Thus we ſee, that to the ſeveral persons in the ever bleſſed Trinity is equal praiſe due ſor the creation of the world. Their all-powerful word commanded into being every thing that exiſts, and by the same Divine power is every thing continued in exiſtence. Well therefore might the Psalmiſt call upon the heavens and the earth to praiſe the name of the Lord ; “ for he commanded, and they were created. He hath alſo eſtabliſhed them for ever and ever ; he hath made a decree which ſhall not paſs. Let all things praiſe the name of the Lord; for his name אלהימ חוח, Fa­ther, Son, and Holy Ghoſt, alone is excellent, and his glory above the earth and heaven.”

Sect. II. *Of the Original State of Man, and the first Covenant of Eternal Life which God vouchſafed to make with him.*

In the Moſaic account of the creation, every attentive reader muſt be ſtruck with the manner in which the ſupreme Being is repreſented as making man : “ And God said, let us make man in our image, after our likeneſs ; and let *them* have dominion over the fiſh of the ſea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image ; in the image of God created he him ; male and female created he them. And God bleſſed them ; and God said unto them, be fruit­ful, and multiply, and repleniſh the earth, and ſubdue it ; and have dominion over the fiſh of the ſea, and over the fowl of the air, and over every living thing that moveth upon the earth. And God ſaid, behold, I have given you every herb bearing ſeed, which is upon the face of all the earth ; and every tree, in the which is the fruit of a tree yielding ſeed : to you it ſhall be for meat. And God law every thing that he had made, and, behold, it was very good. And the evening and the morning were the ſixth day. Thus the heavens and the earth were finiſhed, and all the hoſt of them. And on the ſeventh day God ended his work which he had made ; and he reſted on the ſeventh day from all his works which he had made. And God bleſſed the ſeventh day, and sanctified it : because that in it he had reſt­ed from all his work which God created and made @@\*.”

This is a very remarkable paſſage, and contains much im­portant information. It indicates a plurality of perſons in the Godhead, deſcribes the nature of man as he came at firſt from the hands of his Creator, and furniſhes data from which we may infer what were the duties required of him in that primeval ſtate, and what were the rewards to which obedience would entitle him.

Of the plurality of Divine perſons, and their essential union, we have treated in the preceding ſection, and pro­ceed now to inquire into the ſpecific nature of the firſt man. This muſt be implied in the *image of God,* in which he is ſaid to have been created ; for it is by that phraſe alone that he is characterized, and his pre-eminence marked over the other animals. Now this image or likeneſs muſt have been found either in his body alone, his soul alone, or in both united. That it could not be in his body alone, is obvious ; for the infinite and omnipotent God is allowed by all men to be without body, parts, or paſſions, and therefore to be ſuch as nothing corporeal can poſſibly resemble.

If this likeneſs is to be found in the human soul, it comes to be a queſtion in what faculty or power of the soul it conſiſts. Some have contended, that man is the only crea­ture on this earth who is animated by a principle eſſentially different from matter ; and hence they have inſerred, that he is ſaid to have been formed in the Divine image, on ac­count of the immateriality of that vital principle which was infuſed into his body when the “ Lord God breathed into his noſtrils the breath of liſe, and man became a living soul@@\*” That this account of the animation of the body of man in­dicates a ſuperiority of the human soul to the vital principle of all other animals, cannot, we think, be queſtioned ; but it does not therefore follow, that the human soul is the on­ly immaterial principle of life which animates any terreſtrial creature. It has been ſhown elſewhere (ſee Metaphysics, n⁰ 235.), that the power of ſenſation, attended with in divi­dual conſciouſneſs, as it appears to be in all the higher species of animals, cannot result from any organical ſtructure, or be the quality of a compound extended being. The vi­tal principle in ſuch animals therefore muſt be immaterial as well as the human soul ; but as the word *immaterial* denotes only a negative notion, the souls of men and brutes, though both immaterial, may yet be ſubſtances essentially different. This bemg the caſe, it is plain that the Divine image in which man was formed, and by which he is diſtinguiſhed from the brute creation, cannot conſiſt in the mere circumſtance of his mind being a ſubſtance different from matter, but in ſome poſitive quality which diſtinguiſhes him from every other creature on this globe.

About this characteristic quality very various opinions have been formed. Some have ſuppoſed@@\* “ that the image of God in Adam appeared in that rectitude, righteouſneſs, and holineſt, in which he was made ; for God made man upright (Eccleſ. vii. 2.), a holy and righteous creature; which holineſs and righteouſness were in their kind perfect; his underſtanding was free from all error and miſtakes ; his will biaſſed to that which is good ; his affections flowed in a right channel towards their proper objects ; there were no ſinful motions and evil thoughts in his heart, nor any propenſity or inclination to that which is evil ; and the whoſe of his conduct and behaviour was according to the will of God. And this righteouſneſs (say they was *natural,* and not personal and acquired. It was not obtained by the exerciſe of his free-will, but was created with him, and belong­ed to his mind, as a natural faculty or inſtinct.” They therefore call it *original righteouſness,* and ſuppoſe that it was loſt in the fall.

To this doctrine many objections have been made. It has been ſaid that righteouſneſs conſiſting in right actions pro­ceeding from proper principles, could not be created with Adam and make a part of his nature ; becauſe nothing which is produced in a man without his knowledge and consent can be in him either virtue or vice. Adam, it is added, was unqueſtionably placed in a ſtate of trial, which proves that he had righteous habits to *acquire* ; whereas the doc­trine under conſideration, affirming his original righteousneſs to have been perfect, and therefore incapable of im­provement, is inconſiſtent with a ſtate of trial. That his understanding was free from all errors and miſtakes, has been thought a blalphemous portion, as it attributes to man one of the incommunicable perfections of the Deity. It is like­wiſe believed to be contrary to fact ; for either his underſtanding was bewildered in error, or his affections slowed towards an improper object, when he suffered himſelf at the perſuaſion of his wife to transgress the expreſs law of his Creator. The objector expreſſes his wonder at its having ever been ſuppoſed that the *whole* of Adam’s conduct and behaviour was according to the will of God, when it is ſo notorious that he yielded to the firſt temptation with which, as far as we know, he was aſſailed in paradiſe.

Convinced by theſe and other arguments, that the image of God in which man was created could not conſiſt in ori­ginal righteouſneſs, or in exemption from all possibility of error, many learned men, and Biſhop Bull@@\* among others,

@@@[m]\* Gen. i. 26, &c. ii. 1, 2, 3.

@@@[m]\* Gen. ii. 7.

@@@[m]\* Gill's Body of Divinity, b. iii. Chap. 3.

@@@[m]\* See history of English Works, v. iii.