

acquired by his posterity." * The incorrectness of the former of these will at once appear, when we reflect, that when Adam's body was formed, it was formed at full maturity, now to suppose that the soul which God breathed into him was the soul of a child, is so utterly out of keeping with the manner in which God works, as to be altogether inadmissible. The other supposition may be shewn to be incorrect with equal ease. Adam's soul was of an order peculiar to himself, and being created perfect, it could be neither above nor below the place he was destined to fill. His knowledge, as he set forward on his career at maturity, must have been, from the very beginning, all that was necessary to the circumstances in which he was placed. He must have known so much of God and of the will of God, as was needful to his acting the part assigned to him. He must have known the relationship in which he stood to his Maker, and the duties which spring out of that relationship. Besides, he must have known all that was necessary to the procurement of food for his body. Much more than this was not necessary, less would have subjected him to evils from which it was the will of God that he should be free.

Upon the above scheme, it must be assumed that the knowledge which Adam had at his creation, and before he had acquired anything from experience, was communicated by revelation. "The reasoning faculties with which he was furnished were fitted to enable him afterwards to extend the range of his intellect and the sphere of his knowledge."

But how did God reveal to him his first knowledge? Was it, or was it not by means of language? Each of these has its supporters. The narrative of Moses settles the dispute. Moses represents God as conversing with Adam immediately after his creation, and this certainly, implies the possession of the faculty of speech, and the art of reasoning and a language which formed the vehicle of thought. "The Lord God commanded the man." It were egregious trifling to pretend, that this does not necessarily imply a spoken language and that it may have been only an impression produced on the mind without speech. For such an assumption there is no proof. Moses tells us that the man spake of the woman, and to the woman, and to God—and that the woman conversed with the serpent, and that she reported the conversation to her husband. Now, if all this does not imply the possession of language, I know not what can.

2. Another characteristic of the spiritual order, in its original state, consisted in its voluntary approbation of the will of God. In this its resemblance mainly consists.

The illustration of this will form the next article in the series.