

works of the Almighty in our sublunary world, is introduced with peculiar solemnity. On this important occasion the Almighty speaks thus—*Let us make man in our likeness, after our image.* Was the Deity at a loss? Was he undetermined, whether, or in what manner, he should proceed? No, from an earliest eternity the plan was formed; and he, who formed, with equal facility, executed it. Is there not here a plain intimation of the superiority of man to all the other creatures below? That the phraseology, *let us make man*, alludes to the royal stile among men, is an opinion highly improbable: The mode of speaking in the plural number, among the potentates of the earth, seems to have been totally unknown in the times of Moses. Still more improbable is the opinion of some Jewish interpreters, who imagine, that, on this important occasion, the Almighty consulted with certain beings of the angelical kind, whom he was pleased to employ as co-adjutors, or, at least, as instruments, in the formation of man. Does not the scripture, every where, represent creation as the special prerogative, the peculiar work of the Deity? But may not the plural expression be intended to intimate the concurrence and co-agency of the sacred three, in the formation of man as, under his maker, lord of this lower world?

In the introductory account of creation, Gen. 1. i, it has been observed, the noun, that denotes the great agent in this work, is plural, and the verb, that expresses his agency in it, is singular. The Godhead is one and undivided; the persons are three, and, though not divided, distinguished one from another.

Of man alone, to the exclusion of all other creatures on earth, it is affirmed, that he was formed in the likeness and after the image of his maker. By this image of God, certain interpreters have understood that idea in the divine mind, in conformity to which man was created.

(To be Continued.)

PROOFS.