have suppoſed, that by the image of God is to be underſtood certain gifts and powers ſupernaturally infuſed by the Holy Spirit into the minds of our firſt parents, to guide them in the ways of piety and virtue. This opinion they reſt chiefly upon the authority of Tatian, Irenæus, Tertullian, Cyprian, Athanasius, and other fathers of the primi­tive church ; but they think, at the same time, that it is countenanced by ſeveral paſſages in the New Teſtament. Thus when St Paul ſays @@\*, “ and ſo it is written, The firſt man Adam was made a living ſoul, the laſt Adam was made a quickening Spirit ;” they understand the whole paſſage as relating to the creation of man, and not as drawing a com­panion between Adam and Chriſt, to ſhow the great ſuperiority of the latter over the former. In ſupport of this interpretation they obſerve, that the apoſtle immediately adds, “ howbeit, that was not firſt which is ſpiritual, but that which is natural, and afterwards that which is ſpiri­tual;” an addition which they think was altogether needleſs, if by the quickening Spirit he had referred to the incarna­tion of Chriſt, which had happened in the very age in which he was writing. They are therefore of opinion, that the body of Adam, after being formed of the duſt of the ground, was first animated by a vital principle endowed with the fa­culties of reaſon and ſenſation, which entitled the whole man to the appellation of a living ſoul. After this they ſuppose certain graces of the Holy Spirit to have been in­fuſed into him, by which he was made a quickening ſpirit, or formed in the image of God ; and that it was in conſequence of this ſucceſſion of powers communicated to the ſame person, that the apoſtle ſaid, “ Howbeit, that was not first which is ſpiritual, but that which is natural.”

We need hardly obſerve, that with respect to a queſtion of this kind the authority of *Tatian* and the other fathers quoted is nothing. Thoſe men had no better means of diſcovering the true ſenſe of the ſcriptures of the Old Teſtament than we have ; and their ignorance of the lan­guage in which theſe ſcriptures are written, added to ſome metaphyſical notions reſpecting the ſoul, which too many of them had derived from the ſchool of Plato, rendered them very ill qualified to interpret the writings of Moles. Were authority to be admitted, we ſhould consider that of bishop Bull and his modern followers as of greater weight than the authority of all the ancients to whom they appeal. But authority cannot be admitted ; and the reaſoning of this learned and excellent man from the text of St Paul is ſurely very inconclusive. It makes two perſons of Adam ; a firſt, when he was a natural man compoſed of a body and a reaſonable ſoul ; a second, when he was endowed with the gifts of the Holy Spirit and by them formed in the image of God ! In the verſe following too, the apoſtle expreſsly calls the second man, of whom he had been ſpeaking, “the Lord from heaven ;” but this appellation we apprehend to be too high for Adam in the state of greateſt perfection in which he ever exiſted. That our firſt parents were endowed with the gifts of the Holy Ghoſt, we are ſtrongly inclined to believe for reaſons which ſhall be given by and by ; but as theſe gifts were adventitious to their nature, they could not be that image in which God *made* man.

Since man was *made* in the image of God, that phraſe, whatever be its preciſe import, muſt denote ſomething *pe­culiar* and at the ſame time eſſential to human nature ; but the only two qualities at once natural and peculiar to man are his ſhape and his reaſon. As none but an anthropomorphite will ſay that it was Adam’s ſhape which reflected this image of his Creator, it has been concluded that it was the faculty of reaſon which made the reſemblance. To give ſtrength to this argument it is obſerved @@\*, that when God ſays, “ let us make naan in our image,” he immediately adds, “ and let them have dominion over the fiſh of the ſea, and over the fowl of the air, 2nd over the cattle, and over all the earth ;” but as many of the cattle have much greater bodily ſtrength than man, this dominion could not be maintained but by the faculty of reaſon beſtowed upon him and withheld from them.

If the image of God was impreſſed only on the mind of man, this reaſoning ſeems to be conclusive ; but it has been well obſerved @@\* that it was the whole man, and not the soul *alone,* or the *body* alone, that is ſaid to have been formed in the divine image ; even as the whole man, ſoul and body, is the feat of the new and ſpiritual image of God in regenera­tion and ſanctification. “ The very God of peace (ſays the apoſtle) ſanctify you wholly ; and may your whole *ſpirit, ſoul* and *body,* be preſerved blameless to the coming of our Lord Jeſus Chriſt.” It is worthy of notice too, that the reaſon aſſigned for the prohibition of murder to Noah and his ſons after the deluge, is, that man was made in the image of God. “ Whoſo ſheddeth man’s blood, by man ſhall his blood be ſhed ; for in the image of God made he man.” Theſe texts ſeem to indicate, that whatever be meant by the image of God, it was ſtamped equally on the ſoul and on the body. In vain is it ſaid that man cannot reſemble God in ſhape. This is true, but it is little to the purpoſe ; for man does not referable God in his reaſoning faculty more than in his form. It would be idolatry to ſuppose the ſupreme majeſty of heaven and earth to have a body or a ſhape ; and it would be little ſhort of idolatry to imagine that he is obliged to compare ideas and notions together ; to advance from particular truths to general pro­positions ; and to acquire knowledge, as we do, by the tedi­ous proceſſes of inductive and ſyllogiſtic reaſoning. There can therefore be no direct image of God either in the soul or in the body of man ; and the phraſe really ſeems to import nothing more than thoſe powers or qualities by which man was fitted to exerciſe dominion over the inferior creation ; as if it had been ſaid, “ Let us make man in our image, after our likeneſs, that *they may have* dominion, &c.” But the erect form of man contributes in ſome degree, as well as his rational powers, to enable him to maintain his authority over the brute creation ; for it has been obſerved by travellers, that the fierceſt beaſt of prey, unleſs ready to periſh by hunger, ſhrinks back from a ſteady look of the human face divine.

By ſome @@\*, however, who have admitted the probability of this interpretation, another, and in their opinion a ſtill better reaſon, has been deviſed for its being ſaid that man was formed in the image of God. All the members of Chriſt’s body, ſay they, were written and delineated in the book of God’s purpoſes and decrees, and had an ideal ex­istence from eternity in the divine mind ; and therefore the body of Adam might be ſaid to be formed after the image of God, because it was made according to that idea. But to this reaſoning objections may be urged, which we know not how to anſwer. All things that ever were or ever ſhall be, the bodies of us who live at preſent as well as the bodies of thoſe who lived 5000 years ago, have from all eternity had an ideal exiſtence in the Divine mind ; nor in this ſenſe can one be ſaid to be prior to another. It could not therefore be after the idea of the identical body of Chriſt that the body of Adam was formed ; for in the Di­vine mind ideas of both bodies were preſent together from all eternity, and each body was undoubtedly formed after the ideal archetype of itſelf. It may be added likewiſe, that the body of Chriſt was not God, nor the idea of that body the idea of God. Adam therefore could not with propriety, or even with truth, be ſaid to have been formed in the image of God, if by that phraſe nothing more were intended than the reſemblance between his body and the body of Chriſt.