

ages, and the tender flower whose life of a day commences and ends with the rising and setting of the sun.

2. THE PRIMEVAL STATE. Created in a state of grace and supernatural justice, man knew God, knew himself, knew all nature—thus was he happy in his intellect. He loved God with a lively, tender, pure, and tranquil love, and in God and for God he loved himself and all creatures—thus was he happy in his heart; exempt from infirmities and sickness, he would never have known death—thus was he happy in his body; in a word, united to Him who is the source of happiness and immortality, the whole man was possessed of happiness and immortality. Hence in the primitive state there was, for God, an unresisted exercise of his dominion over man, and through man, over all creatures: *omnia in omnibus*; for man, truth, charity, and immortality—hence between God and man an intimate union, which gave glory to God, peace to man, order and harmony to all creatures. Such was man, and such the state of the world in the state of innocence.

3. FALL OF MAN AND HIS REDEMPTION. Scarcely have we looked upon the beautiful vision, for man's primitive happiness passed with the fleetness of a vision, when we witness the terrible catastrophe, which has left its remembrance indelibly stamped upon the minds of the nations of the earth; *man is fallen!* He is stripped of grace and his supernatural justice, condemned to death, the union between God and man is destroyed—and man condemned to labor, infirmities, sickness, and all the miseries his fallen state is heir to. Yet he is not destroyed forthwith, as he merited;