

tinue as long as matter and its law last, for the arrangement of the molecules of matter will never again be the same as they would have been if that pebble had not been cast. This is a mere general outline of the limitless results of that act. Now, who can tell or know, but God, these results in detail?

The results of moral or human acts are still more difficult to know, for a human act, that is an intellectual act, has its countless effects in the intellectual world in time and eternity. A false principle taught to a child will grow with it and spread from it to others, and from these others to yet others, and thus on through the ages, and when time ceases it will continue into eternity and affect heaven and hell. Thus this one act of a false teacher changes the current and harmony of the world. This is a general outline; but who can tell us the nature of each individual result—of each link in the endless chain? To know all these consequences by experience we must actually experience them; we must not only experience them individually and in detail, but we must also experience their united and combined result. This is a task beyond the power of the human race combined. Hence to talk of learning results by experience is to babble nonsense like an infant. That man did not get all his knowledge of the consequences of physical acts from God directly we admit, with astonishment that a man of your calibre should deem it necessary to state it. We must, however, assert that man cannot associate facts with prior facts, in the relation of cause and effect, without an intuition or primary revelation of that relation between two events which is called cause and effect. In other words, the human mind could never associate two events in the relation to each other of cause and effect unless the idea of this relationship had been revealed by God in some manner. As the fashion of denying everything is so popular we may as well join in the rout and deny that there is any such relation as cause and effect, or cause and consequence. And as long as you deny the existence of the first cause we must deny *in toto* that sequence of events known as cause and effect. Then until you prove that there are such things as causes and effects, the standard of morality which you deduce from them is but the baseless fabric of a dream. Denial, you will observe, is a two-edged