

uncreated Creator in an absolutely perfect and absolutely infinite degree.

We know that God is an intelligent being possessing moral attributes, affections, and will; and if our very consciousness does not deceive us, we are quite sure that he has stamped upon the brow of man this very image and superscription.

We know that God is a free agent, that he is free to originate thoughts and to form plans in the unfathomed depths of his own infinite mind,—and that he both can and does execute those plans. He is free to will, to decree, to do, or not to do, just what he chooses to do, or chooses not to do. We have evidence of this from the pages of his word, the pages of the book of Providence, and from our own moral constitution. For it is quite evident, as the Bible expressly declares, that if he made man in his own image after his likeness, then it follows as a necessary consequence that man is in the proper sense of the word a free agent, a moral agent: The fact that we are possessed of a nature the same in kind as his own,—that we are capable of originating thoughts, giving existence to ideas, and to actions, that we are capable of loving our Creator, or of hating him, of obeying his laws, or of trampling upon his authority shews very clearly the dignity, and importance of man, and that our allwise Creator has magnified man and set his heart upon him.

We shall not at present enter into any argument upon the freedom of the human will, or the doctrine of man's moral agency. We purpose to devote a chapter to this important point. We would conclude for the present by simply saying, that when we speak of God creating man a moral agent, and endowing him with power to will, we of course neither say nor insinuate that man's mind is ever for one moment independent of the sustaining power of Jehovah. No, this cannot be, for the very same power necessary to give existence to created mind, is necessary to sustain that mind in existence. None of the powers of our minds can be for a single moment independent of the sustaining energy of Him in whom we live and move and have our being. Neither do we mean that man is free from obligation to do what God bids him, and all that God bids him. No, this cannot be, such freedom is perfect lawlessness, and would, if it were to become universal in the universe, destroy every principle of morality, and dethrone the moral Governor of this and of all other worlds. Man is under obligation to do whatever God commands, and he has been endowed with all the