

suggested It is enough for us to know that it was approved by Paul, James, and Peter; and one by which the followers of the Lord Jesus Christ have ever since been known; one which includes every other name that is of any value by which the followers of the Lord have been known since the Christian dispensation began. It is that all-comprehending name—*Christian!* “The disciples were called Christians first in Antioch.”

EDITOR.

[To be continued.]

[FROM THE CHRISTIAN BAPTIST.]

ESSAYS ON MAN IN HIS PRIMITIVE STATE, AND UNDER THE  
PATRIARCHAL, JEWISH, AND CHRISTIAN DISPENSATIONS.—NO. IV.

PRIMITIVE STATE.—NO. IV.

ADAM, after his exile from Eden, begat a son in his own image, and after his own likeness. Naked, defenceless, and imbecile, the infant man commenced his mortal career. The circumstances under which he makes his appearance upon the stage are incomparably more unpropitious than those amidst which his original progenitors made their entrance. Reason in its zenith, enthroned in the unpolluted temple of a sentient body, controlled all the actions of the animal nature of the illustrious progenitors. But the infant man feels the rod before he sees it. His delicate and unprotected body smarts beneath the very elements upon which he must live, and with which he must wage an interminable war while his heart is able to react. Upon the first invasion of the elastic fluid, his lungs heave, and with sighs and tears, the little sufferer begins his pilgrimage to the tomb. He feels before he reasons. He cries before he smiles. His first idea of ease, improperly denominated pleasure, is drawn from animal gratification. Thus his appetites and passions are first called into action by an unavoidable necessity. He remains, for months and years, almost a mere animal in all his impressions, feelings, desires, pains, and pleasures. The mind, by a wise accommodation to its companion, is not permitted to put forth its energies; the body is yet deficient in physical strength to sustain its activities. This law of our nature gives a fearful odds to all animal propensities in the future struggles between reason and passion. Hence the old complain of the sallies of youthful appetites, while the young lament the rigorous restraints of maturer years.

Were there no other difference between Adam in Eden and any of his natural descendants, than what arises out of his disparity in the commencement of life, this alone would constitute an immense dissimilarity between him and any of his posterity. Adam, when he first opened his eyes was in the zenith of his mental faculties; but twenty-one years of our time must pass in the turmoil of passion, appetite and reason before we can safely trust a human being to the keeping of his own reason.

As sensation first, and reflection afterwards, give man all his simple