

ness. By thus excluding the testimony of God with regard to the past and the agency of God with regard to the future, they have produced in many who are zealous for both a disinclination to all the studies of natural religion, and to every study but that of the Bible; and thus, a most interesting department of knowledge, a department rich with illustrations of Holy Writ has been left, in a great measure, in the hands of those who have perverted it to the worst of purposes. From this, moreover, there has arisen in many pious minds a belief that the studies of natural religion have a necessary affinity with infidelity; than which nothing can be farther from the truth; for all that enlightened observation teaches, illustrates, and is in harmony with all that the Bible says.

The object of the present paper, is to collect and explain such notices as the Scriptures have given of the original condition of man.

1. The fact first to be noticed regards the time when man was made. It was on the sixth, the last day of creation that God said, "Let us make man." God had created the heavens and the earth—He had gathered the waters into seas, and made the dry land appear—He had clothed the earth with grass, and had created "the fruit tree yielding fruit"—He had made the "fowls to fly above the earth in the open firmament of heaven; and fishes to move in the waters; and cattle and creeping things and beasts of the earth," and then, and last of all, to complete and crown the work,—*"He made man in his own image."* It is a natural inference from this account of creation, that all that God did in creation was done to prepare a suitable residence for man. Man, is therefore the most noble and most important of all creatures connected with this world. When God had made man, he gave him "dominion over the fish of the sea, and over the fowls of the air, and over every living thing that moveth upon the earth," and he delivered these, and every herb and every tree, to be possessed by him as his property and to be used by him for his convenience or pleasure. These facts clearly point out the relative position of man to all other creatures.

There are other interesting facts bearing upon this, recorded by Moses. Amongst these, the deliberation and solemnity observed in making man are particularly deserving of notice. After God had made the heavens and the earth and all the host of them he seems to have paused as if he had arrived at the most important part of the work and to have held a consultation about it, "And God said, let us make man in our image and after our likeness." This seems to imply that what was now to be done was the most important of all. And this will farther appear when we think who these were with whom the consultation was held. They were, evidently, persons who possessed the power of creating: also, they fully understood the kind of creature by means of whom the work of God was to be completed and his glory manifested. These simple and plain statements at once lead us to that mysterious Being, who, while invariably