

herds and herdsmen, but in that of moral philosophers and rhetoricians ; not in Hebrew, but in Greek or English.

It would plainly also follow that, if the prescription, as to the forms of thought and diction, which such presumptions demand as befitting a revelation from heaven, were admitted, a revelation so expressed would have been *unintelligible* to “the ages and generations” of primitive time, and to the generality of mankind in all times.

II. We are thus led to another observation, which will bring us to *the principle* proposed as the solution of the Biblical question, with relation not to Geology only, but to human science universally. It is this.

The revelations, successively given to the fathers of mankind, to the ancestors of the Israelitish nation, and to particular persons of that nation, “at sundry times and in divers manners,” were conveyed in *representations to the senses*, chiefly that of *sight*, and in *words descriptive* of those representations.

To the slightest rational consideration, it must be evident that the first human pair were created in the perfection of their bodily organs and mental powers ; and that they were immediately endowed by their Creator with a full use of their organs and faculties, and with a competent measure of the habits thence resulting : that use and those habits, which all subsequent human beings have had to acquire, by the slow process of parental training and imitative acquisition. Had these qualifications not been thus infused into them, or made instinctive, at the very commencement of their being, they could not have preserved their own lives, nor have rendered to their heavenly Sovereign any religious homage. The German philosopher Fichte gave the decision of reason, when he asked the question and returned the answer, “Who educated the first human pair ? A Spirit took them under his