

Let us put the fact herein made known to us—namely, that God is Himself the Ideal and Absolute of man's intellectual existence—as primary, and, in this relation, take a general survey of the opening chapter. In what capacity are we first introduced to our Supreme All-wise Ideal? In the capacity of a worker—as engaged in a vast undertaking involving much and persistent labour. In what manner does he work? (Will the record give us that information?) Systematically; evidently, *on* and *to* a plan. The work is divided into sections, and proceeded with orderly: each section when completed is subjected to revision. We are not told whether destruction and re-creation in any case took place in order that the perfection and harmony of all the parts should be rendered complete, but we are distinctly and particularly told that each section was revised in detail, and that the whole was subjected to revision as a whole; the vast complex plan of creation, with all its divisions and parts fulfilled, is finally revised as a completed work.

The particular subject on which we are now writing is the relation between New Year's day and Christmas day as marking the educational progress of the individual man and the educational progress of the human race respectively, towards a more perfect knowledge of their Great Ideal. Let us now consider briefly, in its higher signification (that is, in its ideal signification), that event the anniversary of which we have recently been engaged in the celebration, namely, the birth of Christianity. With the historical nar-