

them? Why will they not rise? Has any person ever found out the cause of this? No; even Sir Isaac Newton's principles of gravitation have failed to show it; as learned a man as he was, he has only given us an index or key to the effects, but not the cause of those effects. He has taken great pains to show us that when anything falls to the ground, it is the effect of the law of universal gravitation; but he himself declares that the law gives no indication of the cause; he makes this declaration in his writings.

If, then, he knew nothing about the cause of stones falling, and if no other persons know, the inquiry may still with propriety be made—what is the cause of stones or any other substances, when hurled into the air, falling to the earth? This is one of the mysteries of nature not yet discovered, unless we can attribute it to the Holy Spirit's governing and controlling all things. But is the Holy Spirit in the stone, says the inquirer? And is it that which causes it to fall to the ground, instead of going upward, or instead of going in a horizontal direction? This Spirit is in all things, governing and controlling them according to the eternal decrees of the Almighty. "How do you prove it," says one? I will prove it by quoting a revelation where it says, "He is in the sun, and the light of the sun, and the power thereof by which it was made. As also he is in the moon, and is the light of the moon, and the power thereof by which it was made; As also the light of the stars, and the power thereof by which they were made; And the earth also, and the power thereof, even the earth upon which you stand."

"And the light which now shineth," meaning the light of the sun, "which giveth you light, is through him who enlighteneth your eyes, which is the same light that quickeneth your un-

derstandings; Which light proceedeth forth from the presence of God, to fill the immensity of space—The light which is in all things, which giveth life to all things, which is the law by which all things are governed, even the power of God who sitteth upon his throne, who is in the bosom of eternity, who is in the midst of all things."

This light, then, recollect, is so universally diffused, that it giveth light to all things. This is the same light that governs all things, and it is called the "power of God." And this, in connection with another passage in the same revelation, clearly sets forth the doctrine I have presented before you; the passage says that "light cleaveth to light." You all recollect the paragraph. The revelation goes on to say that "God, who sitteth upon his throne, governeth and executeth all things. He comprehendeth all things, and all things are before him, and all things are round about him; and he is above all things, and in all things, and all things are by him, and of him, even God, forever and ever."

Well, then, shall we say, when God, or His Holy Spirit, which in many revelations is called God, is through all things, being universally diffused, and in and round about all things, that it is not in a stone when it falls to the ground? No; we will not exclude it from anything that exists, for if we exclude that Spirit from one substance, we might as well exclude it, or attempt to exclude it, from all matter. If God be in all things, He is in the stone. If we were to take the wings of the morning and fly to the uttermost parts of the earth, God is there; or if we make our bed in hell, He is there; and that Spirit is there, not in suffering, but executing the decrees of the Almighty.

All those vast bodies which we behold traveling space, are governed