

so far from the human heart being "naturally hostile to God, and adverse to religion," hardly any nation in all the world, at any period of time, has been discovered, which has not made some advance towards religion, and shewn some reference to a God, however feeble and imperfect:—nor the consideration that in whatever degree such a preponderance toward evil were natural, we may well assure ourselves it would receive an adequate allowance from the Almighty, when his equitable sentence shall be finally pronounced: but in reply to those who found their Christianity in these degrading assertions concerning the state of man, and for their authority appeal to texts of Scripture, I would observe, first,

That there is either ignorance or some apparent disingenuousness very frequently observable in the arguings of those persons respecting the native history of man, and the words "image of God," as referred to him, (Gen. i. 27.) And it is by no means uncommon with such to represent the case as follows:—that Adam was indeed made in the "image of God," (whatever high excellence may be imagined to be thus implied) but that Adam begat a son "in his own image;" whereby a supposed jingle of antithesis, "image of God," and "Adam's own image," it is inferred, (not merely that all mankind are to be deduced from Adam, but) that the race of men was so made to lose sight of its high original, as to be no longer entitled to that estimation which the words "image of God" seem to imply:—whereas a continuance of this very same high quality and character was preserved, and is repeated by God himself in his command to Noah against murder: (Gen. ix. 6.) "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he him:"—the continuance of this very "image of God" in man, being that which should constitute the crime of killing him, and make the difference of offence between destroying a man and any other animal. And the very same high attribute, or character in man, is preserved still later in the holy writings; St. James, (iii. 9.) speaking of the tongue, and saying "therewith bless we God; and therewith curse we men who are made after the (image or) similitude of God."

A late writer on this subject appealing to scriptural authorities, to prove the radical depravity of man, brings forward the following instances: Gen. vi. 4. "the wickedness