argue strenuously, and yet say that they know nothing about God and eternity. We are here, we exist on the earth. I am sure that I am alive, for I can see others living. I am endowed with a certain degree of intelligence, where did it come from? An infidel might say, "I do not know." Where did I originate? "I do not know." Who was the maker and former of all we can see? "I do not know." Yet those very characters will argue the necessity of a moral life, of an honest upright walk, one with the other.

But what are their arguments and what are their hopes? Why, they say, "We are today, tomorrow, perhaps, we shall be no more. We came into existence, but how we cannot tell. We have no faith, or belief, or confidence in the God that you Christians talk about; we have no confidence in His providence; by chance we are, and by chance we shall go and be no more." Do you not perceive that their arguments land them in the vortex of ignorance and unbelief, of misery and annihilation? Go into the world and observe those who do not possess principles that reach into eternity, and that are in eternity, principles by which they exist and by which God created all things, and you will see that those principles are lost to them, and that, whether they believe in those principles or not, their course and profession will land them without an existence, or the possession of the least thing in heaven, earth, or hell.

These reflections bring to my understanding the greatest ignorance that can be manifested by an intelligent people, those in particular that are now before me, who have had the privilege of the holy Gospel and neg-