These objections to this interpretation appear to us unanſwerable ; but we mean not to dictate to our readers. Everyman will adopt that opinion which he thinks ſupported by the beſt arguments; but it is obvious, that what­ever more may be meant by the image of God in which man was made, the phraſe undoubtedly comprehends all thoſe powers and qualities by which he is enabled to maintain his authority over the inferior creation. Among theſe the faculty of reason is confeſſedly the moſt important ; for it is by it that man is capable of being made acquainted with the Author of his being, the relation which ſubſiſts between them, and the duties implied in that relation from the crea­ture to the Creator.

That the first man, however, was not left to diſcover theſe things by the mere efforts of his own unaſſiſted reaſon, we have endeavoured to show. in another place ; (See Religion, n⁰ 5 —10.); and the concluſion to which we were there led, is confirmed by the portion of revelation before us, The inſpired hiſtorian says, that “ God bleſſed the ſeventh day and sanctified it*,* becauſe that in it he had reſted from all his works, which he created and made but Adam could not have underſtood what was meant by the *ſanctification* of a particular day, or of any thing else, unleſs he had previouſly received ſome religious inſtruction. There cannot there­fore be a doubt, but that as ſoon as man was made, his Creator communicated to him the truths of what is called natural religion, which we have endeavoured to explain and eſtabliſh in Part I. of this article ; and to theſe were added the precept to keep holy the Sabbath-day, and set it apart for the purpoſes of contemplation and worſhip.

This was a very wise inſtitution, as all the divine institu­tions muſt be. “ The great end for which we are brought into life, is to attain the knowledge and be confirmed in the love of God. This includes obedience to his will in thought, word, and deed, or that courſe of conduct which can alone make us happy here, and fit us for everlaſting glo­ry hereafter. But of theſe things we cannot retain a proper ſenſe without cloſe and repeated application of thought ; and the unavoidable cares and concerns of the preſent life occupying much of our attention, it is, in the nature of things, necessary that ſome certain portion of time ſhould be appropriated to the purpoſes of religious in­ſtruction and the public adoration of our Creator, in whom we all live, and move, and have our being.” Hence a very learned divine @@\* has inferred, that though the particular time is a matter of poſitive appointment, the obſervation of a sabbath in general is a duty of natural religion, as having its foundation in the reaſon of things. See Sabbath.

Man therefore in his *natural* and original ſtate was a rational and religious being, bound to do “ juſtice, to love mercy, to walk humbly with his God, and to keep holy the Sabbath- day.” Theſe seem to be all the duties which in that ſtate were required of him ; for as ſoon as he was introduced into the terreſtrial paradiſe and admitted into covenant with his Ma­ker, he was placed in a *ſupernatural* ſtate, when other duties were of courſe enjoined.

That our firſt parents were both made on the ſixth day, Moſes expreſsly affirms when he says@@\*, that “ God created them male and female, and bleſſed them, and call­ed *their* name Ad*am* @@(K), in the day when they were created :” but that they were introduced into the garden of Eden on that day, is an opinion which, however gene­rally it may be received, ſeems not to be reconcileable with the plain narrative of the ſacred penman. After telling us that on the ſixth day God finiſhed all his works, which he ſaw to be very good, and reſted on the ſeventh day, he briefly recapitulates the hiſtory of the generations of the heavens and of the earth, gives us a more particular account of the formation of the first man, informing us that the “ Lord God formed him out of the duſt of the ground, and breathed into his noſtrils the breath of life, when man became a living soul ;” and then proceeds to say @@\*, that the “ Lord God planted a garden eaſtward in Eden, where he put the man whom he had *formed."* From this ſhort hiſtory of the first pair it appears beyond diſpute evident, that neither the man nor the woman was formed *in* the garden ; and that from their creation ſome time elapſed before the garden was prepared for their reception, is likewiſe evident from a comparison of Gen. i. 29. with Gen. ii. 16, 17. In the first of theſe paſſages God gives to man, immediately after his creation, “ every herb bearing seed which was upon the face of all the earth, and *every tree,* without exception, in which was the fruit of a tree bearing ſeed : to him he ſaid it ſhould be for meat.” In the second, “ he command­ed the man, laying, of every tree of the garden thou mayeſt freely eat ; but of the tree of knowledge of good and evil, thou ſhalt not eat of it ; for in the day thou eateſt thereof thou ſhalt finely die.” When the first grant of food was given, Adam and his wife muſt have been where no tree of knowledge grew, and they muſt have been in­tended to live at leaſt ſo long in that ſtate as that they ſhould have occaſion for food, otherwiſe the formal grant of it would have been not only ſuperfluous, but apt to miſlead them with reſpect to the ſubſequent reſtriction.

In this original ſtate man was under the diſcipline of what we have called *natural religion,* entitled to happineſs while he ſhould perform the duties required of him, and liable to puniſhment when he ſhould neglect thoſe duties, or tranſgreſs the law of his nature as a rational and moral agent. This being the caſe, it is a matter of ſome importance, and what will enable us to perceive more clearly the prerogatives of Chriſtianity, to aſcertain, if we can, what the rewards and puniſhments are which natural religion holds out to her vo­taries.

That under every diſpenſation of religion the pious and virtuous man ſhall, during the whole of his exiſtence, enjoy more happness than misery; and that the incorrigibly wic­ked, if there be any ſuch, ſhall have a greater portion of misery than happineſs, are truths which cannot be controverted by any one who admits, that the Almighty governor of the univerſe is a Being of wiſdom, goodneſs, and juſtice. But reſpecting the rewards of virtue and the puniſhment of vice, more than theſe general truths ſeems not to be taught by natural religion. Many divines, however, of great learning and worth, have thought otherwiſe, and have contended, that from the nature of things the rewards beſtowed by an infinite God upon piety and virtue muſt be eternal like their au­thor. Theſe men indeed appear willing enough to allow that the puniſhments with which natural religion is armed againſt vice muſt be only of a temporary duration, becauſe reaſon, say they, is ready to revolt at the thought of *everlasting* puniſhment.

This opinion, which confounds natural with revealed reli­gion, giving to the former an important truth which belongs

@@@[m]\* Dr. Taylor of Norwich.

@@@[m]\* Gen. i. 27. v. 2.

@@@[m]\* Gen. i. 7, 8, and 15.

@@@(K) The woman was ſome time afterwards diſtinguiſhed by the name of Eve חוה, becauſe ſhe was to be the mother of all living, and particularly of that bleſſed ſeed which was to bruiſe the head of the ſerpent. See *Parkhurst's Lexicon* on the word.