

What, to exhort your brethren to cultivate the same mind and feeling, and desire and ambition, as were in Christ Jesus, who, when he found himself in the form of God, thought it not robbery to be equal with God! What an idea! Does not every father expect his son to grow up and become his equal? And does not every son born aspire to become like his father? And the child looks in the face of the mother, as the dearest creature it knows anything about, regarding her perhaps as perfect; her word is law, it knows no other. "Let this mind be in you, which was also in Christ Jesus." And as he thought it not robbery to be equal with God, when he found himself in the form of God, don't you think differently. Why? Shall we not rob him? Oh no, we could not do it. Giving does not impoverish him, withholding does not enrich him. He is able to impart that which he possesses, if we are capable of receiving, and as fast as we are ready to receive, he is abundantly able to impart; he is not impoverished, while we are enriched; while we have waxed greatly, he has grown no less. And this he has ordained for those whom he has formed in his image and likeness. But, says the world, "These are things we cannot comprehend." Very true, we cannot see the end of it; but we can see a little of it, if we cannot comprehend the whole. We may stand and look upon the chain, revolving and endless, and as it turns we may count the links, but we cannot find the end of it, neither can we tell the beginning. But we see the links, and it is a matter of very little importance to us whether we know or not how many links compose the chain, as long as we see that the eternal is one eternal round. We need not to try to find the end, we

cannot do it, nobody ever did, and nobody ever will, simply because there is no end. And if you want to know which pumpkin produced the first seed, and which seed produced the first pumpkin, we say that neither you nor anybody else can tell, they cannot point to the time when there was either one or the other. But there was a time when we began to exist, was there not? Yes. Our spirit? Yes. Our earthly form? Yes. Will there be a time when our bodies will cease? Oh, Yes; that is something of daily occurrence, mankind coming and going. And so with all the creations of our hands. This house, in which we meet, when was this created? Oh, about 15 or 20 years ago. Still the philosopher will tell you that the trees from which the lumber was sawn, must have been hundreds of years old. Oh, to tell me that this house was made only 15 or 20 years ago, I know better; my knowledge of timber teaches me that the very trees from which the lumber was made, were several hundred years old. And the geologist will take you to the hills or along the beach and point out to you the evidences in nature of the long periods that must have elapsed since the formation of the sedimentary rocks, to say nothing about the primary rocks. And they will tell you that the period alluded to in Moses, in the history of Adam, and to the creation is scarcely a cipher compared with the period in which these elements of the earth have been coming into shape. What is all that to do with the great grand principle? We will say that the component parts of every implement formed by the ingenuity and labor of man are far older than the implement itself. A lady who makes a pound-cake, does it perhaps in a few hours; but the man that has not seen it made, and who knows not the source from whence it