

that truth which pervades universal creation—that exists as far as existence is known, or not known, where it actually is. There is a truth that is co-equal in extent with it. If there is light there, it is its light, if glory, it belongs to truth.

"Well," says one, "is it great as God? Does it comprehend God, or is God comprehended of it?" You know the great principle of eternal life is to know the only true and living God, &c. In our childish speculations we talk about a great many Lords and Gods, and you can get the doctrine made holy by applying the Scriptural language to it.

But, supposing the Scriptures had said nothing about it, what man that has looked abroad upon the face of universal nature, as it is presented to us, who has lived in this being, and breathing world for only a few years, who has not learned and understood for himself, perfectly, that there is a principle of truth which pervades every thing which is in itself immutable, that is the same everywhere, in every land, country, and clime, whether we speak of a single atom, the crawling insect, or the clustering universe of worlds, all are moving, and existing, and are controlled by the same great law—the same great principle that causes them to have their existence in truth and harmony with each other.

Let us return from traveling abroad—from this wandering, and see if we can find the same applied here at home with us. Is there a principle that does control us, and that we can control, a principle which is in all things, in which we live, move, and have our being, that is greater than the greatest thing we can conceive of, and embraces all things? Yes, the simple principle revealed in this small thing—two multiplied by two makes four, is one that we cannot change, or conceive of a principle by which it could be changed.

We cannot entertain a conception of what it would be, if it was not what it is. It is all the time the same in every land, country or place. It is the same whether we apply the principle to determine the number of apples in the market basket, or whether we apply it in more extended calculations, in determining the magnitudes, times, and distances of the planets.

Here is a principle to which we must yield; to which we must bow. Why? Simply, because it is greater than we, it defies our efforts to change it; it controls our actions, influences our being; it determines things, and we with other things are determined by it. What can we say to it? Can we treat it with indignity? No; for it will rule us; it governs us. What is it? It is the light that is within us. The revelation says, "It is the light of our eyes that enlighteneth our understandings." And what is this? It is the God we see in the sun, and in the moon, and in the stars, for He is the light thereof, and the power by which they were made. It is, simply, what the Apostle talked about anciently, as recorded in the Scriptures; he exclaims, "Great is the mystery of godliness: God manifest in the flesh."

Some may have supposed that the revelation of God is confined to some few things only—some few specimens of what we look upon in the wide range of nature's works, as they are called; I do not know as nature has any works. While we look upon these, we find that all we do see, read of, and can reach, by the means that we can render available for the acquisition of knowledge, and for the awakening of conceptions within the mind, in relation to the vast infinitude of the work of the Almighty, we find that it is simply the shadowing forth of—what? Of this great principle of truth, this God that we adore, that we seek to know, whom to know aright is life