

ed in the preceptions of huge reptiles and extinct fishes ; but such a universe as the spirit of a man discerns within and so spreads without him ; and of this it is certain, that the instant of *his* birth was the date of *its* creation. For had he been different, it would not have been the same ; had he been opposite, it would have been reversed ; and had it not been at all, it would not have appeared. Whatever is solemn in the apparition of the fair and infinite universe, belongs to the day of Adam's birth.

Greater, however, and more sacred, was the day of Christ's birth ; of that " second man," as Paul says with glorious meaning, of that " last Adam," who was a " quickening spirit," and the first parent of a new race of souls. He too was placed by the hand of God upon a fresh world, and commissioned to explore its silent and trackless ways — to watch and rest in its darkness, and use and bless its light — to learn by instincts divine and true, of its blossoms and its fruits, its fountains and its floods. But it was the world within, the untrodden forest of the soul, where the consciousness of God hides itself in such dim light, and whispers with such mystic sound, as befit a region so boundless and primeval, — it was this on which Jesus dwelt as the first inspired interpreter. To him it was given, not to cast his eye around human life and observe by what scene it was encompassed ; but to retire *into* it, and reveal what it *contained* ; not to disclose how man is materially placed, but *what he spiritually is* ; to comprehend and direct, not his natural advantages of skill and physical power, but his grief, his hope, his strife, his love, his sin, his worship. He was to find, not what comfort man may open his bosom to receive, but what blessings he may open his heart to give ; nay, what transforming light may